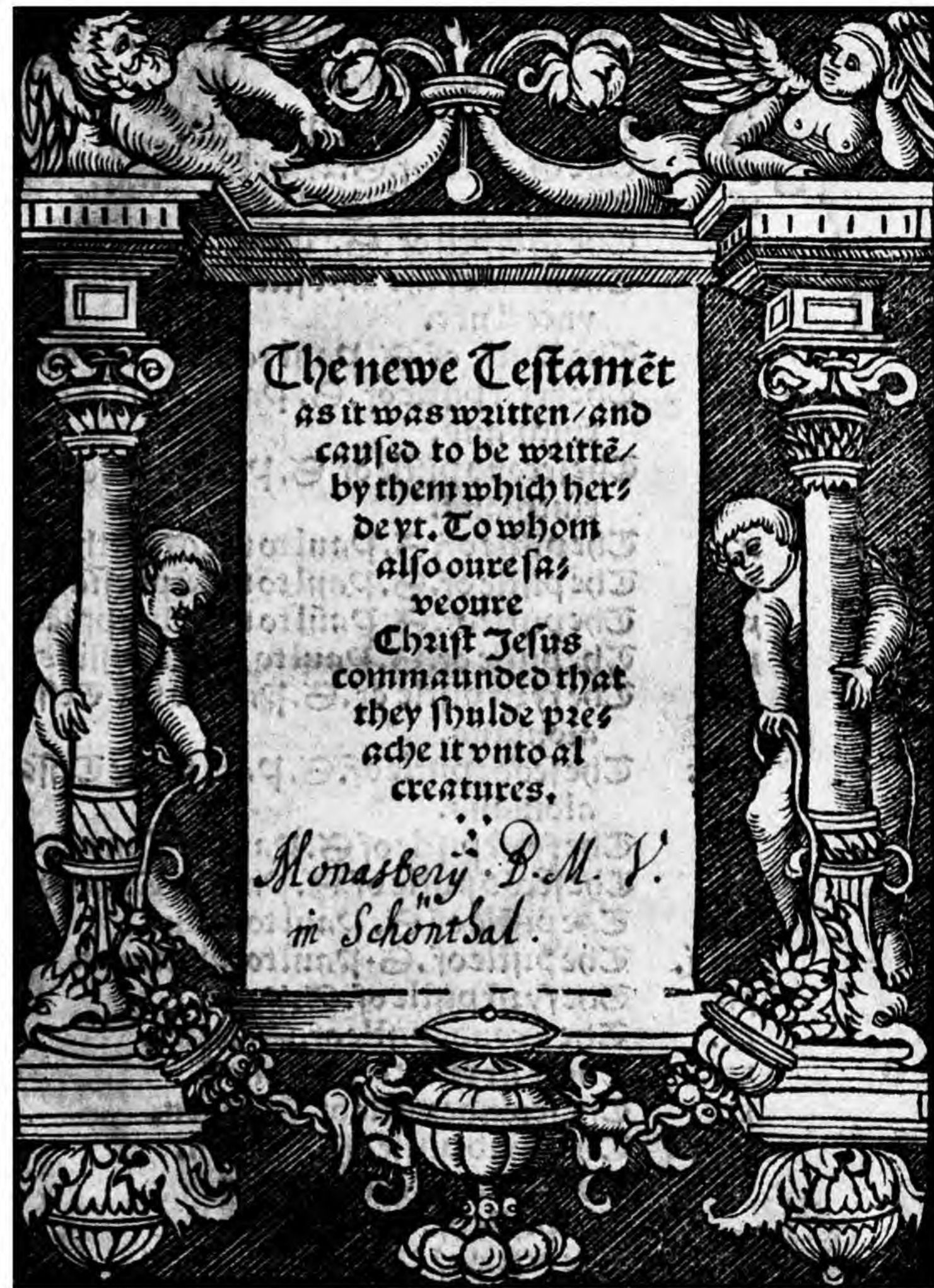


 The
Newe
Testamente.



M. D. XXVI.



The Boke Conteyned in the newe Testament.

- i. The Gospell of .S. Matbew.
- ii. The Gospell of .S. Marke.
- iii. The Gospell of .S. Luke.
- iiii. The Gospell of .S. Ihon.
- v. The actes of the Apostles writtē be saſynct Luke.
- vi. The pistle of .S. Paul to the Roayns.
- vii. The fyrst pistle of .S. Paul to the Corinthyans.
- viii. The second pistle of .S. Paul to the Corinthyans.
- ix. The pistle of .S. Paul to the Galathians.
- 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 to the Tessaalonians.
- xiiii. The secōde pistle of .S. Paul to the Tessaalonians.
- xv. The fyrst pistle of .S. Paul to Timothe.
- xvi. The secōd pistle of .S. Paul to Timothe.
- xvii. The pistle of .S. Paul to Titus.
- xviii. The pistle of .S. Paul to 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 thyrd pistle of .S. Ihon.
- The pistle vnto the Ebrues.
- The pistle of .S. James.
- The pistle of Jude.
- The revelacion of Ihon.

The Gospell of .S. Mathew. fo .i.

The First Chapter.



This is the booke off the generacion off Ihesus crist the sonne of David the sone also of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and hys brethren: Judas begat phares and zarah

off thamar: phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the kynge: David the kynge begat Solomō of her that was the wyfe of Dyr: Solomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias:

The Gospell.

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias and hys brethzen abt
oute the tyme of the captivete of Babilon.

 After rhey wer ledd captive to Babilon/ Jes
chonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

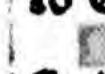
Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbāde off Mary/ of
whome was boren that Jhesus which is called
Christ.

All the generacions from Abraham to David
ar fowrtene generaciōs. And from David vns
to the captivete of Babilon/ are fowrtene genes
eracions. And from the captivete of Babilō vns
to Christ/ are also fowrtene generacions.]

 The byrthe off Christe was on thys wy
se/ When hys mother mary was maryed vnto
Joseph/ before they cam to dwell togedder/ she
was founde with chylde by the holy goost. The
her husbāde Joseph beinge a parfect man/ ad
loth to defame her/ was mynded to put her awy
aye secretly. Whill he thus thought/ behold the
Agell of the lord aspered vnto hi in slepe saige: Jo

of S. Mathew. Fo. ij.

seph the sonne of David/ feare not to take vnto
the/ Mary thy wyfe. For that which is conceas
ved in her is of the holy goost. She shall brynge
forthe a sonne/ and thou shalt call his name Jes
sus. For he shall save his people from their syn
nes.

 All thys was done to fulfill that which was
spoken of the lorde be the prphet saynge: Beho
lde a mayde shall be with chylde/ and shall bry
nge forthe a sonne/ and they shall call his name
Emanuel/ which is as moche to saye be interpre
tacion/ as God with vs.

Joseph as sone as he awoke out of slepe/ did as
the angell off the lorde bade hym/ and toke hys
wyfe vnto hym/ and knewe her not tyll she had
brought forth her fyrst sonne/ and called hys nas
me Jesus.

The Second Chapter.

 hen Jesus was borne in Bethleem a tow
ne of Jury/ in the tyme of kynge Herode. Bes
holde/ there cam wyse men from the est to Jeru
salem saynge: where is he that is borne kynge of
the Jues? we have sene his starre in the est/ and
are come to worship hym.

 Herode the kynge/ after he hadd herdethys/
was troubled/ and all Jerusaleme with hym/
and he sent for all the chiefe prestes and scribes
off the people/ and demaunded off them where
Christ shulde be borne. They sayde vnto hym:
in Bethleē a towne of Jury. For thus it is writ
ten be the prophet: And thou Bethleē in the los

■ The Gospell.

nde of Iury / shalt not be the leest as perteynige to the prices of iuda. For out of the shal coe a captaine / whych shall govern my people israhel.

■ Then Herod prevely called the wyse men / and dyligently equyred of them / the tyme of the starre that appered. And sent them to bethleem sayyng: when ye be come thyder searche dyligently for the childe. And whē ye have foude hym bryng me worde / that y maye come and worshippe hym also. When they had herde the kynge / they departed / and lo the starre whych they sawe i the este went before them / vntyll it cam and stod o ver the place where the chylde was. When they sawe the starre / they were marveylously gladd / And entred in to the house / and foude the childe with Mary hys mother / and kneled doune and worshipped hym / and opened there treasure / and offred vnto hym gystes / gold / frankynsenc / and myr. And after they were warned in ther slepe / that they shulde not go a geyne to Herod / they retoured i to ther awē coultre another way.

■ After that they were departed / lo the angell of the lorde apered to Joseph in his slepe sayyng Arise and take the childe and his mother / and flye in to Egipte / and abyde there tyll y bryng the worde. For Herod wyll seke the chylde to destroye hym. Then he arose / and toke the chylde and his mother by night / and departed in to Egipte / and was there vnto the deeth of Herod / to fulfill that which was spoken of the lorde / by the prophet / which sayeth: out of Egipte have y called my sonne.

■ Then Herod perceavyng that he was mooed

■ Of S. Mathew. Fo. iij.

ked off the wyse men / was excedyng wroth / and sent forth and slue all the chyldeen that were in bethleem / and in all the costes there of / as many as were two yere olde and vnder / acordyng to the tyme which he had dyligently searched oute of the wyse men.

■ Thē was fulfilled that which was spoken be the prophet Jeremi / sayyng: On the hilles was a voyce herde / mournyng / wepyng / and greate lamentacion. Rachel wepyng for her chylde / and wolde nott be comforted because they were not.

■ Whē Herode was deed / Lo an angell of the lorde apered vnto Joseph in egipte sayyng: arise and take the chylde and his mother / and go in to the londe of Israhel. For they are deed which sought the chylde's deeth. Thē he arose vp / and toke the chylde and his mother / and ca into the londe of Israhel. But whē he herde that Archelaus did raygne in Iury / in the rounne off hys father Herode / he was afrayde to goo thither / notwithstanding after he was warned in hys slepe / he tourned a syde into the parties off galilee / and went and dwelt in a cite called Nazareth / to fulfill that which was spoken be the prophetes: He shal be called of Nazareth.

■ The Thirde Chapter.

■ In those dayes Ihon the baptiser cam and preached in the wildernes off iury sayyng: Repēt / the kyngdom of heven is at honde. This is he of whom it is spoken be the prophet Esay /

The Gospell.

which sayeth: The voyce off a cryer in wyldernes/prepare the lordes way/ and make hys pathes strayght.

This Jho had hys garment off camels heer/ and a gerdell off a styne aboute his loynes. Hys meate was locustes/ and wyld honey. Then went oute to hym Jerusalem/ and all Jury/ and all the regio rounde aboute Jordan/ and were baptised of hym in Jordan/ knoleding their synes.

When he sawe many off the pharises and off the saduces come to hys baptim/ he sayde vnto them: O generacion of vipers/ who hath taught you to fle from the vengeaunce to come? brynge forth therefore the frutes belongynge to repentance. And se that ye ons thynke not to saye in your selves/ we have Abraham to oure father. For I saye vnto you/ that God is able off these stones/ to rayse vp chyldren vnto Abraham. Eue now is the axe put vnto the rote of the trees: soo that every tree which bringeth not forth the goode frute/ shalbe hewed doue/ and cast into the fyre.

I Baptise you in water in toke of repetaunce/ but he that coeth after me/ is myghtier then I: whose shues i am not worthy to beare. he shal baptise you with the holy gost/ and with fyre/ which hath also his fan in his hōd/ and will purge his floore/ and gadre the wheet into his garner/ and will burne the chaffe with everlastynge fyre.

Then cam Jesus from Galile into Jordan/ to Jhon/ ffor to be baptised off hym. But Jhon forbade hym/ saynge: I ought to be baptysed off the: and comest thou to me? Jesus answered and sayde to hym: Lett hyt be so now.

Of. S. Matthew. Fo. iiii.

For thus hit becometh vs to fulfyll all rightes wesnes. Then he suffred hym. And Jesus as soone as he was baptised/ cam strayght out of the water: And lo heven was open vnto hym: and he sawe the spirite of god descende lyke a dove/ and lyght vppon hym. And lo there cam a voice fro heven sayng: thys ys my deare sonne in whom is my delyte.

The fourthe Chapter.

The was Jesus ledd awaye of the spirite into a desert/ to be tempted of the devyll. And when he had fasted fourtye days and fourtye nyghtes/ att the last he was anhungred. Then came vntyll hym the tempter/ and sayde: yff thou be the sonne of god/ commande that these stones be made bred. He answered and sayde: yt is wrytten/ man shall nott live only by breede/ But by every worde that proceedeth out off the mouth off god.

Then the devyll tooke hym vpp into the holy cite/ and set hym on a pynacle of the temple/ and sayd vnto hym: yf thou be the sonne of god/ cast thy sylfe doune. For hit ys wrytten/ he shall geve his angels charge over the/ and with there handes they shall stey the vpp/ that thou dash not thy fore agaynst a stone. Jesus sayde to hym/ hit ys wrytten also: thou shalt not tempte thy lord god.

The devyll toke hym vp agayne and ledde hym in to an exceedynge hye mountayne/ and shewed hym al the kyngdomes of the worlde/ and the be

The Gospell.

auty of them / and sayde vnto hym: all these will I geve the / iff thou wilt faull doune and worshyp me. The sayde Jesus vnto hym. Avoyd Satan. For it is written / Thou shalt worshyp thy Lorde God / and hym only shalt thou serve.

Then the Dyvell left hym / and lo / the angels cam and ministred vnto hym.

When Jesus had herde that Jho was takē / he departed into Galile / and left Nazareth / and went and dwelte in Capernaum / which is a cite apon the see / in the coostes off Zabulō and Neptalim / to fulfill that whiche was spokē be Esay the prophet / saynge: Beholde the lode of Zabulō and Neptalim / the waye of the see beyōde Jor dan / Galile off the Gentylys / the people whiche sat in dercknes / sawe greate lyght: And to them which sate in the region and shadowe off deeth / lyght is spronge.

From that tyme Jesus began to preache / and to say: repēt / for the kyngdom of heve is at hōde.

As Jesus walked by the see off Galile / he sawe two brethre: Simō which was called Peter / and Andrew his brother / castynge a neet into the see (for they were fysshers) and he sayde vnto thē: folowe me / and I will make you fysshers of men. And they strayght waye lefte there nettes / and folowed hym.

And he went forth from thence / and sawe othertwo brethren / James the sone of Zebede / and Jho his brother in the shippe / with Zebede their father / mendinge their nettes / and called them. And they with out tarynge lefte the shyp and their father and folowed hym.

Of S. Mathew. Fo. v.

And Jesus went aboute all Galile / teachyng yn their synagoges / and preachyng the gospell of the kyngdom / and healinge all maner of sicknes / and all maner dyscasses amōge the people. And hys ffame spreed abroode through oute all Siria. And they brought vnto hym all sicke people / that were taken with divers diseases and griping / and thē that were possessed with devils / and those which were lunatyke / and those that had the palsey / And he healed them. And there folowed hym a greate nombre off people / from Galile / and from the ten cites / and from Jerusaleem / and from Jury / and from the regiōs that lye beyōde Jordan.

The .V. Chapter.

When he sawe the people / he went vp into a mountayne / and when he was set / his disciples cam vnto hym / and he opened his mouth / and taught them saynge: Blessed are the povre in sprete: for theirs is the kyngdom off heven. Blessed are they that morne: for they shal be cōforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which hunger and thirst for rightewesnes: for they shal be fylled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure i herte: for they shall se God. Blessed are the maynteyners of peace: for they shal be called the chyldre of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdom off heven. Blessed are ye when mē shall revyle you /

The Gospell.

and persecute you / and shall falsly say all manner of yvell saynges agaynst you ffor my sake. Reioyce and be glad / for greate is youre rewarde in heven. For so persecuted they the prophets which were before youre dayes.

¶ Ye are the salt of the erthe. but and if the salt be once vnfavery / what can be salted therwith? it is thenceforth goode for nothyng / but to be cast oute at the dores / and that me treate it vnder fete. Ye are the light of the worlde. A cite that is set on an hill can not be hid / nether do me lyght a candell and put it vnder a busshell / but on a candelstick / and it lighteth all them which are in the housse. Set that youre light so shyne before men / that they maye see youre good workes / and glorify youre father which is in heven.

¶ Ye shall not thynke that I am come to disannull the lawe / or the prophets. no I am nott come to disannull them / but to fulfill them. For truly I saye vnto you / till heve and erth perisse / one iott / or one tytle of the lawe shall not scape / tyll all be fulfilled. **¶**

¶ Whosoever breaeth one of these lest commandmentes / and shall teache me so / he shalbe called the leest in the kyngdom off heven. But whosoever shall observe and teache them / that persone shalbe called greate in the kyngdom off heven.

¶ For I saye vnto you / except youre rightewesnes excede / the rightewesnes off the scribes and pharises / ye cannot entre into the kyngdome off heven.

¶ Ye have herde howe it was sayd vnto the off the olde tyme. Thou shalt not kyll. Whosoever

Of S. Marhew. Fo. vij.

shall kyll / shalbe in daunger of iudgement. But I say vnto you / whosoever is agre with his broter her / shalbe in daungre off iudgement. Whosoever shall saye vnto his brother racha / shalbe in daunger off a counsell. But whosoever shall saye vnto his brother thou fole / shalbe in daunger off hell fyre. Therefore when thou offerest thy gyfte att the altre / and there remembreth that thy brother hath eny thyng agaynst the: leve there thys ne offryng before the altre / and go thy waye first and reconcile thy selfe to thy brother / and then come and offre thy gyfte.

¶ Agre with thine adversary at once / whyles thou arte in the vaye with hym / lest thine adversary delyvre the to the iudge / and the iudge deliver the to the mistre / and then thou becast i to prison. I say vnto the verely: thou shalt not coe out thence till thou have payed the vtmost farthinge.

¶ Ye have herde howe yt was sayde to them off olde tyme / Thou shalt nott commit adoutrie. But I say vnto you / that whosoever eyeth a wyfe / lustyng after her / hath committed adoutrie with her alrede 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 mebres perisse then that thy whole body shuld be caste in the hell. Also yf thy right honde offend the / cut hym off and caste hym from the. Better hyt ys that one off thy mebres perisse / then that all thy body shulde be caste in to hell.

¶ It ys sayd / whosoever put awaye his wyfe / let hym geve her a testymonyall of her devorce

The Gospel.

ment. But I say vnto you: whosoever put aſ waye hys wyfe (except hyt be for fornication) cauſeth her to breake matrimony. And whosoer ver maryeth her that is diuorſed / breketh wedd locke.

Agayne ye haue herde howe it was ſayd to the offolde tyme / thou ſhalt not forſwere thy ſilſe / but ſhalt performe thyne othe to God. But I ſay vnto you ſwere not at all: nether by heuē for hit ys goddes ſeate: nor yet by the erth / for it ys hys ſote ſtole: Nether by Jeruſalem / for hit ys the cite of the grete kyng: nether ſhalt thou ſweare by thy heed / becauſe thou caſt not make one heer whyte / or blacke: But your cōmunicacion ſhalbe / ye / ye: nay nay. For what ſoever is more then that / cometh off yuell.

Ye haue herde howe it ys ſayd / an eye for an eye: a tothe for a tothe. But I ſaye vnto you / th[at] at ye withſtand not wronge: But yf a mā geve the a blowe on thy right cheke / tourne to him the othere. And yff eny man will ſue the at the lawe / and take thy coote from the / Lett hym have thy cloocke alſo. And whosoever wyll compell the to goo a myle / goo wyth him twayne. Geve to him that axeth. and from hi that wolde borowe tourne not awaye.

Ye haue herde howe it is ſayde: thou ſhalt love thyne neighbour / and hate thyne enemy. But I ſaye vnto you / love youre enemies. Bleſſe them that courſſe 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

Off. S. Marhew. Fo. vij.

ſe / on the yuell / and o the good / and ſendeth his reyne o the iuſte and on the iniuſte. For yf ye ſhall love the / which love you: what rewarde ſhall ye have? Doo not the publicans even ſo? And if ye be frendly to youre brethren onli: what ſingular thyng doo ye? Doo nott the publicans lyke wyſe? Ye ſhall therfore be perfecte / even as youre heavenly father is perfecte.

Ch. vj. Chapter.

Take hede to youre almes. That ye geve it not in the ſyght of men. to the intent that ye wolde be beſene off them. Or els ye gett no rewarde off youre father in heaven. When ſoever therfore thou geveſt thine almes / thou ſhalt not make a troppet to be blowe before the / as the ypocrites do in the ſynagogg and in the ſtreet / for to be preysed off men. Verily I ſay vnto you / they have there rewarde. But when thou doeſt thine almes / let not thy lyfte hond knowe / what thy righte hand doth / that thyne almes may be ſecret / and thy father which ſeith i ſecret ſhall rewarde the openly.

And when thou prayeſt / thou ſhalt nott be as the ypocryt ſare. For they love to ſtand and praye in the ſynagogg / and in corners of the ſtreet / becauſe they wolde be ſene of men. Vereley I ſaye vnto you / they have there rewarde. But when thou prayeſt / entre into thy chamber / and ſhut thy dore to the / and praye to thy father which ys in ſecrete: and thy father which ſeith i ſecret / ſhall rewarde the openly.

But when ye praye / bable not moche / as the

The Gospell.

gentyls do: for they thinke that they shal be her-
de / for there moche bablyngs sake. Be ye not ly-
ke them there fore. For youre father knoweth
wherof ye have neade / be fore ye are off him. Af-
ter this maner there fore praye ye.

Oure father which arte in heven / halowed
be thy name. Let thy kyngdō come. Thy wyll
be fulfilled / as well in erth / as hit ys in heven.
Geve vs this daye oure daily breade. And for-
geve vs oure trespasses / evē as we forgive the
which trespass vs. Leede vs not into tempta-
cion. but delyvre vs from yvell. Amen. For ad-
yff ye shall forgive other men there trespasses /
your father i hevē shal also forgive you. but ad-
ye wyll not forgive men there trespasses / no mo-
re shal your father forgive your trespasses.

Moreover when ye faste / be not sad as the ys-
pocryts are. For they disfigure there faces / that
hit myght apere vnto men that they faste. Veres-
ly y say vnto you / they have there reward. But
thou / whē thou fastest / anoynte thyne heed / ad
washe thy face / that it appere nōt vnto men ho-
we that thou fastest: but vnto thy father which
is in secrete. and thy father wpych seith in secret /
shal reward the openly.

Gaddre not treasure together on erth / where
rust ad mothes corrupte / and where theves bre-
ake through and steale. But gaddre ye treasure
tregerdder in heven / where nether rust / nor moths
is corupe. ad wher theves nether breake vp / nor
yet steale. For where soever your treasure ys /
there are your hertes also.

The light off thy body is thyne eye. Wherefore

Of S. Mathew. Fo. viij.

if thyne eye be single / all thy body ys full of light
But ad if thyne eye be wycked / thē is all thy body
full of derctnes. Wherefore yf the light that is i
the be derctnes: howe greates that derctnes?

A man can serve two masters. For other he
shal hate the one / ad love the other: or els he sh
all lene the one / ad despise the other. Ye cā nōt
serve God and māmon. Therefore I saye vnto
you / be not carefull for your lyfe / what ye shall
eate / or what ye shall dryncke / nor yet for your
boddy / what rayment ye shall weare. As not the
lyfe more worth then meate: and the boddy mor-
re off value then rayment? Beholde the foules
of the aier / for they sowe not / neder reepe / nor yet
cary into the barnes / and yett your heavenly fa-
ther sedeth then. Are ye not better then they?

Whiche off you (though he toke thought there
fore) coulde put one dubit vnto his stature? And
why care ye then for rayment? Beholde the lyles
off the felde / howe they growe / They labour not
nether spyll / And yet for all that I saie vnto you
that even Solomon in all his royaltie / was nōt
arayed lyke vnto one of these. Wherefore yf God
so clothe the grasse / which ys to daye in the felde
and to morowe shal be cast into the founace: sh
all he not moche more do the same vnto you / o ye
off lytle fayth?

Therfore take no thought saynge: what shall
we eate / or what shall we dryncke / or where wis-
th shall we be clothed (After all these thyngs ses
ke the gētyls) For your hevly father knoweth
that ye have neade off all these thyngs. But ras-
ther seeke ye first the kyngdom off heven / and the

The Gospel.

rightewesnes ther of / and all these thyngs shal be ministred vnto you.

Care not therfore for the daye foloyng. For the daye foloyng shall care for yt sylfe. Eche dayes troubleys sufficient for the same sylfe day.

The Vij. Chapter.

Iudge not lest ye be iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete / with the same shall it be mesurd to you agayne. Why seist thou a moote in thy brothers eye / and percevest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute a moote oute off thyne eye / and behold a beame is in thyne awne eye. Xpos cryte / first cast oute the beame oute of thyne awne eye / and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

Geve not that which is holy to doggs / nether cast ye youre pearles befoze swyne / lest they tresade them vnder their fete / and the other tourne agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye shal all fynd / Knocke and it shalbe opened vnto you. For whosoever axeth receaveth / and he that seeketh fyndeth / and to hym that knocketh / it shalbe opened. ys there eny man amōg you which wolde proffer his sonne a stone if he axed him breed? or if he axed fyssh / wolde he proffer hym a serpent? Yff ye then whiche are evyll / cann geve to youre chyldren good gyftes: howe moche moore shall youre father which ys in heaven / geve good thynges to them that aske off hym?

Of S. Mathew. So. ix.

Therfore what soever ye wolde that me shulde do to you / even so do ye to the. This ys the laste and the prophett.

Enter in at the straye gate: for wyde is the gate / and broade ys the waye thatt leadeth to destruction: and many there be which go yn there att. For straye is the yate / and narowe is the waye which leadeth vnto lyfe: and fewe there be that fynde it.

Beware off falce prophett / whiche come to you in shypes clothyng / but inwardly they are ravenyng wolves. Ye shall knowe them by threir frutes. Do men gaddre grapes off thornes? or figges of bryres? Even soo evry good tree / bryngethe forth the good frute. Butt a corrupte tree / bryngethe forth the evyll frute. A good tree cannot brynge forth the bad frute: nor yett a bad tree can brynge forth the good frute. Every tree that bryngethe not forth the good frute / shalbe hewed doune / and cast into the fyre. Wherfore by threir frutes ye shall knowe them. Not all they thatt say vnto me / Master / Master / shall enter into the kyngdom off heaven: but he thatt fulfilleth my fathers will which ys in heaven. Many will saye to me yn that daye / Master / Master / have we nott i thy name prophesied? And i thy name have we nott cast oute devylls? And in thy name have we nott done many miracles. And then will I knowlege vnto them / that I never knewe them. Depart from me / ye workers of iniquite.

Whosoever heareth off me these saynges / and doeth the same / I wyll lyken hym vnto a wyse man which byltt his housse on a rocke: and

abondance off rayne descended / and the fludds
cā / and the wyndd blewe / and bett vppō that sas
me housse / and it was not over throwen because
it was grounded on the rocke. And whosoever
heareth of me these saig / and doth not the same /
shalbe lykened vnto a folysh mā / which bilt his
housse apō the sonde / and abundaunce of rays
ne descended / and the fludds cam / and the wynds
d blewe / and beet vppon that housse / and it was
over throwen / and great was the fall off it.

And it cam to passe / that whē Jesus had ens
ded these sayngs / the peple were astonied at his
doctryne. For he taught them as one havyng
power / and not as the scribes.

The. viij. Chapter.

When Jesus was come downe from the
mountayne / moch people folowed him.
And lo / there cam a lepre / and worshaped him
sayng: Master / if thou wilt / thou canst make
me clene. He putt forth his hōd and touched hī
sayng: I wyll / be clene / and immediatly his les
prosy was clēsed. And Jesus said vnto him. Se
thou tell no man / but go and shewe thyself to the
preste and offer the gyfte / that Moses commaū
ded to be offred / in witnes to them.

When Jesus was etred in to Capernaum / the
re cam vnto him a certayne Centurion / besechyng
him and sayng: Master my servaunt lyeth sicke
att home off the palsy / and is grevously payned.
And Jesus sayd vnto him: I wyll come and cū
re him. The Centurion answered and saide: Syr
I am not worthy that thou shuldest com vnder

the rofe of my housse / but speake the worde only
and my servaunt shalbe healed. For y also my selfe
am a man vndre power / and have sowdeerf vns
dreme / and y saye to one / go / and he goeth: and to
anothre / come / and he cometh: and to my servaunt /
do this / and he doeth it. Whē Jesus herde these
sayngs / he marveyled / and said to thē that folo
wed hī: Verely y say vnto you / I have not fou
deso great sayth: no / not in Israell. I say thes
fore vnto you / that many shall come frō the east
and weest / and shal rest with Abraham / Isaac
and Jacob / in the kyngdō of hevē: and the chil
dren of the kingdom shalbe cast out in to the vt
moost derctnes / there shalbe wepinge and gnas
shing of tethe. **T**hen Jesus said vnto the Centu
rion / go thy way / and as thou hast beleued so
be it vnto the. And his servaunt was healed that
same houre. And Jesus went into Peters hous
se / and sawe his wyves mother lyinge sicke of a
fevre / and he thouched her hande / and the fevre
leefther: and she arose / and ministred vnto them.

When the evē was come they brought vnto hī
many that were possessed with devylls / And he
cast out the spirites with a worde / and healed all
that were sicke / to fulfill that whiche was spokē
by Esay the prophet sainge: He toke on him oure
infirmytes / and bare oure sicknesses.

When Jesus sawe moche people about hī / he
cōmaūded to go over the water. And there cā a
scribe and said vnto him: master / I woll folowe
the whither sumever thou goest. And Jesus sas
id vnto hī: the foxes have holes / and the brydd
of the aier have nestes / but he sonne of the man

The Gospell.

hath not where to leye his heede: Another that was one of hys disciples seyde vnto him: master suffre me fyrst to go and burye my father. But Jesus said vnto him: folowe me / and let the deed burye their deed.

And he entred in to a shyppe / and his disciples folowed him / And lo there arose a greate storme in the see / in somoche / that the shippe was hyd with waves / and he was aslepe. And his disciples cam vnto him / and awoke hym / sayinge: master / save vs / we perishe. And he said vnto them: why are ye fearfull / o ye endewed with lytell faith? The he arose / and rebuked the wynd / and the see / and there folowed a greate calme. And men marveyled and said: what man is this / that bothe wynd and see obey hym?

And when he was come to the other syde / into the countre off the gerges / there met he two possessed of devyll / which cam out off the graves / and were out off measure feare / so that no man myght go by that waye. And lo they cryed out saynge: O Jesu the sonne off God / what have we to do with the? art thou come hyther to torment vs before the tyme be come? There was a good waye off from them a greate heerd of swyne feedinge. Then the devyll besought him sayng: 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 the heerd of swyne. And lo / all the heerd of swyne was carryed with violence hedlinge into the see / and perished in the water. The the herdsmen fled and went there ways into the cite.

Of S. Mathew. Fo. vi.

and tolde every thinge / and what had fortunied vnto then that were possessed of the devylls. And lo / all the cite cam out / and met Jesus. And when they sawe him they besought him / to departe out off there cost.

The ix. Chapter.

And he entred into the shippe: and passed over and cam into his awne cite. And lo / they brought vnto him a man sicke off the palsey / lying in his bed. And when Jesus sawe there faith / he said to the sicke off the palsey: sonne be off good chere / thy synnes are forgyven the. And lo / certeyne of the scribes said in them selves / he blasphemeth. And when Jesus sawe there thoughtes / he said: wherfore thinke ye evyll in youre hertt? Whether ys esyer to saye / thi synnes are forgyven the / or to saye: arise and walke? That ye maye knowe / that the sonne of man hath power to forgyve synnes in erth / then sayd he vnto the sicke off 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 it / marveyled and glorified God / which had gyven suche power to men.

And as Jesus passed forth from thence / he sawe a man sitt at the receyte off custome named Mathew / and said to him: folowe me. And he arose and folowed him. And hit came to passe / that Jesus 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

The Gospell.

sayd vnto hys disciples: Why eateth youre master with publicans and synners? When Jesus herde that / he sayde vnto them: The whole neede not the visicion / but they that are sicke. Go and learne / what that meaneth: I have pleasure in mercy / and not in offerynge. For I am not come to call the rightewes / but the sinners to repentance.

¶ Then came the disciples of Ihs to hym sayng: ge / why do we and the farises fast ofte: but thy disciples fast not? And Jesus sayde vnto them: Can the weddinge chylde be morne as long as the bridegrome is with them? The tyme will come when the bridegrome shall be taken awaye from them / and then shall they faste. No man peceth an olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment / and the rent ys made worse. Neither do men put newe wyne into olde vessels / for the vessels breake / and the wyne runneth oute and the vessels perishe. But they poure newe wyne into newe vessels / and so are both saved together.

¶ Whyles he thus spake vnto them / Lo there came a certayne ruler / and worshipped hym sayng: my daughter is deed all redy / but com and lay thy honde on her / and she shall live. And Jesus arose and folowed hym with hys disciples. And beholde / a woman which was diseased with an issue of bloud xij yeres / came behynde hym and touched the hem of hys vesture. For she sayd in her selfe: yf I maye toche but even his vesture only / I shall be safe. Jesus turned hym about / and beheld

Of S. Mathew. Fo. vij.

herde her saynge: Doughter be of good comforte / thy fayth hath made thee safe. And she was made whole even that same houre.

¶ And when Jesus came into the ruler's house and sawe the mistrels / and the people wondering / he sayde vnto them: Get you hence / for the mayde is not deed / but slepeth. And they leuged hym to scorne. As sone as the people were put forth / he went in and toke her by the hand / and the mayde arose. And this was noysed throughout all the londe.

And as Jesus departed thence / two blynde men folowed hym crying and sayng: O thou sonne of David / have mercy on vs. And when he was come into the house / the blynde came to hym. And Jesus sayde vnto them: Beleeve ye that I am able to do this? They sayde vnto hym: ye master. Then touched he their eyes / sayng: accordyng to youre faythe / be it vnto you. And their eyes were opened. And he charged them sayng: Se that no man knowe of it. But they as sone as they were departed / spread abroad hys name throughout all the londe.

¶ As they went out / beholde / they brought to hym a dym man possessed of a devyll. And as sone as the devyll was cast oute / the dym man spake. And the people marvelled / sayng: it never so appeared in Israhel. But the pharises sayde: he casteth oute devylls / by the power of the chiefe devyll.

¶ And Jesus went about all the cities and townes / teachyng in their synagoggs and preachyng the gospell of the kyngdom. And he aliged all maner

The Gospell

sicknes and desease amonge the people. But whē he sawe the people/ he hadd pite on thē/ because they were pined awaye/ and scattered abroadē even as shepe/ havynge no shepheard.

Thē sayde he to hys disciples: the heruest is grete/ but the laborers ar fewe. Wherfore praye the harvest lordē/ to sende forth the labourers into hys harvest.

The v. Chapter.

And he called his xij disciples vnto him/ and gave them power over all vncleane sprites/ to cast them oute/ and to heale all maner of sicknesses/ and all maner off deseases.

Thē names of the xij apostles are these. The fyrst/ Simon which ys called Peter: and Andrew his brother. James the sonne off Zebede/ and John his brother. Philip and Bartlemew. Thomas and Mathew the publican. James the sonne off Alphe and Lebbeus/ otherwyse called Taddens. Simon off cane/ and Judas Iscariot/ which also betrayed hym.

These xij sent Jesus/ and commaunded thē sayynge: Go nott into the wayes thatt leade to the gentyls/ and into the cites off the samaritans enter ye nott: But go rather to the lost shepe off the housse of israhel. go and preach sayng: that the kyngdom off heven ys at hande. Heale the sicke/ cleanse the lepers/ rayse the deed/ caste oute the devils. Frely ye have receved/ frely geve agayne. Posses nott golde/ nor silver/ nor brasse/ yn yo-

Of S. Mathew. Fo. viij

ure gerdels/ nor yet scrip towardes your iorney. Nether two cotes/ nether shues/ nor yet a rod. For the workman is worthy to have his meate. Into whatsoever cite or toune ye shall com/ enquire who ys worthy yn it/ and there abyde till ye goo thence.

And whē ye come into a housse/ grete the same. And yff the housse be worthy/ youre peace shall come upon the same. But yf it be not worthy/ youre peace shall retourne to you agayne. And whosoever shall nott receave you/ nor will heare youre preachynge/ when ye departe oute off that housse/ or that cite/ shake of the duste of youre fete. Truly I say vnto you: it shall be easier for the londe off Sodoma/ and Gomorra/ in the daye off iudgement/ then for that cite.

So I sende you forth as shepe amonge wolves. Be ye therfore wyse as serpentes/ and inno cent as doves. Beware off men/ ffor they shall deliver you vp to the counseils/ and shall scourge you in there synagoggs. And ye shall be brought to the heed ruelers and kyniges for my sake/ in witnes to them and to the gentyls.

But whē they put you vp/ take no thought howe or what ye shall speake/ for yt shall be gyven you/ even in that same houre/ what ye shall saye. For it is not ye that speke/ but the sprete of your father which speaketh in you. The brother shall betraye the brother to deeth/ and the father the sonne. And the chyl dren shall aryse agynste their fathers/ and mothers: and shall put them to deeth/ and ye shall be hated off all men/ ffor my name. But whosoever shall continew vnto

The Gospell.

the ende/shalbe saved.

When they persecute you in wone cite/ flye in to another. I tell you for a treuth/ ye shal nott fynyshe all the cites of israhel/ tyll the sonne of man be come. The disciple ys nott above hys master: Nor yet the servaunt above his lorde. It is ynough for the disciple to be as hys masters/ and that the servaunt be as his lorde ys. If they have called the lorde off the housse beelszebub: howe moche more shall they call them of his housholde so: feare them nott there fore.

There is no thinge so close/ that shall not be opened/ and no thinge so hyd that shall not be known.

What I tell you in dercknes/ that speake ye i lyght. And what ye heare in the eare that preas che ye on the housse toppes.

And feare ye nott them which fyll the body/ and be nott able to fyll the soule. But rather feare him/ which is able to destroye bothe soule and body in hell. Are nott two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/ with out youre father. And nowe are all the heerf of youre heedf numbred. Feare ye not ther fore/ ye are off more value/ then many sparowes.

Who soever therfore knowlegeth me before men/ him will I knowledge before my father in heaven. But whosoever shall denye me before me/ him will I also denye before my father whi ch ys in heaven.

Thynke not/ that y am come to sende peace in to the erth. I cam nott to send peace/ but a swerde. For y am come to sett a mā att varyaunce

Of S. Mathew. fo. viiij.

ageynst hys father/ and the doughter ageynst her mother/ and the doughterelawe ageynst her motherelawe: And a māes foes shalbe/ they of his owne housholde.

He that lovith hys father/ or mother more the me/ is not worthy of me. And he that loveth his soñe/ or doughter more then me/ is not mete for me. And he that taketh nott his crosse and foloweth me/ ys nott mete for me. He that fyns deth his lyfe/ shall lose it: and he that losith hys lyfe for my sake/ shall fynde it.

He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. He that receavith a prophet i the name of a prophet/ shall receave a prophetf reward. And he that receavith a righteous man in the name of a righteous man/ shall receave the reward of a righteous man. And whosoever shall geve vns to won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: I tel you of a trueth/ he shall not lose his reward.

The. xj. Chapter.

And it cam to passe when Jesus had ended his preceptf vnto his disciples/ he deparsed thence/ to preache and teache in there cites.

When Jhon beinge in preson herde the wordes of crist/ he sent two of his disciples and sayd vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye have herde and sene. The blind se/ the halt goe/ the lypers are clensed: The deaf heare/ the ded

The Gospell.

are reysed vp againe / and the gospell is preached
de to the poore. And happy is he thatt is noote
hurte by me.

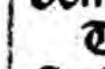
 Even as they departed / Jesus began to speake
vnto the people of Jhon. What went ye for to
se in the wyldernes? went ye out to se a rede was
veringe with the wynde? oder what went ye out
for to se? went ye to se a man clothed in soofte ras
yment? Beholde / they that weare soofte clothig
are in kynges howses. Butt what went ye oute
for to se? went ye outt to se a prophet? Ye I saye
vnto you / and more then a prophet. For this is
he off whom it is wrytten. Beholde / I sende my
messenger before thy face / which shall prepare
thy waye before the.

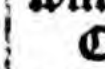
 Verely y saye vnto you / amonge the chyldren
off women arose there not a gretter then Jhon
baptist. Not with stondinge he that ys lesse i the
kyngdom off heven / ys gretter then he. Fro the
tyme off Jhon baptist hytherto / the kyngdom of
heven suffreth violence / and they that make vy
olence pull it vnto them. For all the prophet / z
the lawe prophesied vnto to tyme of Jhon. Also
yf ye wyll receave it / thys ys Elyas / which sh
uld come. Ze that hath eares to heare / lethi here

 But wheare vnto shall y lyken this generacy
on? it ys lyke vnto chyldren / which syt in the mar
kett / and call vnto there felowes / and saye: we
have pyped vnto you / and ye have not daunsed
We have morned vnto you / and ye have not sor
rowd. For Jhon cam nether eatynge nor drinki
ge / and they saye he hath the devyll. The sonne
of man came eatynge and drinkinge / and they sa

Of S. Mathew. Fo. xv.

ye / be holde a glutto / and a drynker of wyne / and
afrend vnto publicans / and synners. And wys
dome ys iustified off her chyldren.

 The bega he to vpbraid the cites / i which mo
st of his miracles were do / because they did not
repēt. Wo be to the Chorasin. Wo be to the Bets
saida: for if the miracles which wer shewd i you
had bene done in tyre and sidon they had repens
ted longe ago i sack cloth and ashes. Neverthelesse
y say to you: it shall be esier for Tyre z Sidon at
the day of iudgmēt / the for you. And thou Capes
rnaū which art liftyd vnto heve / shalt be thrust
downe to hell. Jfor if the miracles which have bes
ne done i the / had bene shewed i Jodo: they had
remayned to this daye. Neverthelesse I say vns
to you: it shall be easiar for Jodo i the day of iuds
gemēt / the for the. The Jesus answered and sayd
I prayse the of father lorde of heven and erth / bes
cause thou hast hid these thyngs fro the wyse and
prudēt. and hast opened the vnto babes / even so
father for so it pleased the. All thyngs are given
vnto me of my father. And no man knoweth the
sōne / but the father. nether knoweth eny mā the
father / save the sōne / and he to whome the sonne
will open hym.

 Come vnto me all ye that labour / and ar ladē /
z y will ese you. Take my yoke o you z lerne of me
for y am meke and loly in herte: and ye shall fynd ese
vnto youre soules. For my yoke is easy / and my
burden is light.

The xij. Chapter.

 At that tyme wet Jesus o the sabot day thor
ow the corn and his disciples wer shōgred /

The Gospell.

and began to plucke the eares off coorne / and to eate. When the pharises had senethat / they sayde vnto hi: Behold thy disciples do that which is not lawfull to do apon the saboth day. He sayde vnto them: Have ye nott reed whatt David did / when he was anhoungered / and they also which were with hym? Howe he entred into the housse of God / and ate the halowed loaves / which he wernot lawfull for hym to eate / nether for them which were with hym: but oly for the prestes. Or have ye nott reed in the lawe / howethat the prestes in the temple breake the saboth daye and yet are blamlesse? But I saye vnto you: this at here is one greater then the temple. Wherefore if ye had wist what this saynge meneth: I requyre mercy / and not sacrifice. ye wold never have condēned inocentes. For the sone off man is lord even off the saboth daye.

And he departed thence / and went into their Sinagogge / and beholde there was a mā / whiche had his hande dryed vp. And they axed hym saynge: Is yt lawfull to heale apon the saboth daye? because they myght accuse him. And he sayde vnto them: whyche ys he amonge you / if he had a shepe fallen into a pitt on the saboth daye / that wolde nott take hym and lyft hym out? And howe moche ys a man better then a shepe? Wherefore it ys lefull to do a good dede on the saboth daye. Then sayde he to the man: stretch forth thy hand / and he stretched it forth / and yt was agayne made even as whole as the other.

Then the faryses went forth / and toke counsell agaynst hym / howe they myght destroye hym.

Of S. Mathew. Fo. xvi.

When Jesus knewe that he departed thence / and moche people folowed him / and he healed the all. and charged them / that they shulde not make him knowe / to fulfyll that which was spokē by Esay the prophet / which sayeth: Beholde my sonne / whom I have chosen / my derlinge / in whom my soule hath had delite. I wyll put my sprete on him / and he shall shewe iudgement to the gentyls. He shall not stryve / he shall not crye / nether shall eny man heare hys voyce in the street / a brosed rede / shall he not breake / and flaxe that begyns neth to burne he shall not quenche / tyll he sende forth iudgement vnto victory / and in hys name shall the gentyls truste.

Then was brought to hym / wō possessed with a devyll which was both blynde and dom. and he healed him / ifomoch that he which was blynd and dē / both spake and sawe. And all the people were amased / and sayde: Is not this the sone of david? When the pharises herde that / they sayde: he dryveth the devyls no nother wise oute but by the helppē off belsebub the chiefe of the

But Jesus knewe their thought / (devylls. and sayde to them. Every kyngdom devided with in it sylfe shalbe desolate. Nether shall eny cite or housholde devyded ayenst it sylfe / contynue. So if sata cast out sata / then ys he devyded ayenst him sylfe. Howe shall then hys kyngdō endure? Also if y by the helppē of belsebub cast out devyls: by whose helppē do youre childe cast them out? therefore thei shalbe youre iudges: But if I cast out the devyls by the sprete of god: then ys the kyngdom of god come on you?

The Gospel.

¶ Other howe can a man enter into a mighty mānes housse/ and violently take awaye his goods: excepte he fyrst bynde the stronge man/ and then spoyle hys housse? Se thatt ys not with me ys agaynst me. And he that gaddereth not with me scattereth abroad. Wherfore I say vnto you all maner off synne and blasphemy shalbe forges vnto me/ but the blasphemy against the holy goost/ shall not be forgiven vnto me. And whosoever speaketh a worde agaynst the sone off man/ it shalbe forgiven him. but whosoever speaketh agaynst the holy goost/ yt shall not be forgiven hym: no/ nether in this worlde/ nether i the worlde to come.

Other make the tree good/ and his frute good also: or els make the tree evyll/ and his frute evyll also. For the tree ys knowne by hys frute. O generacion of vipers/ howe can ye saye well/ when ye youre selves are evyll? For of the aboundance of the hert/ the mouthe speaketh. A good man oute of the good treasure of hys hert/ bryngeth forth good thynges. And an evyll man oute off his evyll treasure/ bryngeth forth evyll thynges. But I say vnto you/ that of every ydell worde/ that men shall have spoken: they shall geve a countes at the daye off iudgement. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

¶ Then answered certayne off the scribes and off the pharises saynge: Master/ we wolde fayne see a sygne of the. He answered them saynge: the evyll and advoutrous generacion seeketh a signe/ but there shall no signe be geven to the/ but the

Of S. Mathew. Fo. xvij.

signe of the prophete ionas. for as ionas was thre days and thre nyghtes i the whales belly: soo shall the sone of mā be thre days and thre nyghtes i the hert of the erth. The me of ninivite shall rise at the day of iudgement with this nacion/ and condemne the. For they repēted at the preachinge of Jonas. and beholde/ a greater then Jonos ys here. The quene of the south shall ryse at the day of iudgement with this generaciō and shall condemne the: For she cam from the vtmost parties of the worlde/ to heare the wisdom of Solosmon/ and behold heare is a greater the Solomō.

¶ Whē the vnclene sprete is gone out of a man/ he walketh throughout dry places/ seeking reest and fyndeth none. Thē he sayeth: I will retourne ageyne into my housse/ frō whence I cam oute. And whē he is come/ he fyndeth the housse empty and sweped/ and garnished. Thē he goeth his waye/ and taketh severē spretes worsser thē hym selfe/ and so entre they in and dwell there. And the ende of that man is worsser then the beginnyng. Evē so shall it be to this frowarde nacion.

¶ Whill he yet talked to the people: beholde hys mos and his brethre stode without the dore/ desyring to speake with hi. Thē wō sayd vnto hi: behold thy mos and thy brethre stōd without/ desiring to speake with the.

¶ He answered and sayd (rige to speke with the. to him that tolde hi: Who is my mother? or who are my brethre? And he stretched forth his hond over his disciples and sayd: behold my mother and my brethre. For whosoever fulfilleth my fathes will whiche is in heven/ he is my brother/ my suster/ and my mother.

The Gospell.

The. viij. Chapter.

The same daye wēt Jesus out off the housse/ and sat by the see syde/ and moch people resorted vnto hi/ so gretly that he wēt and sat in a shyppe/ and all the people stode on the shoore. And he spake many thyngs to them in similitude/ sayinge: Beholde/ the sower wentt forth to sowe/ And as he sowed/ some fell by the wayes syde/ and the fowlls cam/ and deuoured it vppe. Some fell apō stony grounde where it had not moche earth/ and anon it sprōge vppe/ because it had no depth off earth: and when the sun was vppe/ hit caught heet/ and for lake off rotyng wyddred awaye. Some fell amonge thornes/ and the thornes arose and chooked it. Parte fell in goode ground/ and broght forth good frute: some an hundred fold/ some fifty fold/ some thyrty folde. Whoso ever hath eares to heare/ let him heare.

And hys disciples cā/ and sayde to him: Why speakest thou to them in parables? he answered and sayde vnto them: It is geuen vnto you to knowe the secretts off the kyngdom of heuē/ but to the it is not geuen. For whoso neuer hath to hi shall hit be geuen: and he shall have aboundance. But whosoever hath not: frō hi shalbe takyn awaye euē that same that he hath. Therefore speake y to the i similitude. For though they se/ they se not: and hearinge they heare not: nether vnderstonde. And in the ys fulfilled the prophesy of Esay/ which prophesi sayth: with youre eares ye shall heare and shall not vnderstōde/ and with youre eyes ye shall se/ and shall not perceave. For

Of. S. Mathew. Fo. xviii.

this peoples hertys wered grosse. And their eares were dull of herynge/ and their eyes have they closed/ lest they shulde se with their eyes/ and heare with their eares/ and shuld vnderstōde with their hertys/ and shulde tourne/ that y myght heare.

But blessed are youre eyes/ for (le them. they se/ and youre eares/ for they heare. Verely y say vnto you/ that many prophetys and perfas icte mē have desired to se tho thingys which ye se/ and have not sene the: and to heare tho thig which ye heare/ and have not herde the. Heare ye therefore the similitude off the sower. When a man heareth the worde of the kyngdō/ and vnderstōdeth it not/ there cometh the evyll mā/ and catcheth awaye that which was sowne in hys hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony ground ys he/ which heareth the worde of God/ and anon with ioye receaveth itt/ yet hath he no roott in him selfe/ And therefore he dureth but a season: for as sone as tribulation or persecucion aryseth because of the worde/ by and by he falleth. He that was sowne amonge thornes/ ys he that heareth the worde off God/ But the care off this worlde/ And the dissaytfulnes off ryches choke the worde/ And soys he made vnfrutfull. He which is sowne in the good ground/ ys he that heareth the worde and vnderstondeth it/ which also bereth frute/ and brigheth forth/ some an hundred fold/ some fifty folde/ and some thyrty folde.

Another similitude put he forth/ vnto them sayinge: The kyngdom off heven ys lyke vnto a man which sowed good seede in his felde. But

The Gospell.

whyll men shlepte/ther cam his foo/ and sowed tares amonge the wheate/ and went his way: Whē the blade was sprōge vp/ and had brought forth frute/ the appered the tares also. The sers vaunt? cam to the householder/ and sayde vnto him: Syr sowedest not thou good seed i thy closse/ from whence then hath it tares? He sayde to them/ the euous man hath done this. Then the seruaunt? sayde vnto hym: wylt thou then that we go and gader it? and he sayde/ nay/ lest whyll ye go aboute to wede out the tares/ ye plucke vpspe also with them the wheate by the roote: let both growe to gether tyll harvest come/ and in tisme of harvest/ I wyll saye vnto my repers/ gadther ye fyrst the tares/ and bynd them in sheues to be bren: but gadther the wheate i to my barne.

Another parable he putt forth vnto them sayyng. The kyngdō of heve ys lyke vnto a graysne 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 amonge yerbes/ and is a tree: so that the byddes of the aier come/ and bylde in te braunches of it.

Another similitude sayde he to them. The kyngdom of heven ys lyke vnto leue which a woman toke and hyd in iij peces off meeles/ tyll all was leuended.

All these thyng? spake Jesus vnto the people by similitud?/ and with oute similitud? spake he nothinge to them/ to fulfyll that which was spose by the prophet sayinge: I wyll open my mouth in similitud?/ and wyll speake forth thyng? whych have bene kepte secrete from the begynnyng off

Of S. Mathew. So. xix.

the worlde.

Then sent Jesus the people away/ and cam to housse/ and hys disciples cam vnto him/ sayyng ge: declare vnto vs the similitude of the tares off the felde: Then answered he and sayde to them. He that soweth the good seed/ ys the sone of mā/ the felde ys the worlde. The children off the kyngdom are the good seed. The evyll mans childe are the tares. But the enemy which soweth the/ is the devill. The harvest is the end of the world and the repers be the angels. For even as the tares are gaddred/ and bren in the fyre: so shall it be in the ende off this worlde. The sonne off man shall send forth his agels/ and they shall gadther out off his kyngdom all thyng? that do hurte/ and all the which do inquite/ and shall cast the into a furnes of fyre. There shalbe waylynge and gnasshyng off teth. The shall the iust me shyne as bryght as the sun in the kyngdom of their father. wosoever hath eares to heare/ let hi heare.

Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde/ the which a mā founde and hidde it: and ffor ioy there of goeth and selleth all that he hath/ and byeth that felde.

Agayne the kyngdom off heven is lyke vnto a marchaūt/ sekyng after good pearles/ which when he had founde one precious pearle/ went and solde all that he had/ and bought it.

Agayne the kyngdom off heven is lyke vnto a neet cast in to the see/ that gadereth off all kynd of fyshes: which when it is full/ me drawe to lōde/ and sitt and gadre the good in to their vessels and cast the bad awaye. So shall it be at the ende of

The Gospell.

the worlde. The angels shall come and sever the bad from the good / and shall cast them i to a fursnes of fyre / there shalbe waylinge and gnasshynge of teth.

I Jesus sayde vnto them: have ye vnderstonde all these thyngf: they sayde / ye syr. The sayde he vnto them: Therfore every scribe which is conisge vnto the kyngdō of heven / is lyke an housholder / which bryngeth forth / out of hys treasure / thyngf bothe newe and olde.

And hyt cam to passe whē Jesus had fynnesshed these similitudf that he departed thence / and cam in to his awne countre / and taught in there synagoggf / in so moche that they were astunyed and saide: whence cā all thys wysdon and power vnto him? is not thys the carpēters soner? is not hys mother called mary? and hys brethre be calz leg / James and Joses and Symon and Judas? and are not hys systers all here with vs? Whēce hath he all these thyngf? And they wer hurte by him. Then Jesus sayde vnto them: there is no prophet with out honoure / save i hys awne countre / and amōge his awne kynne. And he dyd not many myracles there / for there vnbelefes sake.

The. viii. Chapter.

In that tyme Herod the tetrarcha herde off the fame of Jesu / and sayde vnto his servantes: This is Jhon baptist. he is risen agayne from deeth / and therefore hys power ys so grea te. For Herod toke Jhon and bounde hym / and put hym in preson ffor Herodias sake / hys bro thers phips wyfe. For Jhon sayde vnto hym: hit

Of S. Mathew. Fo xx

ys not lawfull for the to have her. And when he wold have put hym to deeth / he feared the peo ple / because they counted hym as a prophet.

When Herodf birth daye was come / the daughter off Herodias daunsed before them / and pleased Herod. Wherfor he promysed with an oth / that he wolde geve her whatsoever she wolde are. And she beinge informed of her mother before / sayde geve me here Jhon baptistf heed i a platter. And the kynge sorowed: neverthelesse for his othes sake / and for their sakf which sate also att the table / he comaunded yt to be geven her. And sent and beheaded Jhō in the preson / and his heed was brought in a platter and gevē to the damsell / and she brought it to her mother. And his disciples cam and toke vp his body / and buried it. and went and tolde Jesus.

When Jesus had herde that / he departed thence by shippe into a desert place out of the way. And when the people had herde therof / they followed hi a fore out of there cites. And Jesus wēt forth and sawe moche people: and his herte dys de melte vppon them / and he healed off thē thos se that were sicke. Whē evē was come / his disci ples cā to hi saynge. This ys a deserte place / and the daye is spent / let the people departe that they maye go in to the tounes / and bey thē vytayllf. But Jesus sayde vnto them: They have no neas de to go awaye: Geve ye them to eat. The sayde they vnto hi: we have here but. v. loves and two fysshes. He saide: bringe thē hydther to me. And he comaūded the people to syt downe o the grasse And toke the. v. loves / and the. ij. fysshes and lofz

The Gospell.

ed vp to heven and blessed / and brake and gave the loves to his disciples / and the disciples gave them to the people. And they all ate / and wer suffised. And they gadered vp of the gobbets that remained / xij baskets full. They that ate were in nobre about v. M. me / besyde wemen and childre.

And strayght way Jesus made his disciples enter into a shippe / and to goo over before him / whill he sent the peple away. And as sone as he had sent the peple away / he went vp into a moūn tayne alone to praye. And whē nyght was come he was there hym self alone / and the shippe was in the middes of the see / and was toost with was yes / for it was a contrary wynde. In the fours the watche of the night Jesus cam vnto the wals kyng on the see: and when hys disciples sawe hi walkyng on the see / they were amased / sayinge: it is some spirite / and cryed out for feare. And stryght waye Jesus spake vnto them sayinge: be of good cheare / it is y / be not a frayed.

Peter answered / and sayde: master / and thou be he / bidde me come vnto the on the water. and he sayde 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 myghtry wide / he was afrayed. And as he began to synke / he cryed sayinge: master save me. And immediatly Jesus stretched forth his honde / and caught him / and saide to hym: O thou of lytell fayth: wherefore diddest thou dout? And as soone as they were come i to the shippe / the winde ceased. Thē they that were in the shyppe ca and worshypped him / sayinge: of a truth thou arte the sonne off God.

Of S. Mathew. Fo xxj.

And when they were come over / they wēt i to the lode of genazareth. And whē the mē of that plas cel had knowlege of hi / they sent out i to all that countre rounde about / and brought vnto him all that were sicke / and besought him / that they myght touche the border of hys vesture only. And as many as touched hyt / were made safe.

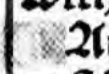
The xv. Chapter.

Thē cam to Jesus: scribes and pharises frō Jerusalem / sayinge: why do thy disciples trasgresse the tradiciōs of the seniours? for they wesshe not there hond / whē they eate breed: He answered / and sayde vnto them: why do ye also trasgresse the cōmaundmēt of god / thoweweysoure tradiciōs? for god cōmaūded / sayinge: honoure thy father and moder / and he that speaketh evyll ayenst hys father or mother / shall suffer deeth. But ye saie / every mā shall saie to his father or mother: whatsoever thyng I offer / that same doeth profyt the / and so shal he not honour hys father and moder. And thus have ye made / that the cōmaundment of god is with out effecte / through youre tradiciōs. Apocryf wel prophesied off you / Esay sayinge: This people dras weth nie vnto me with there mouthes / and honoureth me with their lippes / yet their hert is farre frō me: but i vaine thei worshippe me teachinge doctrine / which is nothig but mēs precepts. And he called the people vnto hi / and saide to them: heare and vnderstōde. That which goeth i to the moughth / defyleth not a mā: but that which cometh out of the moughth / defyleth the man.

The Gospell.

Then cam his disciples / and sayde vnto hym: perceavest thou / howe that the pharyses are offended hearinge thys saynge? He answered / and sayde: all plantes which my hevly father hath nott planted / shalbe plucked vppe by the rotes. Lett them alone / they be the blynde ledders of the blynde. If the blynde leede the blide / bothe shall fall in to the dyche.

 The answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yett with oute vnderstōdinger? perceave ye not / that whatsoever goeth in at the mouth / descens deth doune in to the bely / and ys cast out in to the draught? Butt those thinge which procede out of the mought come from the herte / and they dysfyle a mā. For out of the herte come evyll thousght / murder / breakyng of wedlocke / whordō / theefte / falce witnessberyng / blasphemy. These are the thinge which defyle a man. But to eat with vnwesshen hondes / defyleth nott a man.

 And Jesus went thence / and departed in to the coost of tyre and sidon. And beholde a womā which was a cananyte cam out of the same coost / and cryed vnto him / saynge: have mercy on me lord the sonne off Dauid / my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him his disciples / and besought him sayinge: sende her away / for she soloeth vs cryinge. He answered / and sayde: I am not sent / but vnto the loost shewe of the housse of israhel. The she cam and worsshypped him / sayinge: master sucke me: He answered and saide: it is not good / to take the chyls

Of S. Mathew. Fo. xxij.

drēs breed / and to cast it to whelp. She answered and saide: it is truthe / neverthe lesse the whelppes eate of the crōmes / which fall from there masters table. Then Jesus answered and sayde vnto her. O woman greate ys thy fayth / behit to the / even as thou desyrest. And her doughter was made whole even at that same tyme.

 The Jesus 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 havige with them / halt / blide / dōm / maymed / and other many: and cast them doune at Jesus fete. And he healed them / in so moche that the people wōdred / to se the dōm speake / the maymed whole / the halt to go / and the blide to se. and they glorifyed the god of israhel.

 The Jesus called his disciples to him and saide: I have compassion on the people / because they have contynued with me now iij dayes / and have nothinge to eate: and I wyll not let them departe fasting / lest they perisse in the waye. and his disciples sayd vnto him: whēce shuld we get somoche breed in the wyldernes / as shulde suffyse so greate a multitude? and Jesus sayde vnto thē: howe many loaves have ye? and they seyde: seven and a fewe fysshes. And he cōmaunded the people to syt doune on the grounde. And toke the seven loaves / and the fysshes and gave than / and brake them / and gave to hys disciples / and his disciples gave thē to the people. And they all ate / and were suffysed. And they toke vppe of the broken meate that was lefte vñ basket full. They that ate were iij men / besyde women

■ The Gospell.

and chyl dren. And he sent away the people / and toke shyppe and came in to the parties of Magdala:

■ The. xvj. Chapter.

Then came to hym the pharises with the saduces also / and dyd tempte hym / desyringe that he wold shewe them some signe from heve. He answered and sayde vnto them: Art even ye saye / we shall have sayre wedder. and that because the skye ys reed: in the mornige / ye saye / to daye shalbe foule wedder / and that because the skye ys troubelous and reed. O ye hypocryt / ye can discerne the fassio of the skye: and can ye not discerne the sygnes of the tymes? The frowarde nacion / and advoutrous / seeketh a sygne / there shall non other sygne be geven vnto the / but the sygne off the prophet Jonas. So lefte he the and departed.

And when his disciples were come to the other side of the water / they had forgottē to take bresed with them. Then Jesus sayd vnto them: Take hede and beware of the levē of the pharises / and of the saduces. They thought amonge themselves sayinge: we have brought no breed with vs. When Jesus vnderstode that / he sayd vnto the. O ye of lytell fayth / why are youre mindes cumbrēd because ye have brought no breed? Do ye not yet perceave / nether remēber those v lovesse when there were v men / and howe many basketts toke ye vp? Neither the vij loves / when there were iij men: and howe many basketts toke ye vs. Why perceave ye not then / that y speake not vnto you of breed / when I sayde / beware off the

■ Of. S. Mathew. Fo. xviij.

levē of the pharises and of the saduces? Then vnderstode they / howe that he had not them beware of the levē of breed: butt of the doctryne of the pharises / and of the saduces.

When Jesus came in to the coast of the cite which is called cesarea philippi / he asked hys disciples sayinge: whom do men saye that I the sonne of man am? They saide / some saye that thou arte Iho baptist / some helyas / some Jeremias / or wō of the prophet. He seyde vnto them: but who saye yet that I am? Symon Peter answered / and sayde: Thou arte Crist the sonne of the livynge god. And Jesus answered and sayde to him: happy art thou Simon the sonne of Jonas / for fleshe and bloud have nōt opened vnto the that / butt my father which is i heve. And I saye also vnto the / that thou arte Peter. And upon this roocke I wyll bylde my congregacio. And the gates off hell shall nōt prevayle agaynst it. And I wyll yeve vnto the / the keyes of the kyngdō of heven / and what soever thou byndest vpon erth / yt shall be bounde in heven. and what soever thou lowsest on erth / yt shalbe lowsed in heven.

Then he charged his disciples / that they shuld detell no mā / that he was Jesus Christ. From that tyme forth / Jesus began to shewe vnto hys disciples / howe that he must go vnto Jerusalem / and suffer many thyngs of the seniors / and of the hye prestes / and of the scribes / and must be killed / and ryse agayne the thirde daye. Peter toke hi a side / and began to rebuke hym sayinge: master fave thy sylfe / this shall not come vnto the. Then tourned he aboute / and sayde vnto Peter: go after me Satan / thou offendest me / because thou perceavest

The Gospell.

nott godly thying: but worldly thing?

 Jesus then sayde to hys disciples. If eny mā wyll folowe me / leet hym forsake hym sylfe / and take hys crosse and folowe me. For who soever wyll save hys lyfe / shall lose yt. And whosoever shall lose hys lyfe for my sake / shall fynde yt. Whatt shall hit proffet a man / yf he shulde wyne all the whoole worlde: so he lose hys owne soule? Or els what shall a man geve to redeme hys soule agayne with all? For the sonne of man shall come in the glory of hys father / with hys angels / and the shall he rewarde every man accordyng to hys dedes. Verely I saye vnto you / some there be amonge the that here stonde / whych shall nott taste of deeth / tyll they shall have sene the sonne of man come in hys kyngdom.

The xvij. Chapter.

 And after vij dayes Ihesus toke Peter and James and Ihon hys brother / and brougth them vppe to 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 appered vnto the Moses and Helias talkyng with him. Then answered Peter / and sayde to Iesus: master here is good beinge for vs. If thou wylt / leet vs make here iij tabernacles / w^{ch} for the / and won for Moses / and won for Helias. Whyll he yet spake / beholde a bright cloude shadowed them. and lo a voice out of the cloude sayde: This is my deare sonne / in whon I delight / heare hym. And when the disciples herde

Of S. Mathew. Fo. xviij.

that / they fell flatt on there faces / and were soone asfayed. And Iesus cam and touched them / and sayde: aryse and be not asfayed. Then lyfte they vppe their eyes / and sawe no man / but Iesus only.

 And as they cam doune from the mountayne / he charged the sayinge: se that ye shewe thys vision to no man / tyll the sonne of man be rysen agayne from deeth. And hys disciples aied off him / sayinge: Why then saye the scribes / that Helias muste fyrst come? Iesus answered / and sayd vnto them: Helias shall fyrst come / and restore all thynge. And I saye vnto you that helias ys come alreedy / and they knewe hym nott: butt have done vnto him whatsoever they lusted. In lyke wyse shall also the sonne of man suffre of them. Then hys disciplys perceaved that he spake vnto them of Ihon baptist.

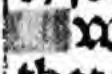
 And when they were come to the people / ther came to hym a certayne mā / and kneeled doune to hym sayinge: Master have mercy on my sonne / for he is frantick: and ys sore vexed. And oft tymes fallerh into the fyre / and oft into the water. And I brought him to thy disciples / and they coulde not heale him. Iesus answered and sayde: O generation faythles and croked: howe longe shall I be with you? howe longe shall I suffre you? bryng him hither to me. And Ihesus rebuked the devyll / and he cam out. And the childe was healed even that same houre.

 Then came hys disciples secretly and sayde: Why could not we cast hi out? Iesus sayd vnto them: Because off youre vnbelife. For I saye verely

The Gospell.

ryly vnto you: yff ye had faythe as a grayne off musterd seed / ye shuld saye vnto this mountayn: remeue hence to yonder place / and he shulde remeue: Neither shuld eny thyng be vnpossyble for you to do. but this kynde goeth not oute butt by pryer and fastyng.

 Whill they passed the tyme i galile / Jesus sayde vnto them: the sonne off man shalbe betrayd into the hondes off mē / and they shall kill hym and the thyrd daye he shall ryse agayne. And they sorowed greatly.

 When they were come to Capernaum: They that were wont to gadre poll money / cam to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the house / Jesus spake fyrst to hym / sayng: What thyngkest thou Simon? of whome do the kyngs off the erth take tribute / or poll money? of their chyldren / or of straungers? Peter sayde vnto hym: of straungers. Then sayd Jesus vnto hym agayne: Then are the chyldren fre. Nevertheless / lest we shulde offende them: goo to the see and cast in thyne angle / and take the fyssh that fyrst cometh vp: and when thou hast opened his mouthe / thou shalt fynde a pece of twelve pens / that take and paye for me and the.]

The xviii. Chapter.

 The same tyme the disciples cam vnto Jesus sayng: who is the greatest in the kyngdom off heven? Jesus called a chylde vnto hym / and set hym in the middes of them / and sayd: Verely I say vnto you: except ye tourne / and become as

Of S. Mathew. Fo. xxv.

chylde / ye canot eter into the kyngdom off heven. whosoever therfore shall submit him selfe as this chylde / he is the greatest i the kyngdom off heven. And whosoever receaveth suche a chylde in my name / receaveth me. But whosoever offend won of these lytell wons / which beleve in me: yt were better for hym / that a millstone were hanged aboute his necke / and that he were drowned in the depth of the see. Wo be vnto the world because of evill occasions. It is necessary that evyll occasions be geven / neverthelesse woo be to that mā / by whom evyll occasion cometh. Wherfore yff thy honde or thy fote geve the an occasion of evyll: cut hym off and cast hym fro the. It is better for the to enter into lyfe halt or maimed / rather then thou shuldeste havynge two hondes / or two fete / be cast into everlastyng fyre. And yf also thyne eye offende the / plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye / then havynge two eyes to be cast into hell fyre.

Se that ye despise not won of these lytell wons for I saye vnto you / thatt in heven their angels behold the face of my fader / which ys i heven. And the sone of mā is come to save that which is lost. How thynke ye? If a mā had an hōdred shepe / and one of the shuld goo astray / will he not leve nynty and nyne i the moūtain / and go ad seke that wō which is gone astray? if it happē that he fynd hi / verely I say vnto you: he reioyseth more of that shepe / then of the nynty and nyne which wēt not astray. Evē so hit is nōt the wyll of your father in heven / that won off this lytell won shulde perishe.

The Gospell.

Moreover yf thy brother trespass ayenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the / thou hast wone thy brotther: but yf he heare the not / then take with the wō or two / that i the mouth of two or thre witnes / all saigis maye stōde. Yf he heare not the / tell hit vnto the cōgregacion: yf he heare not the congregacion / take him as an hethen mā / and as a publican. Verely I say vnto you whatsoeuer ye bynde on erth / shalbe boude in heuē. And whatsoeuer ye lose on erth / shalbe losed in heuē.

Agayn I say vnto you that if two off you shal all agre in erth in eny maner thinge whatsoever they shall desyre: hit shalbe geuē them of my fader which is in heven. For where two or thre are gadered togedder in my name / there am I in the mydd^e off them.

Then cam Peter to hym / and sayde: master / howe ofte shall my brother trespass ageynst me / and I shall foryeve hym? shal I foryeve hym seven tymes? Iesus sayd vnto hym: I saye nōt vnto the seven tymes: but seventy tymes seue ty mes. Therefore is the kyngdom off heuē lyfened vnto a certayne kyng / which wolde take a couⁿt^r of his seruaunt / and when he had begune to reckon / won was browghte vnto hym / whiche ought hym ten thousande talentt^r: but when he had nought to paye / the lord cōmaunded him to be solde / and his wyfe / and his childrē: and all that he had / and payment to be made. The seruaunt felldoune and besought hym sainge: Syr Reue me respyte / and I wyll paye hit every wh^{er} it. Thē had the lord pitie on the seruaunt / and

Of S. Mathew. Fo. xxvi.

lowsed hym / and forgave hym the dett.

The same seruaunt went out and founde wōne off his felowes / which ought hym an hundred pence. And leyed hōd^r on hym / and toke hym by the throote / saige: paye that thou owest. And his felowe fell doune / and besought hym / sayn^g: ge: have patience with me / and I wyll paye the all. And he wolde not / but wēt and cast hym in to preson / tyll he shulde paye the dett. When his other felowes sawe what was done / they were very sory and cam and tolde vnto there lorde all that had happened. Then the lorde called hi / and sayde vnto hym. O evyll seruaūt / y forgave the all that dett / because thou praydest me: Was it not mete also / that thou shuldest have had compassion on thy folow / evē as y had pitie on the? and his lorde was wrooth / and delyvered hym to the ioylers / tyll he shulde paye all that was due to hym. So lyke wyse shall youre heavenly father do vnto you / yf ye wyll nōt foryeve with youre hertt^r / eache wō to his brother there treaspases.

The xix. Chapter.

And it folowed when Iesus had synysshed those sayings / he gat hym frō Galile / and cam in to the coost^r off iewry beyonde Jordan / and moche people folowed hym / and he healed thē there. Then cam vnto hym the pharises to tempte hym / and sayde to hym: Is hit lawfull for a man to put a waye his wyfe for all manner off causes? He answered / and sayde vnto them. Sa ve ye not redde howe that he which made mā at the begynnyng / made thē man and woman^r

The Gospell

and saide for this thinge shall a man leue father and mother and cleve vnto his wyfe and they twa shall be one flesse. Wherfore now are they not twa but one flesse. Let not man therefore put a sund that which god hath cuppled together. The sayde they to hym: why did Moses commaunde to geve vnto her a testimoniall of divorcement and to put her away? He saide vnto them: Moses because of the hardnes of youre hert suffred you to put away youre wyfes: But from the begynnyng hit was not so. I saye therefore vnto you whosoever putteth away his wyfe (except hit be for fornicaciō) and marryeth another breaketh wedlocke. and whosoever marieth her which is divorced doeth commit adultery.

Then spake his disciples to hym: yf the matter be so betwene man and wyfe then is it not good to marry. He sayde vnto them: all men cannot as we saye with that saynge: but they to whom it is geve. There are chaste which were so borne out of the mothers belly. And there are chaste which be made of man. And there be chaste which have made them selves chaste for the kyngdom of hevens sake. He that can take it lett hym take it.

Then were brought to hym yonge chyldren that he shulde put his hond on them and praye. And his disciples rebuked the. Jesus sayde vnto them: suffre the chyldren and forbid them not to come to me for vnto suche belongeth the kyngdom of heaven. And when he had put his hond on them he departed thence. And beholde wonke and sayde vnto hym: good master what good thinge shall I do that I may have eternal lyfe? He sayde vnto hi: why callest thou me good? the

Of S. Mathew. fo. xxvij.

re is none good but god and that it god. But and thou wilt entre into lyfe kepe the commaundment. He sayde: Which? And Jesus sayde: thou shalt not kill. thou shalt not breake wedlocke. Thou shalt not steale: thou shalt nott beare false witness. honour thy father and mother. and thou shalt love thyne neighbour as thy sylfe: the yonge man sayde vnto him: I have observed all these thinges from my youth what have y more to do? Jesus sayde vnto him: yf thou wilt be perfecte go and sell that thou hast and geve it to the poore and thou shalt have treasure in heven and come and folowe me. When the yonge man herde that saynge he went away morninge. For he had greute possessions.

Jesus sayde then vnto his disciples: Verely I saye vnto you a ryche man shall with difficulte enter into the kyngdom of heven. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle then for anyche man to enter into the kyngdom of heaven. When his disciples herde that they were exceedingly amased sayinge: who then can be saved? Jesus behelde them and saide vnto them: with men this is impossible but with god all thinges are possible.

Then answered Peter and saide to him: Beholde we have forsaken all and have folowed the: what shall we have therfore? Jesus sayde vnto them: verely I saye to you that ye which have folowed me in the seconde generaciō (when the sonne of man shal sit in the seate of his maieste) shall sit also vppon twelve seates and iudge the twelve tribes of Israel. And whosoever forsaketh housse or brethren or sisters or other father or mother or wyfe or chyldren or lyvelod for my

The Gospell.

names sake / the same shall receave an hundred folde / and shall inheret everlastynge lyfe. Mas ny that are fyrste shalbe laste / and the laste shalbe fyrste.

The xv. Chapter.

For the kyngdom off heven ys lyke vnto an housholder / which went out erly in the morninge to hyre labourers into hys vynyarde. And he agreede with the labourers for a peny a daye and sent them into hys vynyarde. And he went out about the thyrde houre / and sawe other stōs dyngydell in the market place and sayd vnto the goye also into my vynyarde / and whatsoever is right / I will geve you. and they went there way. Agayne he went out about the fyrte and nynthe houre / and dyd lyke wyse. And he went out aboute the eleventh houre and founde other stonds yngydell / And sayde vnto them: Why stōde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vynyarde / and whatsoever shalbe right / that shall ye receave.

When even was come the lord of the vynyarde sayde vnto hys steward: call the labourers / and geve them their hyre / begynnyng at the laste / tyll thou come to the fyrste. And they whiche were hyred aboute the eleventh houre / cam and receaved every man a peny. Then cam the fyrst / supposyng that they shulde receave moore / and they like wyse receaved every mā a peny. And when they had receaved it / they grudged agaynst the good man of the housse sayng: These

Of S. Mathew. Fo. xxviii.

laste have wrought but one houre / and thou hast made them equall vnto vs which have born the burthen and heet of the daye.

He answered to one of them sayng: frende I do the no wronge. dyddeste thou not agre with me for a penny? Take that which is thy duty / and goo thy waye. I will geve vnto this last / as moche as to the. Is yt not lawfull ffor me to do as me listeth with myne awne? Is thyne eye evyll because I am good? Soo the laste shalbe fyrste / and the fyrste shalbe laste. For many are called and fewe be chosen.

And Jesus ascended to Jerusalem / and toke the xij disciples aparte in the way / and sayde to them: Loo we goo vp to Jerusalem / and the sōne off man shalbe betrayed vnto the chiefe prestes / and vnto the scribes / and they shall condēme hym to deeth / and shall delivre hym to the gentils / to be mocked / to be scourged / and to be crucified. and the third day he shall ryse agayne.

Then cam to hym the mother off Zebede with hir sōnes worshippinge hi / and desyrynge a certayne thyng off hym. He sayd vnto her: What wilt thou have / She sayde vnto hym: Graunte that these my two sōnes maye sitt / one on thy right hond / and the other on thy lyfte honde in thy kyngdom.

Jesus answered and sayd: Ye wot not whatt ye are. Are ye able to drynke off the cuppe that y shall drynke off. And to be baptised with the bapti that y shalbe baptised with. They answered to hi: That we are. He sayd vnto the: Ye shall drynke of my cupe / and shalbe baptised with the bapti

The Gospell.

pti that y shalbe baptysed with: But to syt o my ryght hōd / and o my lyft hōd / is not myne to yere: but to thē for whō it is prepared of my father.

And when the ten herde this / they desdayned att the two brethren. But Jesus called thē vnto hym / and saide: Ye knowe / that the lord of the gentyls have domination over them / And they that are great / exercise power over thē. It shall not be so amonge you: But whosoever wyll be greate among you / let hym be youre minister / and whosoever wilbe chiefe / let hi be youre servaūt. Even as the sonne off man cam / not to be ministered vnto / butt to minister: and to geve his lyfe for the redempcion off many.

And as they departed fro Hierico / moche people folowed hym. And beholde two blynde men syttinge by the way syde / when they herde / that Jesus passed by cryed sayinge: Master the sonne off David have mercy on vs. And the people rebuked thē / because they shulde holde there pace: But they cryed the moare / sayinge: have mercy on vs master which arte the sonne off David. Then Jesus stode styll / and called thē / and sayde: what will ye that y shall do to you? they said vnto hym: Master / that oure eyes maye be opened. Jesus pitied them / and touched there eyes. And immediatly there eyes received syght: And they folowed hym.

The .xvi. Chapter.

When they drewenye vnto Jerusale / and were come to Betphage / vnto mounte of olivete / then sent Jesus two off his disciples / say-

Of .S. Mathew. Fo. xxix.

yinge to them: Goin to the tounne that lyeth over agaynste you / and anon ye shall fynde an asse bos unde / and hercolte with her / lose thē and bringe them vnto me. And if eny man saye ought vnto you / saye ye that youre master hath neade off them / and streyght waye he will let them go. All this was donne / to fulfyll that which was spose by the prophet / sayinge: Tell ye the doughter of Sion: beholde thy kinge cometh vnto the mee / sittinge vppō an asse and a colte / the foole off an asse ysed to the yooke. The disciples went / and did as Jesus comaunded them / and brought the asse and the colte / and put on then there clothes / and set him thereon. Many of the people spreed there garmēt in the waie. other cut doune branches from the trees / and strawed them in the waie. Moreover the people that wēt before / and they also that cam after cryed sayinge: hosianna to the sonne of David. Blessed be he that cometh in the name of the lorde / hosianna in the hyest.

And when he was come in to Jerusalem / all the cite was moved / sayinge: whoys this? And the people / sayde: this ys Jesus the prophet off nazareth a cite of galile. And Jesus went i to the temple of god / and caste out all thē that bought and solde in the tēple / and overthrew the tables of the mony chaūgers / and the seat of thē that solde doves. And saide to thē: it is writte / mine housse shalbe called the housse off prayer / butt ye have made it a den of theves. And the blinde and the halt cā to hym in the temple / and he healed thē.

When the chiefe prests and scribes sawe / the marveylls thatt he dyd / And the chyldren

The Gospell

cryinge in the temple and sayinge / hosianna to the sonne of David / they desdayned / and sayde vnto hym: hearest thou what these saye? Jesus sayde vnto them: have ye never redde / off the mouth off babes and suckelings? thou haste ordeyned prayse? And he leste them / and went out of the cite vnto bethani / and passed the tyme there

In the mornynge as he returned in to the cite ageyne / he hungred / and spyed a fygge tree i the waye / and cam to it / and founde nothinge there on / but leues only / and said to it / never frute growe o the hēce forward? And anon the fygge tree wyddered awaye. And when his disciples sawe that / they marvelled sayinge: Howe sone is the fygge tree wyddered awaye? Jesus answered / and sayde vnto them: Verely I saye vnto you / yff ye shall have fayth / and shall not dout / ye shall nott only do that which ye have done to the fygge tree: but also yf ye shall saye vnto this mountayne / take thy silfe a waye / and cast thy silfe i to the see / it shalbe done. And whatsoever thig ye shall axe i youre prayers (if ye beleve) ye shall receave hit

And when he was come into the temple / the chiefe prests and the seniors of the people came vnto him as he was teachinge / and sayde: by what auctorite doest thou these thigs? and who gave the this power? Jesus answered / and sayde vnto the: I also wyll axe of you a certayne question / which if ye asoyle me / y in lyke wyse wyll tell you by what auctorite I do these thigs. Whence was the bapti of Jhon? from heaven / or of men? And they thought i themselves / sayinge: yf we shall saye / from heve / he wyll saye vnto vs: why dyd

Of S. Mathew. Fo. xxx.

ye not then beleve hym? but and iff we shall saye of men / then feare we the people. For all men helde Jhon as a prophet. And they answered Jesus / and sayde: we cannot tell. He lyke wyse sayd vnto them: nether tell I you by what auctorite y do these thigs. What saye ye to thys? a certayne man had ij sones / and cam to the elder sayinge: go and worke to daye in my vyneyarde. He answered and sayd / I wyll not: but afterwarde repented and went. The cam he to the seconde / and sayde lyke wyse / and he answered and sayde: I wyll syr: yet went he not. Whether of these ij fulfilled there fathers wyll? And they sayde vnto hym: the fyrst. Jesus sayde vnto them: verely I saye vnto you / that the publicans and the harslots shal come into the kyngdom of God before you. For Jhon came vnto you / in the waye of rightewesnes / and ye beleved hym not. but the publicans and the whoores beleved hym. But ye (though ye sawe it) yet were not moved with repentance / that ye myght afterwarde have bes

Here is another similitude. There (leved hym. there was a certayne housholder / which set a vyneyarde / and hedged it rounde about / and made a wynepresse in it / and bilt a tower / and lett it out to husbandmen / and went in to a straunge countrey. And when the tyme of the frute drew neare / he sent his servaunts to the husbandmen / to receave the frute of it / and the husbandmen caught his servaunt / and bet wō / kyled another / and stoned another. Againe he sent other servaunts moother the fyrst / and they served them lyke wyse. But last of all / he sent vnto them hys awne sons

The Gospell.

ne sayinge: they wyll feare my sonne. When the husbandmen sawe his sonne/ they sayde among them selves: This ys the heyre/ come on lett vs kyll hym/ and lett vs take hys inherytaunce to oure selves. And they caught hym and thrust hi out of the vyneyarde/ and shewe him. When the lord of the vyneyarde cometh: what wyll he do with those husbandmen? They sayde vnto hym: he will evyll destroye those evyll persons/ and wyll lett out hys vyneyarde vnto other husbandmen/ whych shall delyver hym his frute att tymes convenient.

Jesus saide vnto them: dyd ye never redde in the scriptur? the same stone which the bylders refused/ is set i the pryncypall parte of the corner. this was the lordes doinge/ and yt is marvelous i oure eyes. Therefore saye I vnto you the kyngdom of god shalbe taken from you/ and shalbe geve to the geyls which shall brynne forth the frutes off it. And whosoever shall fall on this stone/ shalbe alto broken And whosoever this stone shall fall oppo/ he shall grynde him to powder. And whē the chiefe prests and pharyses herde his similitudes they perceaved that he spake of the. And they went about to laye hond on hym/ but they feared the people/ because they couēted hym as a prophet. And Jesus answered and spake vnto them agayne/ in similitudes/ sayinge.

The xviij. Chapter.

The kyngdom of heve is lyke vnto a certayne kyng/ which maryed his sonne/ and sent forth his servaunts/ to call the that were byd to

Of S. Mathew. fo. xxxij.

the weddige/ and they wolde nott come. Agayne he sentt forth other servaunts/ sayinge: tell them which are bydde: Lo I have prepared my dynner/ myne oxen and my fatlings are fylled/ and all thig is redy/ come vnto the mariage. They made light of it/ and went their wayes: won to his ferme place/ another about his merchandysse/ the remnaunt toke his servaunts and intreasted them vngoodly and slewe the. When the kyngge herde that/ he was wroth/ and sent forth his warryers and destroyed those murtheres/ and brent vpp the cite.

Then sayde he to his servaunts: The weddis was prepared: butt they which were bydden thereto/ were not worthy. Goe therefore out i to the hie ways/ and as many as ye fynde/ byd them to the mariage. The servaunt went out in to the wayes/ and gaddered togedder as many as they coude fynde/ booth good and bad/ and the weddige was furnysshed with gests. The kyngge cam in/ to viset hys gests/ and spyed there a man which had not on a weddinge garmēt/ and sayde vnto hym: frende/ howe camyst thou in hydder/ and hast not on a weddinge garmēt? and he was even spechlesse. The kyngge sayde the kyngge to his ministers: take and bynde hym hande and fote/ and caste hym into vtter dercknes/ there shalbe wepynge and gnassynge of teth. For many are called and fewe be chosen.

Then went the farises and toke counsell/ howe they myght tangle hi in his word. And sent vnto hi there disciples with herods servaunts/ sayinge: master/ we knowe that thou arte true/ and

The Gospell.

that thou teachest the waye of god trueli / nether carest for eny man / for thou cosydrest nott mens nestate. Tell vs there fore: howe thynkest thou: is it lawfull to yere tribute vnto Cesar / or not? Jesus perceaved there wylynes / and saydet: Why tempte ye me ye ypocrytes? lett me se the tribute money. And they toke hym a peny. And he sayde vnto them: whose is thys ymage and superscripciō? They sayde vnto hym: Cesars. The sayde he vnto the: Geve therefore to Cesar / that which is cesars: and geve vnto god / that which is godd. Whē they herde that they marvelled / and lefte hym and went there waye.

The same daye the saduces cam vnto hym (which saye that there is no resurreccion) and they axed hym saynge: Master / Moses bade / if a man dye havinge no chyldre / that the brother Mary his wyfe / and reyse vppe seed vnto his brother. There were with vs seve brethren / the fyrst Married and dyed with out ysshewe / and lefte hys wyfe vnto hys brother. Lyke wise the seconde and the thryd / vnto the seventh. Laste of all the woman dred also. Nowe in the resurreccion whose wyfe shall she be of the vii? for all had her. Jesus answered and sayde vnto them: ye are deceaved / and knowe not what the scripture meaneth / nor yett the vertue of god. For in the resurrecciō they nether Mary nor are Maryed: but are as the angels of god in heaven.

As touchynge the resurreccion off the deed: have ye nott redde what ys sayde vnto you off god / which sayeth I am Abrahams God / and Isaaks God / and the God of Jacob? God ys

Of S. Mathew. Fo. xxviij.

nott the god of the deed: but of the lyvinge. And when the people herde that / they were astonyed at hys doctrine.

When the pharises had herde / howe that he had put the saduces to silence / they drew to gedder / and wō of the which was a doctour off lawe axed him a question temptinge him and sayinge: Master which is the grett cōmaundment in the lawe? Jesus sayde vnto him: thou shalt love thy lord god with all thyne herte / wyth all thy soule / and with all thy mynde. This is the fyrst and that grett cōmaundment. And there ys another lyke vnto thys. Thou shalt love thyne neighbour as thy selfe. In these two cōmaundment / hangge all the lawe and the prophett.

Whyll the pharises were gaddered togedder / Jesus axed the saynge: what thife ye of Christ? whose sonne is he? they sayde vnto hym: the sonne of david. He sayde vnto the: howe then doeth david in spirite call him lord / saynge? The lord sayde to my lord / sitt on my ryght honde: tyll I make thyne ennemyes thy fote stole. yf david call hym lord: howe is he then his sonne? And none of them coulde answer hī agayne one worde. Nether durste eny man from that daye forth axe hym eny moo questions.

The. xxiiij. Chapter.

Then spake Jesus to the people / and to hys disciples / saynge: The scribes and the pharises sitt i moses seate / whatsoever they byd you observe / that observe and do: but after their worde they do not: for they saye / and do not. And they

The Gospell.

bynde hevy burthens and grevous to be borne / and ley the on mennes shulders: but they the sylfe wyl not move them with one synger. All there work they do / for to be sene of men. They sett as broad there philateris / and make large borders on there garmentt / and love to sytt vppermooste at feast / and to have the chiefe seat in the synas gogge / and gretynge in the market / and to be called of men Rabi.

But ye shall nott suffre youre selves to be called rabi / for oneys youre master / that is to wytt Christ. and all ye are brethre. And call ye no man youre father o the erth / for one is youre father / and he is in heven. be ye not called masters / for oneys youre master / and he is Christ. He that is greatesse amonge you / shal be youre servaunte. But whosoever exalteth hym silfe / shal be brougght lowe. and he that submitteth hym silfe / shal be exalted.

Wo be vnto you scribs and pharises dissemblers / for ye sheet vp the kyngdom of heven before men: ye youre selves goo nott in / nether suffre ye them that come to enter in.

Wo be vnto you scribes and pharises / for ye devour widdowes houses / and that vnder a colour of praying longe prayers / wherfore ye shal all receave greater damnacion.

Wo be vnto you scribes and pharises ypocrites / for ye compassse see and londe / to brynge one in to youre belefe: and when ye have brought him ye make hym two folde more the chylde off hell / then ye youre selves are.

Wo be vnto you blynd guides / for ye saye: whs

Of S. Mathew. Fo. xxviii.

osoever sweare by the temple / yt ys nothige: but whosoever sweare by the golde of the temple / he is detter. ye soles and blide: whether is greater / the golde / or the temple that sanctifyeth the golde. and whosoever sweareth by the aulter it is nothige: but whosoever sweareth by the offerige that lyes th o the aultreys detter. ye soles and blide: whether is greater the offerige / or the aultre whych sanctifyeth the offerige: whosoever therfore sweareth be the aultre / sweareth bi it / and by all that there o is. And whosoever sweareth by the temple sweareth by it / and by hym that dwelleth there in. And he that sweareth by heve / sweareth by the seate of god / and by hym that sytteth there on.

Wo be to you scrybs and pharises desemblers / for ye tythe mynt / annys / and comen / and leave the wayghttyer mattres of the lawe o done: iudgement / mercy / and fayth: these ought ye to have done / and not to have lefte the othre on done. Ye blinde gydes / which strayne out a gnat / and swalowe a cammyll.

Wo be to you scrybs and pharises ypocrites / for ye make clene the vtter side off the cuppe / and off the platter: but with in they are full of brybery and excessse. Thou blynde pharise / clense fyrst / that which is with in the cuppe and the platter / that the outsyde maye also be clene.

Wo be to you scrybs / and pharises ypocrites / for ye are lyke vnto paynted tombes which appere beautyfull outward: but are with in full off deed mes bones and of all fylthynes. So are ye / for outward ye appere righteous vnto me / wherewith in ye are full of dissimulacion and iniquite.

¶ ij.

The Gospell

Who be vnto you scribes and pharises ypocrites: for ye bilde the tombes off the prophetes: and garnisse the sepulchres off iuste men: and saye: If we had bene in oure fathers tyme: we wolde not have bene partners with them in the bloud of the prophetes. So are ye witnesses vnto youre selves: that ye are the childe of the: which filled the prophetes. Fulfyll ye lyke wyse the measure of youre fathers: ye serpent? and generaciō of vipers: howe shall ye scape the dāpnaciō of hell?

Wherfore beholde y sēde vnto you: prophetes wyse me: and scribes: and off the some shall ye kyll and crucifie: and some shall ye scourge in youre synagogges: and persecute from cite to cite: thatt all righteous bloud may fall on you: which was shedd apon the erth: from the bloud of righteous Abell: vnto the bloud of Zacharias the sonne of Barachias: whom ye slewe betwene the temple and the altre: Verely y say vnto you: all these thinges shall light apon this generaciō. Hierusalem Hierusalem which fyllest propheetes: and stonest the which are sent to the: howe oftē wolde I haue gaddered thy children to gedder: as the hēne gaddreth her chickēes vnder her wynges: but ye wolde not: beholde youre habitaciō shall be lefte vnto you desolate. For y saye vnto you: ye shall not see me henceforth: tyll that ye saye: blessed ys he that commeth in the name off the lorde.

The xviij. Chapter.

And Jesus wēt out and departed from the temple: and his disciples cā to hym: for to shew hym the byldinge of the temple. Jesus sayde

Of S. Mathew. Fo. xxviij.

vnto them: se ye not all these thinges: verely y saye vnto you: There shall not be here leest one stone vpon another: that shall not be destroyed.

And as he sat vpon the mount Olivere: his disciples cā vnto hym secretly sayinge: Tell vs: when this shalbe: and what signe shalbe of thy comminge: and of the ēde of the worlde? and Jesus answered: and sayde vnto the: Take hede: that no man deceave you: for many shall come in my name saige: y am Christ: and shall deceave many.

Ye shall heare of warres: and of the noyse of warre: but se that ye be not troubled: for all these thinges muste come to passe: but the ende is not yet. For naciō shall ryse ageynste naciō: and realme ageynste realme: and there shalbe pestilence: and hōger: and erthquake in all quarters. All these are the beginnynges off sorowes.

Then shall they put you to trouble: and shall kyll you: and ye shalbe hated off all naciōs for my names sake: and the shall many fall: and shall betraye won another: and shall hate won the other: and many falce prophetes shall aryse: and shall deceave many: and because iniquite shall have the vpper hande: the love of many shall abate. But he that endureth to the ēde shalbe safe. And this Gospell off the kyngdom shalbe preached in all the worlde: for a witnes vnto all naciōs: and then shall the ende come.

When ye the shall se the abominacion and desolaciō (spoke of by Daniell the prophet) stōde in the holy place: whosoever redeth it: let hym vnderstonde it. Then let them which be in iury flye into the mountaynes. And lett hym which is on

The Gospell.

the housse toppe / not come doune to take eny tinge out of his housse. Neither let hym which is in the felde / returne backe to fetch his clothes. Wo be i those dayes to the that are with chylde / and to them that geve sucke. Butt praye that youre flyght be not i the wither / nether o the saboth daye. For the shalbe greate tribulacion / such as was not from the begynnyng off the worlde to this tyme / ner shalbe. Ye and except those dayes shulde be shortened / shulde no fleshe be saved: Butt for the chosens sake those dayes shalbe shortened.

Then yff eny man shall saye vnto you: lo / here is Christ / or there is Christ: beleve it not: for there shall arise falce christes / and falce prophetes and shall geve greate signes and wonders. So greatly that yff it were possible / even the chosens shulde be brought i to erreure. Take hede I have tolde you before. If they shall saye vnto you: lo / he is in the desert / go not forth: yff they saye: lo / he is in the secret places / beleve nott. For as the lightnyng cometh outt off the east / and shyneth vnto the weest: so shall the comynge off the sonne of man be. For wheresoever a deed body is / even thither wyll the egles resorte.

Immediatly after the tribulacions off those dayes / shall the sun be derkeneth: and the mone shall not geve her light / and the starrs shall fall from heven / and the powers of heven shall move. And then shall appere the sygne of the sonne off man in heven. And then shall all the kynnedes of the erth morne / and they shall se the sone of man come i the cloudes of heven with power and greate maiesty: and he shall sende his angells with the greate voyce of a tromp / and they shall gadder to

Of S. Mathew. Fo. xxxv.

gedther his chosens from the fower wyndes: and from the one ende off the worlde to the other.

Learn a similitude of the fygge tree: when his braunches are yet tender / and his leves spronge / ye knowe that sommer is nye. So lyke wyse when ye se all these thynges / be ye sure that it is neare even at the doores. Verely I saye vnto you / thatt this generacion shall not passe / tyll all be fulfilled. Heven and erth shall perisse: but my word shall abyde. But of that daye and houre knowith no man / no not the angells of heven / but my father.

As the tyme of Noe was / so (only. lyke wyse shall the comynge of the sonne off man be. For as in the dayes before the floud: they dyd eate and drynke / marry / and were married / even vnto the daye that Noe entred in to the shyppe / and knewe of nothyng tyll the floude cam and toke them all awaye. So shall also the comynge off the sonne off man be. Then two shalbe in the felde / the one shalbe receaved / and the other shalbe refused. two shalbe gryndinge at the myll: the one shalbe receaved / and the other shalbe refused.

Waken therefore / because ye knowe nott what houre youre master wyll come. Off this be sure / that yff the good man off the housse knewe what houre the thefe wolde come: he wolde suerly wache / and not suffre his housse to be brokē vppē. Therfore be ye also redy / for what houre ye tike leest o / i the same shall the sone of man come. who is a faythfull servaunte and wyse / who his master hath made ruler over his housholde / for to geve them meate in season cōvenient: happy is that servaunt whom hys master (when he cometh)

The Gospell.

shall finde so doinge. Verely ysaie vnto you / he shall make him ruler over all his good. but and yf the evyll servaunt shall saye in his herte / my master wyll differ his commynge / and begyn to smyte his felowes: ye and to eate and to drynke with the dronke: that servaunt master wyll cosme in a daye when he lofeth not for hym: and in an houre that he is not ware of / and wyll devyd hym / and geve hym his rewarde weth ypocrit. There shalbe wepinge and gnasshing of tethe.

The. xxv. Chapter.

Then the kyngdom of heaven shalbe lyfened vnto virgins / which toke their lampes / and wet to mete the brydgrom: fyve of them were folyshe / and fyve were wyse. the foles toke theire lampes / but toke none oyle with them. but the wyse toke oyle with the in their vyssell with theire lampes also. whyll the bryggrome taryed / all slombred and slepte. And even at mydnyght / there was a crye made: beholde the brydgrome cometh goo and mete hym. Then all those virgins arose / and prepared their lāpes. And the folyshe sayde to the wyse: geve vs of youre oyle / for oure lampes goo out: but the wyse answered / sayge: not so / lest there be not ynought for vs and you / but goo rather to the that sell / and by for youre selves. In cōclusion whyll they went to bye / the brydgrom cam: and they that were redy / went in with hym to the weddige / and the gate was shett vppe: Afterward cam also the other virgins / sayinge: master master / open to vs. but he answered / and sayde: verely I saye vnto you: y knowe

Of S. Mathew. Fo xxxvj.

you not: loke that ye watche there fore / for ye knowe nether the daye nor yet the houre / when the sonne of man shall come.

Lyf wyse as a certeyne mā redy to take his iorney to a straunge countre / called hys servaunt to hym / and delyvered to them hys goodds. And vnto wō he gave v. talent / to another ij. and to another one: to every man after his abilitie / and streyght waye departed. Then he that hadde receaved the fyve talent / went and bestowed the / and wane other fyve. Lyf wyse he that receaved ij gayned other ij. but he that receaved one / went and digged a pitt in the erth and hyd his masters money. After a lōge season the lorde of those servaunt cam / and reckened with them. The cam he that had receaved fyve talent / and brought other fyve sayinge: master / thou deliveredst vns to me fyve talēt / lo I have gayned with the fyve moo. His master saide vnto hi: well good servaunt and saythful / Thou hast bene saythfull in lytell / I wyll make the ruler over moche / entre in to thy masters ioye. Also he that receaved ij talent cam / and sayde: master / thou delyveredst vnto me ij talent / lo I have wone ij other with them. his master saide vnto hym / well good servaunt and saythfull thou hast bene saythfull in litell / I woll make the ruler over moche / go in into thy masters ioye.

He which had receaved the one talent cam also / and said: master / I considered that thou wast an harde man / which repest wherethou sowedst not / and gadderest where thou strawedst not / and was affrayde / and went and hyd thy talent in

The Gospell.

the erth: lo/ thou hast thyn awne. his master answered/ and sayde vnto hym: evyll servaunt and fletwthfull/ thou knewest that I reape where I sowed nott/ and gaddre where I strawed nott: thou oughtest there fore to have had my money to the chaungers/ and the at my comynge shuldest have receaved my money with vauntage. Take therefore the talent from hym/ and geve hit vnto hi which hath .x. talents. for vnto every man that hath shalbe geven/ and he shall have aboundance. And from hym that hath not/ shalbe taken away/ evē that he hath. And cast that vnprophetable servaunt into vtter dercknes/ the resalbe wepyng/ and gnasshinge of theth.

When the sōne of man shall come in hys maieste/ and all hys holy angells with hi/ the shall he sytt vppon the seate of his maieste/ and besore hym shalbe gaddred all naciōs. And he shall sever them won from another/ as a shepherde putteth asunder the shepe from the gootes. And he shall sett the shepe on his right hōde/ and the gootes on his lyfte honde. Then shall the kyng saye to them on his right honde: Come ye blessed chylde of my father/ inheret ye the kyngdō prepared for you from the beginnige of the worlde. for I was an hongred/ and ye gave me meate. I thirsted/ and ye gave me drinke. I was herbroulesse/ and ye lodged me. I was naked and ye clothed me: I was sicke and ye visited me. I was in preson and ye cam vnto me.

Then shall the iuste answer hym sayinge: master/ when sawe we the an hongred/ an feeded the? or a thirst/ and gave the drinke? whē sawe we

Of S. Mathew. Fo. xxxviij.

the herbroulesse/ and lodged the? or naked and clothed the? or when sawe we the sicke/ or in preson and cam vnto the? And the kyng shall answer/ and saye vnto them: verely I saye vnto you: i as moche as ye have done it vnto won of the leest of these my brethren: ye have done it to me.

Then shall the kyng saye vnto the that shalbe on the lyfte hande: departe from me ye cursed into everlastinge fire/ which is prepared for the devyll and hys angels. For I was an hongred/ and ye gave me no meate. I thirsted/ and ye gave me no drinke. I was herbroulesse/ and ye lodged me nott. I was naked/ and ye clothed me nott. I was sicke and in preson/ and ye visited me not.

Then shall they also answer hym sayinge: master whē sawe we the an hongred/ or a thirst/ or herbroulesse/ or naked/ or sicke/ or in preson/ and have not ministred vnto the? then shall he answer the/ and saye: Verily I saye vnto you/ in as moche as ye dyd it nott to won off the leest of these/ ye dyd it nott to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall.

The xxxvi. Chapter.

And hit folowed: whē Jesus had fynished all these sayings/ he sayd vnto his disciples: ye knowe that after .ij. dayes shalbe ester/ and the sonne of mā shalbe delyvered for to be crucified.

Then assembled togedder the chiefe prests and scribys and senious yf the people in to the palice off the hye preste/ which was called Cayphas

The Gospell.

and heelde a counsell / how they myght take Jesus by suttelte / and kyll him: butt they sayd / not on the holy daye / lest eny trouble aryse amonge the people.

When Jesus was in bethany / in the house of Symō the lypper / there cam vnto him a womā / which had an alabaster bore of precious oyntmēt / and powred it on his heed as he sate at the bourde. when his disciples sawe that / they had indignaciō sayinge: what neded this wast? This oyntment myght have bene well solde / and yere to the povre. Whē Jesus vnderstod that / he sayde vnto them: why trouble ye the woman? she hath wrought a good worke upon me. for ye shall have povre folke alwayes with you / Butt me shall ye not have all wayes. And in that she casted this oyntmēt on my body / she dyd hit to bury me with all. Verely I saye vnto you / wheresoever this gospell shalbe preached thoroughoutte all the worlde / there shall also thys thatt she hath done / betolde for a memoriall of her.

Then won of the twelve called Judas iscaris oth went vnto the chiefe prest / and sayd: whatt wyll ye geve me / and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver. And from that tyme he sought oportunitie to betraye hym.

The fyrst daye of unlevened breed the disciples cā to Jesus sayinge vnto hym: where wilt thou that we prepare for the to eate the easter lāseber? And he said: Go into the cite / vnto souche a man / and saye to hym: the master sayeth / my tymeys almoste come / I wyll kepe myne easter at

Of S. Mathew. Fo. xxxviij.

thy house with my disciples. And the disciples dyd as Jesus had apoynted them / and made ready the easter lambe.

Whē the even was come / he sate doune with the xij. and as they dyd eate / he sayde: Verely I saie vnto you / that wō of you shall betraye me. And they were excedinge sorofull / and began every man to saye vnto bym: ys hit I master? he answered and sayde: he that depeth his honde with me in the disse / shall betraye me. The sōne of mā goeth as yt is wrytten of him: butt woe be to that man / by whom the sōne of mā shalbe betrayed. It had bene good for that man / yff he had never bene borne.

Then Judas which betrayed him / answered and sayde: ys yt I master? He sayde vnto hym: thou haste saide. As they ate / Jesus toke bread / and gave thank / brake it / and gave it to his disciples / and sayde: Take / eate / thys ys my body. And toke the cuppe / and gave thank / and gave it them / sayinge: drinke of it every won. This ys my bloudde of the newe testamēt / which shalbe shedde for many / for the foryevenes of synes. I saye vnto you: I wyll not drynke hence forth fo this frute of the vyne tree / Vntyll that daye / when I shall drynke it newe with you in my faders kyngdom.

And whē they had sayd grace / they went out into mounte olyvete. Thē sayd Jesus vnto thē: all ye shall fall this nyght be cause of me. For yt ys wrytten: I wyll smyte the shepherde / and the shepe of the flocke shalbe scattered abroad. But after I am rysen agayne / I wyll goo before you

The Gospell

into galile. Peter answered / and sayde vnto hi: though all men shulde be hurte by the / yett wyll not I be hurte. Jesus sayde vnto hym: verely I saye vnto the / that thys same night before the cocke crowe / thou shalt denye me thryse. Peter sayde vnto hym: Yff I shulde dye with the / yett wyll I not denye the. lyke wyse also sayde all the disciples.

Then went Jesus with the in to a place / which ys called gethsemane / and sayde vnto hys disciples: sitt ye here whyll I go and praye yonder. And he toke with hym Peter and the two sonnes of zebede / and began to wexe sorofull and to be in an agony. Then sayd Jesus vnto them: my soule is hevy eue voto the deeth: Tary ye here and watche with me. And he went a way a lytell aparte / and fell flat on hys face / and prayed sayinge: O my father / yf it be possyble / lett this cuppe passe from me. neverthelesse / nott as I wyll / butt as thou wylt. And he cam voto hys disciples / and founde them a slepe / and sayde to Peter: what coulde ye not watche with me one houre? watche and praye / that ye fall not into temptacion. The spirite ys willynge / but the flesshe is weake.

He went agayne ons moare / and pryed / sayinge: O my father / yf this cuppe can nott passe away from me / butt that I drynke of it / thy will be fulfilled. And he cam / and founde the a slepe a gayne. For their eyes were hevy. And he lefte them and went agayne and prayed the thrid tyme sayinge the same wordes. Then cam he to hys disciples and sayd vnto the: Slepe hence forth / and take youre rest. Take hede the houre is at

Of S. Mathew. Fo. xxxix.

honde / and the sonne of man shalbe betrayed in to the hond of synners. Ryse / lett vs be goinge / he is at honde that shall betraye me.

Whyll he yet spake / lo / Judas wō of the twelue cam / and with him a greete multitude with swerdes and staves / whych were sent from the chiefe prestes and seniours of the people. He that betrayed hym / gave them a toke / sayinge: whos soever I kysse / that same is he / ley honde on hi. And forth withall he cam to Jesus / and sayde: hayll master. And kysed him. And Jesus sayde vnto hi: frende / wherfore arte thou come? Then ca they and layed hondes on Jesus and toke him.

And beholde / won of them which were with Jesus / stretched oute his hōde and drue his swerde / and stroke a seruaunt of the hye preste / and smote of his eare. Then sayde Jesus vnto hym: putt vppe thy swerde in to his sheathe. For all they that ley hōd on the swerde / shall peryshe with the swerde. O ther thynkest thou that I can not praye my father / and he shall geve me moo then xij. legions of angell? howe then shall the scriptures be fulfilled / for so muste it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe / with swerdes and staves for to take me: dayly I sate amonge you teachinge in the tēple / and ye toke me not. All this was done that the scriptur off the prophett myght be fulfilled. Then all his disciples for soke him and fled. And they toke Jesus and leed hym to Cayphas the hye preste / where the scribes and the seniours were assensbled. Peter folowed hym a farre of / vnto the hye

The Gospell.

prestes place. And went i/ and sate with the sers
vaunt? to se the ende.

The chese prestes/ and the seniours/ and all
the counsell/ sought false witnes ageiste Jesus/
for to put him to deeth/ and they founde none. in
somoche that when many false witnesses ca/ yet
founde they none. At the last cam two false wyt-
nesses/ ad sayd: This felowe saide: I ca destroye
the temple of god/ and bylde the same in iij dayes.

And the chese preste arose/ and sayde to hym:
answerest thou nothinge? howe is it that these
beare witnes ageynst the? butt Jesus helde hys
peace: And the chese preste answered/ and said
to hym: I charge the in the name off the lyvinge
god/ that thou tell vs whether thou be crist the
sone of god: Jesus sayd to him: thou haste sayd.
Neverthelesse I saye vnto you/ here after shall
ye se the sonne of man syttige on the right honde
of power/ and come in the clowddes of the skye.

Then the hye prester rent his clothes sayinge:
He hath blasphemed: what nede we off eny moo
witnesses? Lo/ nowe have ye herde his blasphem-
y: what thynck ye? They answered ad sayd:
he is worthy to dye. Then spat they in hys face/
and bett him with there fistes. And other smote
him with the palme of there hond? on the face/
saynge: arede to vs Christ/ who ys he that smos-
te the?

Peter sate with out i the palice/ and a damsell
cam to hym/ saynge: Thou also wast with Jes-
us of galile: he denyed before them all sayinge:
I woot not what thou sayst. Whē he was goone
out into the poorche/ another wench sawe hym

Of S. Mathew. Fo. xl.

and sayde vnto them that were there: Thys felow
we was also with Jesus of nazareth: And agas-
yne he denyed with an othe/ ad sayde: I knowe
nott the man. And after a whyle cam vnto hym
they that stode by/ ad sayde vnto Peter: suerly
thou arte even won of them/ for they speache bes-
wreth the. Thē began he to course and to swe-
are/ that he knewe not the man. And immediats-
ly the cocke kewe. And Peter remembred the w-
ord? of Jesu/ whych he sayde vnto hym: before
the cocke crowe/ thou shalt deny me thrise. And
went out at the dores/ and wepte bitterly.

The xxvij. Chapter.

When the mornynge was come/ all the ches-
se prest? ad senyours off the people helde
a counsaile agens Jesu/ to put hym to deeth/ ad
brought hym bounde and delyvered hym vnto
Poncius Pylate the de byte.

Thē when Judas which betrayed hym/ sawe
that he was cōdemned/ he repented him sylfe/
and brought ageyne the xxx. platt? off sylver to
the chese prest? ad senyours? saynge: I have syn-
ned betraynge the innocēt bloud. And they say-
de: what is that to vs? se thou to that. And he
cast doune the sylver platt? in the temple/ and des-
parted/ and went and hounge hym sylfe.

The chese prestes toke the sylver platt? and
sayd: it is not lawfull for to put them i to the tres-
asury/ because it is the pryce of bloud. And they
toke counsell/ and bought with them a potters
felde to bury strāgers in. wherfore that felde is
called/ the felde of bloud/ vntyll this daye. Thē

The Gospell.

was fullfyllid / that which was spokē by Jerez
mi the pꝛophet / sayinge: and they toke xxx. sylver
platt / the value of him that was pꝛysed / whom
they bought of the chyldren of israhel / and they
gave them for the potters felde / as the lordē ap:
poynted me.

Jesus stode before the debite / and the debite as:
ked him / sayinge: Arte thou the kyng of the iewes?
Jesus sayd vnto hym: Thou sayest. whē he was
accused of the chiefe pꝛiestes and seniores / he ans:
swered nothinge. Thē sayd Pilate vnto him: he:
arest thou not howe many thig? they laye ayens:
te the? and he answered him to never a worde. in
somoche that the debyte marveyllid very sore.

Att that feest / the debyte was wote to deliver
vnto the peple a pꝛesoner whom they wolde cho:
se. He had then a notable pꝛesoner / called Bar:
rabas. And when they were gaddered together /
Pilate sayde vnto them: whether wyll ye that y:
geve losse vnto you / barrabas / or Jesus which
is called Cryst? For he knewe well / that for envy
they had delyvered hym.

When he was sett doune to geve iudgement /
his wyfe sent to hym / sayinge: have thou nothis
ge to do with that iuste mā / I have suffered mas:
ny thing? this daye in my slepe about hym.

The chiefe pꝛiestes and the seniores had pꝛsw:
aded the people / that they shulde axe barrabas /
and shulde destroye Jesus. The debite answered
and sayde vnto them: whether of the twayne will
ye that I lett losse vnto you? And they sayde /
barrabas. Pilate sayde vnto thē: what shall I
do then with Jesus / which is called Cryst? They

Of S. Mathew. Fo. xli.

all sayde to hym: lett hym be crucified. Then
sayde the debite: what evyll hath he done? And
they cryed the more saynge: lett hi be crucified.

When Pilate sawe that he prevayled nothins:
ge / butt that moare busenes was made / he toke
water and washed his hondes before the people
sayinge: I am innocent of the bloud of this iuste
person / and that ye shall se. Then answered all
the people / and sayde: his bloud fall on vs / and
on oure children. Then lett he Barrabas loosse
vnto them / and scourged Jesus and delyvered hi
to be crucified. Then the sondeours of the debite
toke Jesus vnto the comen hall / and gaddered
vnto him all the cōpany. And stripped hym / and
put on hym a purpyll roobe / and platted a crous
ne off thornes and putt vppon hys heed / and a
rede in his ryght honde. And bowed theire knes
before him / saying: haile kyng of the iewes /
and spitted vppō hym / and toke the rede and sm:
gote hym on the heed.

And whē they had mocked hi / they toke the ros:
be off hym ageyne / and put his awne reymēt on
hi / and leed hym awaye to crucify hym. And as
they cam out / they founde a man of cyrē / named
Simō: hi they cōpelled to beare his crosse. And
cā vnto the place / which is called golgotha (th:
at is to saye a place of deed mēs scull?) and they
gave hi veneger to drynke myrte with gall. And
whē he had tasted there of / he wolde not drinke.

Whē they had crucified hym / they parted his
garment? and did cast lott?. To fulfyll that was
spokē by the pꝛophet: They have parted my gas:
ement? amōge them: and apon my vesture have

■ The Gospell.

cast loote. and they sate and watched hym there. And they set vpppe over his heed the cause of his deeth written. This is Jesus the kyng of the ieiwes. And there were two theves crucified with hym / won on the right honde / and another on the lyfte honde.

■ They that passed by / revyled hym waggyng the heeaddes and sayinge: Thou that destroyest the temple off God / and byldest it in thre dayes save thy sylfe. If thou be the sone of God / come doune from the crosse. Lykwys also the prelat / mocke hym with the scribes and seniores sayde: He saved other / hym sylfe he can not save. If he be the kyng off Israhell: let hym now come doune from the crosse / and we wolle beleve hym. He trusted in God / lett God delyver hym now if he will have hym / for he sayde / I am the sone off God. That same also the theves / which were crucified with hym cast in his tethe.

■ From the sixte houre was ther drefnes over all the londe vnto the nyynth houre. And about the nyynth houre Jesus cryed with a loude voyce / sayinge: Eli Eli lama sabathani. That is to saye / my God / my God / why hast thou forsake me? Some of them that stode there / when they herde that sayde: This man calleth for Elias. And streyght way won off them ranne and toke a sponge and filled it full of veneger / and put it on a rede / and gave hym to drynke. Other sayde let be / let vs se whyther Elias wyll come and delyver hym. Jesus cryed agayne with a lowde voyce and yelded vpppe the goost.

■ And beholde the vayle of the temple was rent

■ Off. S. Mathew. Fo. xliij.

in two parties from the topppe to the bottom / and the erth did quake / and the stones did rent / and graves did open / and the bodies off many saynts which slept / arose: and cam out off their graves after his resurreccion / and cam in to the holy cite / and appered vnto many.

■ When the pety captayne / and they that were with hym watchige Jesus / sawe the erth quake and those thyngs which hapened / they feared greatly sayinge. Off a surete this was the sonne off God.

■ And many wemen were there / beholdige hym a farre off / which folowed Jesus fro Galile / ministringe vnto hym: amonge the which was Mary magdalen / and Mary the mother off James and the mother off Ioses / and the mother off Ies bedes chyl dren.

■ When the even was come / there cam a ryche man off Aramathia named Ioseph / which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. and Ioseph toke the body / and wrapped it in a clene linnen clooth / and put it in his newe tobe / which he had hewed out even in the roke / and rolled a greate stone to the dore of the sepulcre and departed. There was Mary magdalene / and the other Mary sittinge over ayenste the sepulcre.

The nexte daye that foloweth good frydaye / the hye prestes and pharises got them selves to Pilate / and sayde: Syr / we remeber / that this deuyler sayde whyll he was yet alyve / After thre dayes y wyll aryse agayne / commaunde therefore

The Gospell.

that the sepulchre be made sure vntyll the thyrde daye/ lest peradventure his disciples come/ and steale hym awaye/ and saye vnto the people/ he ys risen from deeth: And then the laste erroure shalbe worse then the first was. Pilate sayde vnto them: Take watchmen: Go and make ytt as sure as ye can. They wēt and made the sepulchre sure with watchmen/ and sealed the stone.

The xxviii. Chapter.

The saboth daye atterē which dauneth the morowe after the saboth/ Mary magdales and the other Mary cam to se the sepulchre.

And beholde there was a greate erth quake. For the angell of the lorde descended from heve: and cam and rowlled backe the stone ffrom the dore/ and sate upon it. His countenance was lyke lychtninge/ and his raymēt whyte as snowe. For feare of hym the keepers were astūnyed/ and were as deed men.

The angell answered/ and sayde to the wemē/ Feare ye not. I knowe wele ye seke Jesus which was crucified: he is not here: he is risen as he sayde. Come/ and se the place where the lorde was put. And goo quickly and tell his disciples that he is risen from deeth. And beholde/ he wyll go before you into Galile/ there ye shall se hym. Lo I have tolde you.

And they departed quickly from the sepulchre with feare and greate Joye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde/ Jesus mett them sayinge: God spede you. They cam and held hym by

Of S. Mathew. Fo. xliij.

the fete and worshipped hym. The sayde Jesus vnto them: be not afrayde: Go and tell my bres thren/ that they goo in to galile/ and there shall they se me. When they were gone. beholde/ some of the keepers cam in to the cite/ and shewed vnto the prelatt/ all thinges whych had hapened. And they gaddered them to gedder with the sen iour/ and toke counsell/ and gave large money vnto the soulders/ saynge: Saye that his disciples can be nyght/ and stoole hym awaye whyll ye slept. And yf this come to the rulers eares/ we wyll please hi/ and make you safe. And they toke the money and did as they were taught. And this sayng is noysed amōge the iewes vnto this daye

Then the xj. disciples went there waye into galile/ in to a mountayne where Jesus had appoynted them. And whē they sawe hym/ they worshipped hym. But some of them doubted. Jesus came and spake vnto them/ saynge: All power ys geuen vnto me in heve/ and in erth. Goo the

re fore and teache all nacions/ baptisyng

them in the name of the father/ and the

sonne/ and the holy goost: Teach

inge thē to observe all thys

gf/ whathsoever I

cōmaunded you.

And lo I am with you all

waye even vntyll the

ende off the

worlde.

Here endeth the Gospell
of S. Mathew.

The Gospell off S. Marke.

The fyrst Chapter.



The begynnyng
off the Gospell of Jesu
Christ the sonne off God/as yt
ys written in the prophett/ bes
holde I sende my messenger be
fore thy face/ whych shall pre
pare thy waye before the. The
voyce of won that cryeth in the
wildernes: prepare ye the waye

off the lorde/ make his pathes streyght.

Ihon did baptise in the wyldernes/ and pre
ache the baptim of repentaunce/ for the remissio
of synnes. And all the londe off iewry/ and they
of Jerusalem went out vnto hym/ and were all
baptised of hym in the ryver Jordan/ knowledg
ynge/ theire synnes.

Ihon was clothed with cammyll^s heer/ and
wyth a gerdyll off a beestes skyn about hys loys
nes. And he ate locust^s and wylde hony/ and pres
ached saynge: a stronger then I cometh after
me/ whos shue lanchett I am not worthy to sto
upe doune and vnlose. I have baptised you wis
th water: but he shall baptise you with the holy
goost.

And yt cam to passe i those dayes/ that Jesus

Of S. Marke. Fo yliij.

ca from nazareth/ a cite of galile: and was bap
tised of Ihon in Jordan. And immediatly he ca
out of the water/ and sawe the heavens open/ and
the holy goost descendinge vppon hym lyke a dos
ve. And there cam a voyce from heve: Thou arte
my dere sonne/ in whom I delite.

And immediatly the sprete drave hym into a
wildernes: and he was there in the wildernes xl.
dayes/ and was tempted off Satan/ and was
with wylde beestes. And the angels ministred
vnto hym.

After that Ihon was take/ Jesus cam in to
galile/ preachynge the gospell off the kyngdom
of god/ and saynge: the tymeys ful come/ and the
kyngdo of god is even att honde/ repent and be
leve the gospell.

As he walked by the see of galile/ he sawe Si
mon and Andrewe his brother castinge netts in
to the see/ for they were fysshers. And Jesus sa
yde vnto them: folowe me/ and I wyll make you
to be fysshers of men. And they strayght waye
forsoke their netts/ and folowed him.

And when he had gone/ lytell further/ then
he sawe James the sonne off zebede/ and Ihon
his brother/ even as they were in the shippe dres
synge their netts. And anon he called the. And
they leest their father Zebede in the shippe with
hys heyred servaunts/ and went their waye af
ter hym.

And they entred in to capernaum/ and streight
waye on the sabot dayes he entred in to the syna
gogge and taught. And they mervelled att hys
learnynge. for he taught them as wo whych had

The Gospell.

power with him / and not as the scribe did.

¶ And there was in the sinagoge / a man vered with an unclene spirite / and he cryed saying: lett me alone: what have we to do with the Jesus of nazareth? arte thou come to destroye vs? I knowe what thou arte / thou arte that holy man promised of god. And Jesus rebuked him / saying: hoolde thy pace and come out of the man. And the unclene spirite tare him / cryed out with a lowde voyce / and cam out of him. And they were all amazed / in somuche that they demaunded wone of another a monge the selves / saying: what thigge ys this? what newe doctrine is this? for he commaundeth the foule spirite with power / and they obeye him. And his name spreed abroadethroughout all the region borderynge on galile.

¶ And immediatly as sonne as they were come out of the sinagoge / they entred in to the housse of Symon and Andrew with James and Iohn. Symons mother elawe lay sicke of a fever / and anon they tolde hym of her. And he cam and toke her by the honde and lifte her uppe / and the fever forsoke her by and by: And she ministred vnto them.

¶ And at even when the sun was doune / they brought vnto him all that were diseased / and they that were possessed with devyls / and all the cite gaddred togedder at the dore / and he healed many that were sicke of divers diseases. And he cast out many devyls / and suffered not the devyls to speake / because they knewe him.

¶ And in the morninge very erly / Jesus arose and went out in to a solitary place / and there pray-

Of S. Marke. fo. xlv.

ed. And Simon and they that were with hym folowed after hym. And when they had founde him / they sayde vnto him: all men seeke for the. and he sayd vnto them: let vs go in to the next townes / that y maye preache there also: for truly I am out for that purpose. and he preached in their sinagogs / throughout all galile / and cast devyls out.

¶ And there cam a leper to him beseeching him / and kneled doune vnto him / and sayde vnto him: yf thou wilt / thou arte able to make me cleane. Jesus had compassion on him / and put forth his honde / touched him / and sayde vnto him: I will be cleane. and as sone as he had spoken / immediatly the leprosy departed from him / and he was cleansed. And he charged hym / and sent him away forthwith. and sayd vnto him: Se that thou tell no man / but gett thee hence / and shewe thy selfe to the preste / and offer for thy cleansing / those thinges which Moses commaunded / for a testimoniall vnto thee. But he (as sone as he was departed) began to tell many thinges / and to publyshe the dede / in so moche that Jesus coude no more openly entre in to the cite / but was without in desert places / and they cam to him from every quarter.

The. ij. Chapter.

After a fewe dayes he entred into Capernaum againe / and it was noysed that he was in a housse: and anon many gaddred togedder / in so moche that now there was no roume to receave them: no / nott in places about the dore. And he preached vnto them. And there cam vnto hym that brought wone sicke off the

The Gospel.

palsey/ borne off fower men: and be cause they could not come nye vnto hym for preace: They opened the rose of the housse where he was. And when they had broken yt open/ they lett downe the beed where i the sicke of the palsey ley. Whē Jesus sawe their fayth/ he sayde to the sicke of the palsey/ sonne thy synnes are forgiven the.

¶ There were certeyne of the scribe^s sittinge/ and reasoninge in their hert^s: howe doeth thys felos we blaspheme? who cā forgeve synnes/ but god only? And immediatly when Jesus perceaved i his sprete/ that they so reasoned in them selves/ he sayde vnto them: why thynke ye soche thinges in youre hert^s? whether ys it easyer to saye to the sicke of the palsey/ thy synnes are forgiven the: or to saye/ arise/ take vppe thy beed and walke? That ye maye knowe that the sone of man hath power in erth to forgeve synnes/ he spake vnto the sicke of the palsey: I saye vnto the/ arise and take vp thy beed/ and gett the hens in to thyne as wne housse. And by and by he arose/ toke vp hys beed/ and wēt forth before them all. in so moche that they were all amased/ and glorified god sayinge: we never sawe it on thys fassion.

¶ And he went out agayne vnto the see/ and all the people resorted vnto hym/ and he taught thē. And as Jesus passed by/ he sawe levy the sonne of alphey/ syt att the receyte of custome/ and sayde vnto him: folowe me. And he arose and folowed hym. And yt cam to passe/ as Jesus sate att meate in his housse/ many publicans and synners sate att meate also with Jesus and his disciples. For there were many that folowed him.

Of S. Marke. Fo. xlvj.

And when the scribes and pharises sawe him eate with publicans and synners/ they sayde vnto his disciples: howe is it/ that he eateth and drynseth with publicans and synners? when Jesus had herde that/ he sayd vnto them. The whole have no nede of the visicio: but the sicke. I cā to cal the sinners to repentaunce/ and not the iuste.

¶ And the disciples of Iho and of the pharises did faste/ and they cā and sayde vnto him. Why do the disciples of Ihon and off the pharises faste/ and thy disciples fast nott. And Jesus sayde vnto them: cā the chyl dren of a weddinge faste/ whils the brydgrome is with them? As longe as they have the brydgrome with thē/ they cannot faste. Butt the dayes wyll come whē the bryde grome shalbe taken from them/ and then shall they faste in thoose dayes.

¶ Also no mā soweth a pece of newe cloth vnto an olde garmēt/ for thē taketh he awaye the newe pece from the olde/ and so is the rent worse.

¶ In lyke wyse/ no man poureth newe wyne in to olde vessell/ for yf he do the newe wyne breake the vesselles/ and the wyne runeth out/ and the vessells are marde. Butt newe wyne must be poured in to newe vessell.

¶ And it chaunsed that he wēt thorowe the cornefeldes on the sabboth daye/ and his disciples as they went on their waye/ began to plucke the eares of corne. And the pharises sayde vnto him: Take hede why do they on the sabboth daye that which is vnlawfull? And he sayde vnto thē: have ye never redde what David did/ whē he had nede/ and was an hōgred bothe he and they that

The Gospell.

were with him? howe they went into the housse of God in the dayes of Abiathar the hye preste/ and ate the halowed loaves/ which is not lafull but for the prests only to eate: and gave also to the which were with him? And he sayde to them: the saboth daye was made for man/ and nott man for the saboth daye. Wherefore is the sone of man lord even of the saboth daye.

The. iij. Chapter.

And he entred agayne into the synagog/ and there was a man which had a widdred honde: and they watched him/ to se/ yf he wolde heale hi on the saboth daye/ that they myght accuse hym. And he saide vnto the man which had the widdred honde: arise and stonde in the middes. And he sayd to them: whether ys it lafull to do a good dede o the saboth daye/ or an evyll? to save a manes life/ or to kyll? Butt they helde their peace. And he looked rounde aboute on them angrily moornyng on the blindnes of their hertts/ And sayd to the man: stretch forth thyne honde. And he stretched it forth: And the honde was restored/ even as whole as the other.

The pharises departed/ and streyght waye gathered a counsell with them that belonged to Herode agaynst hym/ that they myght destroye hi. And Jesus avoyded with his disciples to the see: and a greete multitude folowed him fro galile and from Jewry/ and from hierusalem/ and from Idumea/ and from beonde Jordane: and they that dwelled about Tyre and Sidon/ a greete multitude: which when they hade herde what

Of S. Marke. Fo. xlvij.

thynges he did/ cam vnto him.

And he comaunded his disciples/ that a shippe shulde wayte on him/ because off the people/ lest they shulde throunge hym. for he had healed many/ in somoche that they pressed apō hi/ for to touche hi/ as many as had plagge and when the unclene spirit sawe him/ they fell doune before him/ and cryed sayinge: thou arte the sonne of God: And he streyghtly charged the that they shulde not utter him.

And he went vpp into a moūtayne/ and called vnto him whom he wolde/ and they cam vnto hi. And he ordeined the twelve that they shulde be with him/ and that he myght sende the to preache. And that they might have power to heale synnes and to cast out devylls. And he gave vnto Simon/ to name/ Peter. And he called James the sone of Zebede/ and Jhon James brother/ and gave the bonarges to name/ which is to saye the sones of thounder. And Andrew/ and Philippe/ and Bartlemewe and Mathewe/ and Thomas/ and James the sone of Alphey/ and Taddes/ and Symon of cane/ and Judas iscariot/ whiche same also betrayed hym.

And they came vnto housse/ and the people assembled togedder agayne/ so greatly that they had nott leesar somoche as to eate bread. And when they that longed vnto hym herde off it/ they went out to holde hym. For they sayde/ he ys so fervent. And the scribes which came from Jerusalem/ sayde: he hath Beelzebub/ and by the power off the chefe devyll/ casteth out the vylls. And he called them vnto

The Gospell.

hym/ and in similitud^s sayde vnto them.

Howe can Satan drive out Satan? And yf a realme be devided ageynste it silfe/ that realme can endure. And if a housse be devided agaynste it silfe/ that housse cannot continue: So yf Satā make insurreccion agaynste him silfe/ and be devided/ he cā not continue/ but hath an ende. No mā can entre into a strongemans housse/ and take awaye hys goodd^s/ excepte he fyrst bynder that strōge mā and thē spolye hys housse.

Verely I saye vnto you that all synnes shalbe forgiven vnto mens chyldren: and blasphemy/ where with they blaspheme. but he that blasphemeth the holy goost/ shall never have forgiveness: but is in daunger of eternall dampnacion. For they sayde/ he had an vnclene sprete.

And there cam his mother and his brithren/ and stode with oute/ and sent vnto him and called hym: and the people sate aboute hym/ and sayde vnto hym: beholde thy mother and thy brethren thre seke for the with out. And he answered them/ saynge: who ys my mother/ and my brethren? And he looked rōunde about o his disciples/ which sate i compasse about hym/ and sayde: beholde my mother/ and my brethren/ For who so ever doeth the will off god/ he is my brother/ my syster and mother.

The. iiij. Chapter.

And he began agayne to teache then by the see syde. And there gadered to gedder vnto hym moche people/ so greatly that he entred in to a shippe/ and sate in the see/ and all the people

Of S. Marke. Fo. xlviii.

was by the see syde o the shoore/ And he taught thē many thynges in similitudes/ and sayde vnto them in his doctrine: Herkē to. Beholde/ The sower went forth to sowe/ and it fortunēd as he sowed/ that some fell by the waye syde/ and the fowles off the ayre cam and devoured it vppe.

Some fell on a stony ground: where it had not moche erth: and by and by sprāge vppe/ because it had not deepth of erth/ and as sone as the sun was vppe it caught heet: and because it had nōt rotynge it wyddred awaye. And some fell amonge the thornes/ and the thornes grewe vppe and choked it/ so that it gave no frute. And some fell upon good ground: and did yelde frute that sprōge and grewe: and brought forth some thirty folde/ some forty folde/ and some an hundred folde. And he sayde vnto them: He that hath eares to heare/ lett hym heare.

When he was alone/ they that were/ aboute hym with the twelve asked hym of the similitude. And he saide vnto thē: To you it is geven to knowe the mystery of the kyngdom of God/ But vnto them that are with out/ shall all thinge be done in similitud^s: that when they se/ they shall se/ and not discern: and when they heare they shall heare/ and not vnderstōde: lest at any tyme they shulde tourne/ and their synnes shulde beforesen them. And he sayde vnto them: Perceave ye not this similitude. And howe ye shall knowe all similitudes?

The sower soweth the worde. These be they which are by the wayes syde/ where the worde is sowne/ to whom as sone as they have herd it/

■ The Gospell.

someth the devyll and takith awaye the worde that was sowne in their hert. And these also are they that are sowne on the stony grounde: which when they have herde the worde / attonce they receave it with ioye / yett have no rote i them sels ves / and so endure but for a season: afterwarde as sone as eny trouble or persecucion ariseth for the wordes sake / anon they fall. And these are they that are sowne amonge the thornes / which heare the worde of god / and the care of this worlde and the disseytfulnes of ryches / and the lustes of other thyngs entre in / and choocke the worde / and it is made vnfrutfull. And these are they that are sowne i good grounde / which heare the worde and receave it / and brynge forth frute: some thirty folde / some sixty folde / some an hundred folde.

■ And he sayde vnto them: is the candle lighted / to be put vnder a busshell / or vnder the barre / deys it not therfore lighted that it shulde be put on a candlestick? For there is no thinge so prevy / that shall nott be opened: nether so secreet / butt that it shall come abroad. If eny man haue eares to heare / lett hi heare. And he sayd vnto the: take hede what ye heare. With what measure ye mete / with the same shall it be measured vnto you agayne. And vnto you that haue shall more be geuen. For vnto hym that hath / shall it be geuen: And from hym that hath nott / shall be taken awaye / even that he hathe.

■ And he sayd: so is the kyngdome of God / even as yf a man shulde sowe seede i the grounde / and shuld slepe and rise vp night and daye: and the seede shulde

■ Of S. Marke. Fo. xliij.

springe / and growe vppe whyll he is not ware. For the erth bryngeth forth the frute off her silfe: first the blad / then the eares / after that full come in the eares. As sone as the frute is brought forth / anon he throusteth i the syfell because that harvest is come.

■ And he sayde: where vnto shall we lyken the kyngdom off God? or with what compare son shall we compare it? It is lyke a grayne off mustardseed / which when it is sowne in the erth / is the leest of all seedes that be in the erth: And after that it is sowne it groweth vppe / and is greauest of all yerbes: and bereth greaete braunches / so that the fowles off the ayre maye dwell vnder the shadowe of it.

■ And with many soche similitud he preached the worde vnto them / after as they myght heare it. And with out similitude spake he nothige vnto them. But whē they were a parte / he expounded all thig to his disciples. And the same daye whē even was come he sayde vnto them: lett vs passe over into the other syde. And they late the people departe and toke hi even as he was in the shippe. There were also with hi other shippes.

■ And there arose a great storme of wynde / and dashed the waves i to the shippe / so that it was full. And he was in the sterne a slepe on a pelow. And they awoke hym / and sayde vnto hym: Master / carest thou nott that we perisse? And he rose vppe and rebuked the wynde / and sayde vnto the see: peace and be still. And the wynde layed / and there folowed a greaete calme: and he sayde vnto them: why are ye feare

The Gospell.

fall? Howe is it that ye have no fayth? And they feared exceedingly/ and sayde wō to another: what felowe is this? for booth wynde ād see obey hym

The. v. Chapter.

And they cā over to the other syde off the see in to the countre of the gaderens. And whē he was come out of the shippe/ anon mett hym out of the graves a man possessyd of an vncleane sprete/ which had his abydinge amōge the graves. And no man coulde bynde hym with cheynes/ because that whē he was often boude with fetters and cheynes/ he plucked the chaynes as fundre/ ād brake the fetters ī pecē: Nether coulde eny mā tame hī. And alwayes booth nyght ād daye he cryed ī the mountaynes ād ī the graves and bet hym silfe with stones. Whē he had spied Jesus a farre off/ he rāne/ and worshipped hym/ and cryed with a lowde voyce and sayde: what have I to do/ with the Jesus the sonne of the most hyst god? I requyre the ī the name of god/ that thou torment me nōt. For he had sayd vnto hym/ Come forth of the mā thou fowle sprete. And he axed hym: what is thy name? and he answered hym/ my name is Legiō/ for we are many. And he prayd hym instātly/ that he wolde nōt sende them awaye out of that region.

There was there nye vnto the mountayns a greate herd of swyne fedinge/ ād all the devyls besought hym saynge: sende vs ī to the heerde off swyne/ that we maye enter ī to them. And anon Jesus gave them leave/ And the vncleane sprete went out and entred ī to the swyne. And the he

Of S. Marke.

Fo. i.

And starteled/ and ran hedlyng ī to the see. They were a bout ij M. swyne/ ād they were drouned ī the see. And the swyne heerd f fled/ and tolde it ī the cite/ and ī the countre. And they cā out for to see/ what had hapened/ And they cam out to Jesus/ ād they sawe hym that was vexed wīth the fende and had the legiō sytt/ both clothed and ī his right mynde and were a frayed. And they that sawe it tolde them/ howe it had hapened vnto hym that was possessed off the devyll/ and also of the swyne. And they began to praye hym/ that he wolde departe from their coostes. And when he was come ī to the shippe/ he that had the devyll prayed hym that he myght bewīth hym: Jesus wolde nōt soffre hī but sayde vnto hī: goo home ī to thyne awne housse ād to thy frēdes/ ād shewe thē what thīg the lord hath done vnto the/ and howe he had compassion on the. And he departed/ and began to publisse ī the ten cites/ what thing Jesus had done vnto hym/ and all men did mervyle.

And whē Jesus was come over agayne ī the shippe vnto the other syde/ moche people gaddes red vnto hym/ and he was nye vnto the see. And beholde/ there cam vnto hym won of the rulers of the synagoge/ whose name was Jairus: ād when he sawe hym/ he fell doune att his fete/ ād besought hym greatly/ saynge: my doughter lys ī th att poynt of deeth/ I wolde thou woldest come and ley thy honde on her/ that she myght be fast and live. And he went with hym/ ād moche people folowed hym/ and thronge hym.

And there was a woman/ whiche was diseas

The Gospell.

fed off an yssue off bloude twelve yeres / and had suffered many thinge of many fisiciōs / and had spent all that she had / and felte none amendmēt at all / But wexed worssse and worssse. When she had herde off Jesus: she cam into the preace be- hynde hym / and tewched hys garment. For she sayde: If I maye butt tewche his clothinge / I shall be whole. And streyght waye her fountayne of bloude was dreyed vppe / and she felt in her body that she was healed off the plague.

And Jesus immediatly felt in hi silfe / the vertue that went out off hym / and tourned hym rounde a bouthe in the preace / and sayde: Who tewched my clothes? And his disciples sayde vnto hym: thou seist the people thrustinge the o every syde / and yet sayest: who did tewche me? And he looked round about / for to se her thatt had done that thinge. The woman feared and trembled / for she knewe what was done within her. And she cam and fell doune before hym and tolde hym the trueth of every thige. And he sayde vnto her: Doughter / thy fayth hath saved the / goo in peace / and be whole off thy plague.

Whyll he yet spake / there cam from the ruler of the synagogis housse / certayne which sayde: thy doughter is deed: why deseasest thou the master any further? As sone as Jesus herde thatt wordes spoken / he sayde vnto the ruler of the synagoge: Be not afrayed / only beleve. And he suffred noman to folowe hym moo then Peter / and James and Jhon James brother. And he cam vnto the housse of the ruler off the synagoge / and sawe the wondrynge and the that wepte and waye

Of S. Marke. Fo. li.

led greatly / And he wēt in and sayde vnto them: Why make ye this adoo and wepe? The mayden is not deed / but slepith. And they lawght hym to scorne. Then he put them all out / and toke the father and the mother off the maydē / and the that were with hym / and entred in where the maydē laye / And toke the mayden by the honde / and sayde vnto her: Tabitha / cumi: which is by interpretation: mayden I saye vnto the / aryse. And streyght the maydē arose / and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straytely / that no man shulde knowe off it. And commaunded to geve her meate.

The. vi. Chapter.

And he departed thēs / and cā in to his awne countre / and his disciples folowed hym. And when the saboth daye was come / he began to teache in the synagoge. And many thatt herde hym were astonied / and sayde: Fro whens hath he these thinge? and what wysdō is this that is geaven vnto hi? and suche vertues that are wrought by his hōd? As not this that carpēter Marys sōne / the brother off James / and Joses and Juda and Simō? and are not his sisters here with vs? And they were hurt by the reason of hi. And Jesus sayde vnto the: a prophet is not despysed but in his awne countre / and amonge his awne kynne / and amonge them that are of the same housse sholde. And he coude there shewe no myracles butt leyde his hond apon a feawe sicke folke and healed the. And he merveyled at their vnbelefe.

The Gospel.

And he went about by the townes that lye in circuite teachynge. And he called the twelve and began to sende them two and two / and gave them power over vncleane spretes. And commaunded them / that they shulde take nothinge vnto their Journey / save a rodde oly: Neither scrippe / neither breed / neither mony in their pourses: butt shoulde be shood with sandals. And that they shulde not put on two coottes. And sayd vnto the: whersoever ye entre into an housse / there abyde tyll ye departe thens. And whosoever shall not receave you / nor heare you / when ye departe thens / shake of the duste that is vnder youre fete / for a remembraunce vnto them. I saye verely vnto you / itt shalbe easyer for Sodom and Gomor / att the daye off iudgemēt / the for that cite.

And they went out and preached / that they shulde repent: and they caste out many devylls. And they annoynted / many that were sicke with oyle and healed them.

And kynge Herode herde of him / for his name was spread abroad. And he said: Jho baptiste is risen agayne fro deeth / and therfore mynacles worke in hym. Woother sayd / it is helyas: and some sayde: it is a prophet / or as won of the prophetes. But whē Herode herde of hi he sayde: it is Jho whō I beheded / he ys risen from deeth agayne.

For Herode him silfe / had sent forth / and had taken Jho / and bounde hi and cast him in to prison for Herodias sake which was hys brother Philipps wyfe. For he had married her. Jho said vnto herode: It is not lawfull for the to have the

Off. S. Marke.

Fo. lii.

brothers wyfe. Herodias layd waite for hi / and wolde have killed him / butt she coulde not. For Herode feared Jho / knowynge that he was iuste and holy / and gave hi reverence. And whē he herde hi he did many thiges / and herde hi gladly.

And when a convenient daye was come. Herode o hys birth daye made a supper to the lordes / captayns / and chiefe estat of galile. And the doughter of the same Herodias cā in and daunced / and pleased Herode and them that sate att bourde also. The fige sayd vnto the mayde: are of me what thou wilt / and I will geve it the. And he sware vnto her what soever thou shalt aske of me / I will geve it the / even vnto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shall I aske? And she sayde: Jhon baptists heed. And she cā in streight waye with haste vnto the kinge / and axed saynge: I wyll / that thou geve me by and by in a charger the heed of Jho baptist. And the kinge was sorrye yet for hys othes sake / and for their sake which sate att supper also / he wolde not put her besyde her purpost. And immediatly the kynge sent the hangman and commaunded his heed to be brought in. And he went and beheded him in the prison / and brought his heedde in a charger and gave hit to the mayden / and the mayde gave it to her mother. Whē his disciples herde of it / they came and toke vpp his body / and put it in a tounge.

And the apostles gaddered the selves to gedres to Jesus / and tolde hi all thyng / booth what they had done / and what they had taught. And he sayd vnto them: come ye aparte in to the wyls

The Gospell.

dernes/and rest a whyle. For there were many comers and goers. And they had no leasure to eat. And he went by shippe asyde out off the waye into a desertt place. And the people spyed them when they departed: and many knewe him/and they hastened afoote thither out of every cite/and came thither before them/ And came togged der vnto hym. And Jesus went out and sawe moche people/and had compassiō on them/ because they were lyke shepe whych had no sheppherds. And he began to teache them many thinges.

And whē the daye was now farre spent/ his disciples came vnto him sayinge: this ys a desertt place/and now the daye ys farre passed/ lett the departe/ that they maye goo into the countrey rounde about/ and into the townes/ and buye them bread: for they have nothinge to eat. He answered and sayde vnto them: geve ye them to eat. And they sayde vnto hym: shall we goo and buye .c. penyworth of bread/ and geve them to eat? He sayde vnto them: howe many loaves have ye? Goo and loke. And when they had serched/ they sayde: v. and .ij. fysshes. And he commaunded them to make them all sitt doune/ by companyes after the grene grasse. And they sate doune here a rowe and there a rowe/ by hundredes and by fifties. And he toke the v. loaves and the .ij. fysshes and lofed vpp to heven and blest/ and brake the loaves/ and gave them to his disciples to put before them/ and the .ij. fysshes he devyded a morsell to them all. And they all ate/ and were satisfied. And they toke vpp twelve baskets full off the Gobbets and off the fysshes. And they that ate

Off. S. Marke.

fo. liij

were about fyve thousand men.

And streyght waye he caused his disciples to goo into a shippe/ and to goo over the water before vnto bethsaida/ whill he sent awaye the people. And as sone as he had sent them away/ he departed into a mountaine to praye. And when even was come/ the shippe was in the mydd of the see/ and he alone on the lande/ and he sawe them troubled in rowinge/ for the wynde was contrary vnto them. And aboute the fourth quarte of the nyght/ he came vnto them/ walkinge aspon the see/ and wolde have passed by them. Whē they sawe him walkinge upon the see/ they supposed yt had bene a spere/ and cryed oute: For they all sawe hym/ and they were afrayed. And anon he talked with them/ and sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vnto them into the shippe/ and the wynde ceased/ and they were sore amased in them selves beyonde measure/ and marveyled. For they remembered nought off the loaves/ because their hertes were blynded.

And they came over/ and went into the lande off genazareth/ and drue vp into the haven. And as sone as they were come out off the shippe/ streyght they knewe hym/ and ran forth throughout all the region rounde about/ and began to cary aboute in beddes all that were sicke/ when they herde tell that he was there. And whither soever he entred into the townes/ or cites/ or villages/ they leyde their sickes in the stretes/ and prayed hym/ thatt they myght

The Gospell.

touché and hit wer but the edge off hys vesture.
And as many as touched hym were safe.

The. vii. Chapter.

And the pharises cam togedder vnto hym/
and dyvers off the scrib^s which cam from
Jerusalem. And whē they sawe certayne of hys
disciples eate bread with cōmen handes (that is
to saye/ with vnwesshen hond^s) they complas
yned. For the pharises/ and all the Jewes/ excep
t they washe their hād^s ofte/ eate not/ observyns
gethe tradicions of the seniours. And whē they
come from the markett/ except they washe them
selves they eate not. And many other thig^s thes
re be/ which they have taken apon them to ob
serve/ as the wasshige of cuppes and cruses/ and
of brasen vessels/ and of tables.

Then axed hym the pharises and scrib^s: why
walke not thy disciples accordinge to the tradi
cions of the seniours/ butt eate breede with vn
wesshē hond^s? He answered and sayde vnto the
well prophesied hath Esayas of you ypocryt^s as
it is writtē: This people honoreth me with thei
lyppes/ but their hert is farre frō me: In vayne
they worshippe me/ teachinge doctryns which a
re nothinge but the commandement^s off mē/ for
ye laye the commandement of God aparte/ and
ye observe the tradicions of men as the wessinge
off cruses and off cuppes/ and many other such
lyke thinges ye do.

And he sayde vnto them: well/ ye putt awaye
the commandement of God/ to mayntayne yous
owne tradicions. For Moses sayde a hono

Of S. Marke. Fo. liiij.

rethy father and thy mother: and whosoever saye
eth evyll to his father or mother/ let hym dey for
it. But ye saye: a man shall saye to his father or
mother Corban/ that is/ whatsoever thyng^e I
offer/ that same doeth proffit the. And ye soffre
no more that a man do eny thyng^e for his father
or mother/ and thus have ye made the cōmaun
dement off God off none effecte through youre
owne tradicions which ye have ordeyned. And
many soche thynges ye do.

And he called all the people vnto hym/ and sa
yde vnto them: Herkē vnto me every one off you
and vnderstonde: there is no thyng^e with out a
man that can diffyle hym when hitt entreth in to
hym/ but thoo thyng^s which procede out of a mā
are those which defyle a mā. If eny man have es
ares to heare/ let hym heare. And whē he cā into
a housse awaye frō the people/ his disciples ax
ed hi of the similitude/ and he sayd vnto the: Doye
thē lacke vnderstōdige: Doye not yet perceave/
that whatsoever thyng^e frō with out ētreth into
a mā/ hit can not defyle hym/ because hit ētrith
not into his hert/ but into the belly: and goeth out
into the draught that porgeth oute all meates.

And he sayde that defileth a man whiche co
meth oute of a man. For from with in even oute
off the herte off men/ proceade evyll thoughtes:
ad vountry/ fornicacion/ murder/ theest/ coveres
ousnes/ wickednes/ diceyte/ vncleines/ and a wick
ed eye/ blasphemy/ pryde/ folishnes: All these
evyll thynges/ cō from with in/ and defile a man.

And from thence he rose and wēt into the bos
wers off Tyre and Sidō/ and entred into a hous

The Gospell.

He/and woldethat no man shulde have knowen
off hym: Butt he culdenott be hid. For a certayn
yne woman whose doughter had a foule sprete
when she herde off hym/ cam and fell doune att
hys fete. The woman was a greke out off siros
phenicia/ and she besought hym that he wolde
caste out the devyll out off her doughter. Jesus
sayde vnto her: lett the chyldren fyrst be feed.
It ys nott mete/ to take the chyldrens breed/ and
to caste itt vnto whelpp? She answered and
sayde vnto hym: even soo master/ nevertheles
se/ the whelpp? also eate vnder the table off the
chyldrens cromes. And he sayde vnto her: for
thys sayinge goo thy waye/ the devyll ys gonn
out off thy doughter. And when she was come
home to her housse she founde the devyll depars
ed/ and her doughter lyinge on the beed.
And he departed agayne from the coostes off
Tyre and Sydon/ and cam vnto the see off Gal
ilee throwe the mydd? off the coost? off the .x. ci
ties. And they brought vnto him won that was
deffe/ and stambred in hys speche/ and prayde
hym to laye hys honde apon hym. And he toke
hym a syde from the people/ and putt hys fyn
gers in hys eares/ and did spet/ and touched his
tounge/ and lofed vp to heaven/ and syghed/ and
sayde vnto hym: ephatha that ys to saye/ be os
penned. And streyght waye hys eares were
openned/ and the stringe off hys tosege was loos
sed/ and he spake playne. And he commaunded
them that they shuldetell no man. Butt the mos
te he forbad them/ soo moche the more a greata

Of S. Marke.

So. lv.

deale they pubblesed it. And were beyonde mes
asure astonyed/ sayinge: He hath done all thins
gs well/ and hath made booth the deffe to heare/
and the dom to speake.

The .viij. Chapter.

In those dayes when there was a very gres
ate companye/ and had nothinge to eate/
Jesus called hys disciples to hym/ and sayd vnto
them: my herte melteth on this people/ be caus
sethey have nowe bene wyth me iij. dayes/ and
have nothinge to eate: And yf I shulde sende
them awaye fastinge to their awne houses/ they
shulde faynt by the waye. For dyvers of them
cam from farre/ And hys disciples answered
hym: from whence myght a man suffyse them
with breed here in the wyldernes? And he axed
them: howe many loves have ye? They sayde:
seven. And he comaunded the people to sitt dos
une on the grounde. And he toke the .vij. loves/
gave thank?/ brake/ and gave to hys disciples/
to set be fore them. And they sett them before the
people. And they had a feawe smale fysshes/
and he blessed them and comaunded them also
to be sett before them/ They ate and were suffys
sed/ and they toke vp off the broben meate that
was lefte/ .vij. basket? full. They that ate were
in number aboute fowre thousande. And he
sent them awaye.

The Gospell.

And anon he toke shipp with his disciples / and cam in to the parties of dalmanutha. And the pharises ca forth / and began to dispute with hym / and sought of hym a signe from heven / tempringe him / and he syghed in his sprete and sayde: why doth thys generacion seke a signe? Verely I saye vnto you / there shall no signe be geuen vnto thys generacion. And he leftethem and went into the shippe agayne / and departed over the water.

And they had forgottē to take bread with the / nether had they i the shippe with them more the one loofe. And he charged them sayinge: take heed / beware of the leuen of the pharises / and the leuen of Herode. And they reasoned amonge the selves saynge: we have no bread. And when Jesus knewe that he sayde vnto them: why take ye thought be cause ye have no bread? perceave ye not yet / nether vnderstonde? Have ye youre hertt? yett blynded? Have ye eyes and se nott? and have ye eares and heare not? Do ye nott remember? When I brake v. loaves amonge. v. M. men / howe many basketts full of broken meate toke ye vpp? They sayde vnto him xij. When I brake vij a moe iij M. howe many basketts of the levings of broken meate toke ye vpp? they sayde vij. And he sayde vnto them: howe is it that ye vnderstonde not?

And he cam to bethsaida / and they brought a blynde man vnto him and desyred hym / to touche hi. And he caught the blinde by the honde / and ledd hym out off the toune / and spat in hys eyes and put hys hond upon hym / and axed of

Of S. Marke. Fo. lvi.

if he sawe eny thinge / and he lofed vp and sayde: I seme / For I se them walke as they were trees. After that he put his hond agayne upon his eyes / and made hym see. And he was restored to his sight / and sawe every mā clerly. And he sent hym home to his awne housse sayinge: nether goo into the toune / nor tell it to eny in the toune.

And Jesus wet out and his disciples into the townes that longe to the cite called Cesarea Philippi / and by the waye he axed his disciples sayinge: whom do me saye that y am? They answered: some saye that thou arte Jhon Baptiste: some saye Elyas / and some one off the prophet. And he sayde unto the: But whō saye ye that I am? Peter answered and sayd vnto hym: Thou arte very Christe. And he charged the / that they shulde tell no man off it. And he began to declare vnto them / howe that the sonne of man muste suffre many thyngs / and shulde be reproved off the senious and off the hye prestes and scribes / and shulde be kylled / and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym a syde / and began to chide hym. He touned a boute / and lofed on his disciples / and rebuked Peter sayinge: Goo after me Satā. For thou savereest not the thynges off God: But the thynges off men.

And he called the people vnto hym / with his disciples also / and sayd vnto them: Whosoever wyll folowe me / lett hym forsake hym silfe / and take vp his crosse / and folowe me. For whosoever wyll save his lyfe / shall lose it. But whosoever shall lose his lyfe for my sake and the gospels

■ The Gospell.

the same shall save it. What shall it profit a mā if he shulde wyn all the worlde / and loose his awne soule? or els what shall a mā geve / to rede me his soule agayne? Whosoever therfore shall be asshamed off me and off my word / amonge this advourous and sinfull generacion: of hym shall the sonne of man be ashamed / when he cōmeth in the glory of his father with the holy angels. And he sayde vnto thē: Verely I saye vnto you: There be some off them that stonde here / which shall not taste of deeth / tyll they have sene the kyngdom off God come with power.

■ The. ix. Chapter.

And after. vi. dayes Iesus toke Peter / James / and Iohn and leede them vp in to an hye mountayne out of the waye alone / and he was transfigured before them. And his rayment did shyne / and was made very whyte / even as snowe: so whyte as noo fuller cā make apon the erth. And there apered vnto them Elyas with Moses: And they talked with Iesu. And Peter answered and sayde to Iesu: Master / here is good beinge for vs / let vs make. iij. tabernacles / one for the / one for Moses / and one for Elyas. And wist not what he sayde. For they were afrayde. And there was a cloude that shaddowed them. And a voyce cam out of the cloude saynge: This ys my dere sonne / here hym. And sodenly / they lofed rounde aboute them / and sawe no mā more / but Iesus only.

■ Of. S. Marcke. Fo. lviij.

As they cam doune from the hill / he charged them / that they shulde tell no mā what they had sene / tyll the sonne of man were risen from deeth agayne. And they kepte that saynge with in thē / and demaunded won of another / what that saynge fro deeth agayne shulde meane? And they asked hym saynge: why then saye the scrib / that Elyas muste fyrste come? He answered and sayde vnto thē: Elyas at his fyrste cōmyng / shall brynge all thyng agayne into good order: And even so ys it wrytten off the sonne off man / that he shall suffre many thynges / and shall be set att nought. And I saye vnto you / thatt Elyas ys come / and they have done vnto hym whatsoever pleased them / as it is wrytten off hym.

And he cam to his disciples / and sawe moche people aboute them / and the scribes disputinge with them. And streyght waye all the people beselude hym and were amased / and ran to hym / and saluted hym. And he sayde vnto the scribes: What dispute ye with them? And won of the cōpanye answered and sayde: Master / I have brought my sonne vnto the / which hath a dym spirite / And whensoever he taketh hym / he teareth hym / and he fommeth / and gnasseth with his tethe / and pyneth awaye. And I spake to thy disciples that they shulde caste hym out / and they coulde nott.

He answered hi and sayd: O generacio without faight / howe longe shall y be with you. Howe longe shall y suffre you? brige him vnto me. And they brought hi vnto hi. And as sone as the sprete

The Gospell.

sawehim/hetarehim. Andhefell doune on the
groūde walowinge: And fomyng. And he axed
his father: howe longe is it a goo/ sens this hath
happened hym? And he sayde/ of a chylde. And
ofte tymes casteth hym in to the fyre/ and also
in to the water/ to destroye hym. Butt yff thou
canste do eny thyng/ have mercy on vs / and
helppe vs. Jesus sayde vnto hi: ye yf thou couldest
beleue/ all thyngs are possyble to hym that
belevith. And streyght waye the father off the
chylde cryed with teares sayinge: Lorde I beles
ve/ suffer myne vnbelefe.

When Jesus sawethat the people cam runn
yng togedder vnto hym / he rebuked the foule
sprete/ sayinge vnto hym: Thou dom and desse
sprete/ I charge the come out of hym/ and entre
no more in to hym. And the sprete cryed/ and rent
him sore/ and cam out: And he was as won that
had bene deed/ in so moche that many sayde/ he
is deed. Butt Jesus caught hys honde/ and lys
fre hym vpp/ and he roose. And when he was co
me in to the housse/ his disciples axed him secrets
ly: why coulde nott we caste hym out? And he sa
yde vnto them: thys kynde can by no nother me
anes come forth/ but by prayer and fastyng.

And they departed thens/ and toke there iour
ney thorowe galile/ and wolde not/ that eny mā
shulde have knowē itt. For he taught hys disci
ples/ and sayde vnto them: The sonne off man
shalbe delyvered in to the hond off men/ and
they shall kyll hym/ and after that he ys kyled
he shall aryse agayne the thryd daye. Butt they
wiste nott what that sayinge meant/ and were

Of S. Marke. Fo. lviij.

affrayed to axe hym.

And he cam to Capernaū/ and when he was
come to housse/ he sayde to them: what was that
ye disputed bytwene you by the waye? And they
helde their peace (for by the waye they reasoned
amōge them selves/ who shulde be the chiefe)
And he sate doune/ and called the twelve vnto
hym/ and sayd to them: yf eny man desyre to bes
fyrst/ the same shalbe last off all/ and servaunt
vnto all. And he toke a chylde and sett hym in the
mydd of them/ and toke hym in hys armes and
sayde vnto them: Whosoever receave eny soche
a chylde i my name/ he receaveth me: And whos
soever receaveth me/ receaveth not me/ but him
that sent me.

Thon answered him/ sayinge: master/ we sas
we won castinge out devyls in thy name/ which
foloweth not vs/ and we forbade hym/ be cause
he foloweth vs nott. But Jesus sayde: forbid
hym nott. For thereys no mā that shall do a my
racle in my name/ and can speake lightly evyll
of me. Whosoever is not agaynst you/ is on yor
ure parte. And whosoever shall geve you a cup
pe off water to drinke for my nams sake be cause
ye are belongyng to chryste/ verely I saye vnto
you/ he shall nott lose his rewarde.

And whosoever shall hurte wō of this litell
wons/ that beleve in me/ it were better for him/
that a myll stone were hanged aboute his necke/
and that he were cast in to the see. And yf thy hā
de offende the/ cut hym of. Itt ys better for the/
to entre into lyffe maymed/ thē to goo/ with two
honds in to hell/ i to fire that never shalbe quen
s ij

The Gospell.

ched/where there worme dyeth nott/and the fyre never goeth oute. And yf thy fote offende the/cut hym of. It is better for the to goo halt in to lyfe/then with ij. fete to be cast into hell/into fyre that never shalbe quenched:where there worme dyeth not/and the fyre never goeth oute. And yf thyne eye offende the plucke hym oute. Ittys better for the to goo in to the kyngdō of god with one eye/then havynge two eyes to be caste into hell fyre:where their worme dyeth nott/and the fyre never goeth oute.

Every man therfore shalbe salted with fyre: And every sacryfyse shalbe seasoned with salt. Saltys good. But yf the salt be vnsavery: whys at shall ye salte there with? Se that ye have saltt in youre selves. And have peace amonge youre selves/one with another.

The .v. Chapter.

And he rose from thens/and went in to the coastes of Jewry through the regyon that ys beyonde iordā. And the people resorted vnto hym afresshe. And as he was wont he taught them agayne. And the pharyses cam and axed hym a question:whether it were lausfull for amā to putt awaye hys wyfe. To prove hym. He answered and said vnto the:what did Moses bid you do? And they sayde: Moses suffred to wryte a testimoniall of her divorcement/and to putt her as waye. And Jesus answered/and sayd vnto the: For because of youre harde hertt he wrote thys precept vnto you. But at the fyrst creacion/god made them man and woman/sayinge:for thys

Of .S. Marke. Fo. liij

thingis sake shall a man leve father and mother/and byde by his wyfe/and .ij. shalbe made won flesshe. So then are they nowenott twayne/but won flesshe/therfore that whych god hath cuppled/let nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde vnto the: Whosoever putteth awaye his wyfe/and maryeth as nother/breaketh wedlocke to her warde. And yf a womā forsake her husband/and be marysed to another/she comitteth advoutry.

 And they brought chyldren to hym that he shoulde touche the. And hys disciples chid thoose that brought them. When Jesus sawe that/he was displeased/and sayd vnto them: Suffre the chyldren to come vnto me and forbid the not. For vnto suche belongeth the kyngdō of god. Verely I saye to you/whosoever shall not receave the kyngdō of god as a chylde/he shall not entre therein. And he toke them vppein his armes/and putt his hond upon them/and blessed them.

 And whē he was come out into the waye/ther cam won runninge and kneled to hi/and axed hi: Goode master/what shall I do/that I maye enheret eternal lyfe? Jesus said vnto hi: why callest thou me goode? there is no man goode but won/whychys god. Thou knowest the comandmēt. breake not matrimony/fyll not/steale nott/bere no falce wytnes/defraude no mā/honore thy father and thy mother. He answered and said to hi: master/all theese I have observed fro my youth. Jesus behelde hi/and had a favour to hi/and said vnto hi: Wō thige is lackinge vnto the

The Gospell.

Go/ and sell all that thou hast / and geve itt to the povre / and thou shalt have treasure in heve / and come and folowe me / and take thy crosse on the. But he was discorforted with that sayinge / and went awaye mornynge / for he had greate possessions.

And Jesus looked roude aboute / and sayd vnto his disciples: with what difficulte shall they that have ryches entre into the kyngdom of god. His disciples were astonnyed at his wordes. Jesus answered agayne / and sayde vnto them: chyl dren / howe harde is it for them / that truste in their ryches / to entre in to the kyngdō of god. It ys easyer for a camell to go thorowe the eye of an nedle / then for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure / sayinge betwene the selves: who the can be saved? Jesus looked apō them / and sayd: with men it is vnpossible / but not with god: for with god all thinge are possible.

And Petre began to saye vnto hym: Loo / we have forsaken all / and have folowed the. Jesus answered and sayde: Verely I saye vnto you / there ys no man that hath forsaken housse / or brethren / or sisters / or father / or moder / or wyse / or other chyl dren / or londes / for my sake and the gospell / whych shall not receave an hundred foldes now in this lyfe / houses / and brethren / and sisters / and mothers and chyl dre / and lond / whith persecucions / and in the worlde to come eternall lyfe. Many that are fyrst / shalbe last. And the last fyrst. They were in the waye goinge vppe to Jerusalem. And Jesus wēt bes

Of S. Marke. Fo. ly.

fore them / and they were amased / and as they folowed / were affrayde.

And Jesus toke the xij. agayne / and began to tell them what thinge shulde happen vnto him. Beholde we go vppe to Jerusalem / and the sōne off man shalbe delyvred vnto the hye preest / and vnto the scribb / and they shall condempne hym to deeth / and shall delyvre hym to the gentyls / and they shall mocke hym / and scourge him / and spit apon hym / and kill him / and the thirs daye he shall ryse agane.

And James and Jhon the sons off Zebede / cam vnto hym / sayinge: master / we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs that we maye sitt won on thy ryght honde / and the other on thy lyfte honde / in thy glory. But Jesus sayd vnto them: Ye wot not what ye are. Can ye drynke of the cuppe / that I shal drynke of? And be baptised in the bapti that I shalbe baptised in? And they sayd vnto him: that we can. Jesus sayde vnto them: ye shall drynke off the cuppe that I shal drynke of / and be baptised with the baptim that I shalbe baptised in: But to sitt on my right honde and on my lyfte honde / ys not myne to geve / but to them for whom it ys prepared.

And when the .x. herde that they begā to dis dayne at James and Jhon. But Jesus called the vnto him / and sayd to them: Ye knowe wel le that they whych seme to beare rule amonge the gentyls / raygne as lord / over the. And they

The Gospell.

that begreate men amonge them exerceyse auctorite over them. So shall it not be a monge you but wosoever of you wilbe greate amonge you shalbe youre mister. And wosoever wilbe chiefe shalbe servaunt vnto all. For even the sonne of man came/ nott that other shulde minister vnto hym: but to minister/ and to geve his lyfe for the redempcion of many.

And they cam to hierico/ and as he went oute off hierico/ with his disciples and a greate nombre of people: Barthimeus the sonne of Thimeus which was blynde/ sate by the hye wayes syde beggyng. And when he herde that it was Jesus off nazareth/ he began to crye/ and to saye: Jesus the sonne off David/ have mercy on me. And many rebuked hym/ be cause he shulde de hoolde is peace. But he cryed the moore a grete deale/ thou sonne off David have mercy on me. And Jesus stode still/ and commaunded hym to be called/ and they called the blynde/ sayinge vnto hym: be off good comfort ryse he calleth the. He threwe awaye his clooke/ and roose and cam to Jesus/ And Jesus answered/ and sayd vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master/ that I myght see. Jesus sayd vnto hym: goo thy waye/ thy sayght hath saved the/ And by and by he receaved his sight/ and folowed Jesus in the waye.

The vi. Chapter.

And whē they cam nye to hierusalem/ vnto bethphage/ and bethani/ be syde mount olivete/ he sent forth iiij. of his disciples/ and sayde vnto

Of S. Marke. Fo. lxi.

to them: Goo youre wayes into the toune that is over agaynste you/ And as sone as ye entre into it ye shall fynde a coole boorde/ where o never man sate: loose hym and brynge hym hidder. and if eny man saye vnto you: why do ye soo? saye that the lord hath neade of hi/ and streight waye he wyll sende hym hidder. They wet their waye/ and found a coole tyed by the dore with out in a place where two wayes mett/ and they losed hym. And divers of them that stode there/ sayd vnto them: what do ye loosynge the coole? and they sayd vnto them: even as Jesus had commaunded them. And they let them goo. And they brought the coole to Jesus/ and caste their garmēt on hym/ and he sate apou hym. And many spreeded there garment in the waye. other cutt doune braches of the trees/ and strawed them in the waye. And they that went before and they that folowed/ cryed/ sayinge: Hosanna: blessed be he that cometh in the name off the lord. Blessed be the kyngdom that commeth in the name off hym that is lord off oure father David. Hosanna in the hiest.

And the lord entered into hierusalem/ and into the temple. And whē he had lofed round about upon all thing/ and now the even tyde was come he went out vnto bethany with the twelve. And on the morowe whē they were come out fro bethany/ he hungred/ and he spyed a fygge tree a farre off/ havinge leves/ and went to se whether he myght fynde eny thige there on: but whē he cam there to/ he founde nothinge butt leves. For the tyme off fygge was nott yet. And Jesus

The Gospell.

answered and sayd to it: never man eate frute of the here after whill the worlde stōdith. And his disciples herde it.

And they cam to hierusalem / and Jesus wēt into the temple / and began to cast out them whiche soolde and bought in the tēple. And overthrowe the tabels of the money chaungers / and the stoles of thē that soolde doves. And wolde not suffer that eny mā caried a vessell thorowe the temple. And he taught saynge vnto them / ys it not writtē / howe that myne housse shalbe called the housse of prayer vnto all naciōs? Butt ye have made it a deen of theves.

And the scrib^s and hye prest^s herde yt and sought howe to destroye him. For they feared hym because all the peple marveld at his doctrine. And when even was come / he went out of the cite. And in the mornynge as they passed by / they sawe the fygge tree dryed vppe by the rotes. And Peter remembred / and sayd vnto hym: master / beholde / the fygge tree which thou cursed^s / ys widdred awaye. And Jesus answered / and sayde vnto them: Have confidens in god. Verely I saye vnto you / that whosoever shall saye vnto this mountayne: take awaye thy silfe / and cast thy silfe in to the see / and shall not waver in his herste / butt shall beleve that thoose thing^s which he sayeth shall come to passe / what soever he sayeth shalbe done vnto hi. Therfore I saye vnto you / what soever ye desyre whē ye praye / beleve that ye shall have it and it shalbe done vnto you. And whē ye stōd and praye / foryeve yf ye have eny thinge agaynst eny mā that youre father also which

Of S. Marcke. Fo. lviij.

is in heven / maye foryeve you youre trespasses.

And they cam againe to hierusalem / and as he walked in the temple / there cā to hym the hye prestes / and the scribes / and the seniours / and sayd vnto hym: by what auctorite doest thou these thing^s? and who gave the this auctorite / to do these thing^s? Jesus answered / and sayde vnto thē: I wyll also aske of you a certeyne thyng / and answer ye me / and I wyll tell you by what auctorite I do these thing^s. Whether was the baptim of Jhon from hevi / or of men? Answer me. And they thought in them selves / saynge: If we shall saye / from heven. he will saye: why thē did ye not beleve hym? but yf we shall saye / of men / then feare we the people. For all men counted Jhon / that he was a veri prophett. And they answered / and sayd vnto Jesu: we cānot tell. And Jesus answered / and sayd vnto thē: nether wyll I tell you / by what auctorite I do these thing^s.

The. viij. Chapter.

And he began to speake vnto them in similitudes. A certayne mā planted a vineyard / and compassed it with an hedge / and ordeyned a wyne presse / and bilt a toure in hytt / and lett it out to hyre vnto husbandemen / and went into a straunge countre. And when tyme was come he sentt to the tennaunt^s a servaunt that he myght of the tennaunt^s receave of the frute of the vineyard. And they caught hym and beat hym and sentt hym agayne empty. And mooreover he sentt vnto them another servaunt / and at hym

The Gospell.

they cast stones and brake hys heed / and sent him agayne all to revyled. And agayne he sentt an other / and hym they kyllled: and many other / beetyng some / and kyllinge some.

¶ Yet had he one sonne whom he loved tenders ly / him also sent he att the last vnto them / sayinge: they wyll feare my sonne. Butt the ternauntz sayde with in themselves: Thys ys the heyre / come lett vs kill him / and the inheritaunce shal be oures. And they toke him and killid him / and cast hym out of the vyneyarde. What shall then the lord of the vyneyarde do? He will come and dystroye the ternauntz / and let out the vyneyarde to other. Have ye nott redde thys scripture? the stoon which the bylders did refuse / ys made the chiefe stoon in the corner: Thys was done off the lord / and ys mervyllous i oure eyes. And they went about to take hym / butt they feared the peo ple. For they perceaved that he spake that is multitude agaynst them. And they left hym and went their waye.

¶ And they sent vnto hym certayne off the phar ises with Herodes servauntz / to take hym in hys wordz. And as sone as they were come / they sayd vnto hym: master / we knowe that thou art true / and careste for no man: For thou confys dereste nott the degre off men / butt teachest the waye off god truly: Is yt lausfull to paye tribute to Cesar / or nott? ought we to geve / or ought we nott to geve? He knewe their dissimulation / and sayd vnto them: Why tempte ye me? Bryng me a peny / that I maye seyt. And they brou ght hym one. And he sayde vnto them: Whose

Of S. Marke. Fo. lviij.

ys thys ymage and superscription? And they sayde vnto hym / Cesars. And Jesus answered / and sayde vnto them: Then geve to Cesar that which belongeth to Cesar: And geve God that which pertyneth to God. And they mervelled att hym.

¶ And the saduces cam vnto hym / which saye / there is no resurrection. And they asked hym / say yinge: Master / Moses wroote vnto vs / yff eny mans brother dye / and leve his wyf / behynde him / and leve no chyldre: that the hys brother shulde take his wyfe / and reyse vppeseed vnto his brot ther. There were seven brethre and the fyrst tooke a wyfe / and whē he dyed leest no seede behynde hym. And the secōde toke her / and dyed: nether leest he eny seede / and the thyrde lyke wyse. And seven had her / and leest no seed behynde them. Last of all the wyfe dyed also. In the resurre cion the / whē they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Jesus answered / and sayde vnto them: Are ye not therfore deceaved because ye knowe not the scripture? Nether the power of God? For whē they shall ryse agayne from deeth / they nether mary / nor are maryed: butt are as the angels which are in heaven. As touchyng the deed / that they shall ryse agayne: have ye nott redde in the booke off Moses / howe in the busshes God spake vnto him sayinge: I am the God of Abraham / and the God of Isaac / and the God of Jacob? He is not the god of the deed / butt the god of the livyng / ye are therfore greatly deceaved.

¶ And there cam wō off the scribe / and when he

The Gospell.

had herde them disputynge to gedder/ and perceaved that he had answered them well/ he axed hym: Which is the fyrste of all the commaundementis? Jesus answered hym: The fyrste of all the commaundementis is. Heare Israhel/ oure lord God/ is wone lord. And thou shalt love thy lord God with all thy hert/ and with all thy soule/ and with all thy mynde/ and with all thy strengthe. This is the fyrste commaundement. And the secōde is lyke vnto this. Thou shalt love thy neighbour/ as thy silfe. There is none other commaundement greater then these.

And the scribe sayde vnto hym: well master/ thou hast sayde the trugthe/ thatt there ys one God/ and that there is none but he. And to love hym with all the herte/ and with all the mynde/ and with all the soule/ and with all the strengthe. And to love a mans nehboure as hym silfe/ ys a greater thyng then all holocaustis and sacrificises. And when Jesus sawe howe that he answered discretly/ he sayd vnto hym: Thou arte not farre from the kyngdom of god. And no man after that durst axe hym eny question.

And Jesus answered/ and sayd teachynge in the tēple: howe saye the scribis/ that christ is the sonne off David? for David hym silfe inspyred with the holy goost sayd: The lord sayde to my lord/ sitt on my right honderyll I make thyn enemyes thy fote stole. The David hym silfe calleth hym lord/ and by what meanes ys he then his sonne? And moche people herde hym gladly.

And he sayd vnto them in his doctrine: be wylle off the scribis which love to goo in longe/ close

Off S. Marke. Fo. lxxiii

thynges: and love salutations in the market places/ and the chese seates in the sinagogis/ and to sit in the vppermost rounes att feastes/ and despoyle widowes houses/ and vnder a colour praye longe prayers. These shall have greater damnacion.

And Jesus sat over agaynst the treasury/ and behelde howe the people putt money into the treasury. And many that were ryche/ cast in moch. And there cam a certayne povere widowe/ and she threwe in two mytes/ which make a farthyng. And he called vnto hym his disciples/ and sayd vnto them: Verely I saye vnto you/ that this pover widowe hath cast moare in/ then all they which have caste into the treasury. For they all putt in off their superfluite: But she off her poverte/ cast in all that she had/ eve all her livynge

The viij. Chapter.

And as he went out of the temple/ wth of his disciples sayd vnto hym: Master/ se what stones/ and what bildyngs are here. And Jesus answered/ and sayde vnto hym: Seist thou these greute byldyngs? There shall not be lefte one stone apon a nother/ that shall not be throwen doune.

And as he sate on mounte olivete over ayens the tēple/ Peter and James and Jhon and Andrew axed hym secretly/ tell vs whē these thingis shalbe? And what is the signe/ whē all these thingis shalbe fulfilled? And Jesus answered them/ and began to saye: Take hede lest eny man

The Gospell.

deceave you. For many shall come in my name sayinge: I am Christ / And shall deceave many.

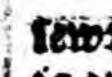
 When ye shall heare off warre / and tydings off warre / be ye not troubled. For they must nedes be. Butt the ende is nott yett. For there shall nacion aryse agaynste nacion / and realme agaynste realme. And there shall be earthquakes / in all quarters / and famysshment / and troubles. These are the begynnynges off sorowes.

 Butt take ye hede to youre selves. For they shall brynge you vppeto the counsels and into the synagoggs / and ye shall be beaten / and ye shall be brought before rulers and kyngs / for my sake / for a testimoniall vnto them. And the gospell muste fyrste be publysshed amonge all nations.

 Butt when they leade you and presentt you takenoo thought / afore honde what ye shall saye / nether ymagion: butt whatsoever is geven you att the same tyme / that speake. For it shall nott be ye that shall speake / butt the holy goost. He and the brother shall delyvre the brother to deeth. And the father the sonne / And the chylidren shall ryse agaynste their fathers and mothers / and shall putt them to deeth. And ye shall be hated off all men for my names sake. Butt whosoever shall endure vnto the ende shall be safe.

 Moreover when ye se the abominable desolacion / where off is spoken by Daniel the prophete / stonde where itt ought nott / let hym that redeth it vnderstonde itt. Then let them be in

Of S. Marke. fo. lxx.

 Ieremy / fle to the mountaynes. And let hym that is on the housse toppe / nott descende doune into the housse / nether entre there in / to fetchenyt thinge oute off his housse. And lett hym that is in the felde / not tourne backe agayne vnto the thynges which he leeste behynde hym / for to take his clothes with hym. Butt woo is then to them that are with chylde / and to them that geve soules in thoose dayes. But praye / that youre flyght be not in the wynter. For there shall be in those dayes suche tribulacion / as was not from the begynnynges off creatures / which God created / vnto this tyme / nether shall be. And excepte that the lord had shortened those dayes / no man shulde be saved. But for the elects sake / which he hath chosen / he hath shortened thoose dayes.

 And then / yf any man saye vnto yno:loo / here is Christ / loo / he is there / beleve nott. For false christis shall aryse / and false prophetis / And shall shewe myracles and wonders / to deceave yf it were possible / evyn the electe. Butt take ye hede / besholde I have shewed you all thingis before.

 Moreover in thoose dayes after that tribulacion / the sunne shall were darke / and the Moone shall not geve her light / and the starres off heven shall fall / And the powers which are in heven / shall move. And then shall they se the sonne of man comynge in the cloudes / with greate power and glory. And then shall he sende his angels / and shall gaddre togedder his electe from the foure wyndes / and from the one ende off the worlde to the other.

The Gospell.

Learne a similitude of the fygge tree. When his braunches are yett tender / and hath brought forth the leues / ye knowe / that sommer ys neare. So in lyke maner when ye se these thinges come to passe / vnderstonde / that it ys nye even att the doores. Verely I saye vnto you / that thys generation shall nott passe tyll all these thyngs be done. Heven and erth shall passe / butt my wordes shall nott passe. Butt of the daye and the houre / knoweth no man: no nort the angels which are in heven: nether the sonne hym selfe / save the father only.

Take hede / watche / and praye / for ye knowe nott when the tyme ys. As a man which ys gone in to a straunge countrey and hath lefte hys housse / and given auctorite to hys servaunt / and to every man hys worke / and commaunded the porter to watche. Watche therfore / for ye knowe not / when the master of the housse wyll come / whether att even / or at mydnyght / whether att the cocke crowynge / or in the daunynge: lest yff he come sodenly / he shulde fynde you slepyng. And that I saye vnto you / I saye vnto all men / watche.

The. viii. Chapter.

After two dayes folowed easter / and the dayes of swete breed. And the hye prests and Ierusbis sought meanes / howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye / lest eny busynes arise amonge the people.

When he was in bethania / in the housse off

Of. S. Marke. Fo. lxxj.

Simon the leper / even as he sate att meate / there cam a womā with an alabaster boxe of oyntment / called narde / that was pure and costely / and she brake the boxe and powred it on his heed. Therewere some that disdayned in them selves / and sayde: what neded this waste of oyntment? For it myght have bene soolde for more then two hundred pens / and bene geve vnto the povre. And they grudged agaynst her.

And Iesus sayd: lett her be in reest / why greeve ye her? She hath done a goodeworke on me. Ye / and ye shall have povre with you all wayes: and when soever ye will / ye maye do them goodes: butt me ye shal not have alwayes. She hath done that she coude: she cam a forehode to anoynt my boddy to his buryngewarde. Verely I saye vnto you: wheresoever thys gospell shal be preached thorow out the whole worlde: thys also that she hath done / shal be rehearsed in remembrance of her.

And Judas Iscariot / won off the twelve / went awaye vnto the hye prest / to betraye him vnto the. When they herde that / they were gladd / and promised that they wolde geve hym money. And he sought / howe he myght conveniently betraye hym.

And the fyrst daye of swete breed / when they offered the pascal lambe / his disciples sayd vnto hym: where wilt thou that we goo and prepare that thou mayste eate the easter lambe? And he sent fourth two of his disciples / and sayde vnto them: Goo ye into the cite / and there shall a man mete you berige a pitcher of water / folowe hym:

The Gospell.

And whidther so ever he goeth in / saye ye to the good man off the housse: The master axeth wher is the geest chambze / where I shall eat the ester lambe with my disciples. And he wyll shewe you a greate parlour / paved / and prepared: there make red dy for vs. And his disciples went forth / and cam into the cite / and founde as he had sayd vnto them / and made red dy the ester lambe.

And att eve / he cam with the twelve. And as they sate att borde and ate / Jesus sayde: Verly I saye vnto you: that won off you shall betraye me / which eateth with me. And they began to moorne / and to saye to hym won by won: ys it I? And another sayde: As it is? he answered / and sayd vnto them: It is won of the. xij. and the same depeth with me in the platter. The sonne of man goeth / as it is written of hym: but woe beto that man / by whome the sonne of man is betrayed. Goode were hitt for hym / if that man had never bene borne.

And as they ate / Jesus toke breede / gave thankes / brake it and gave it to them and sayd: Take / eate / Thys ys my body. And he toke the coppe / gave thankes / and gave it to them / and they drōke all off it / And he sayde vnto them: Thys ys my bloude of the newe testament / which shalbe shed for many. Verely I saye vnto you: I wyll drynke no moore off this frute off the vyne / vntill that daye / that I shall drynke it newe in the kyngdom of god. And when they had sayd grace / they went out into the mount olivete.

And Jesus sayde vnto them: All ye shalbe

Off. S. Luke. Fo. lxxvij.

hurr thorowe me thys nyght / For it is writtē: I wyll smyte the shepheard / and the sheepe shal be scattered. Butt after that I am rysen agayne I wyll goo into galile before you. Peter says de vnto hym: And though all men shulde be hurt / yett wolde nott I. And Jesus sayd vnto hym: Verely I saye vnto the thys daye even in this nyght / before the cocke crowe twyse / thou shalt deney me thryse. And he spake boldly yett no / if I shulde dey with the / I woll not deny the. Lyke wyse also sayd they all.

And they cam in to a place named gethsemani. And he sayde to his disciples: Sitt ye here / whyll I goo aparte and praye. And he toke with hym Peter / James / and Jhon / and he began to waxe abasshede and to be in an agony. And sayde vnto them: My soule is very hevy even vnto the deeth / tary here and watche. And he wēt forth a lytle and fell downne on the groun de ad prayede / That yf it were possible / the hous re myght passe from hym / And he sayde: Abba father / all thinge are possible vnto the / take awaye this cuppe from me. neverthelesse nott that I wyll / butt that thow wilt be done.

And he cam / and founde them slepyge / and sayd to Peter: Simon slepest thou? Coudest not thou watche with me one houre? watche ye / and praye / lest ye entre into temptacion / the sprete is redy / butt the flesshe is weake. And agayne he wēt awaye and prayde / and spake the same wordes. And he returned and founde them aslepe agayne / for their eyes were hevy: nether coude they

¶

The Gospell.

tell what they myght answer to hym. And he at the thyrde tyme / and sayd vnto them: slepe hens forth and take youre ease. It is ynough. The houre is come / Beholde the sonne of man shalbe deliuered into the hondes of synners. Ryse vppe / let vs goo / For he that betrayeth me / is come nye.

And immediatly whill he yett spake cam Judas / won off the twelve / and with hym a grea te number off people with sweardes and staves from the hye prestes and scribes and seniours. He that betrayed hym / gave them a generall token / sayinge: whosoever I do kisse / he it is / take hym / and leade hym awaye warily. And as soone as he was come / he went streight waye to hi / And sayd vnto hym: master / master / and kised hi. And they leyde their hondes on him. and toke hi. Won off them that stode by dreue out a swearde / and smote a seruaunt off the hye preste / and cutt off hys eare.

And Jesus answered and sayd vnto them: ye cam out as vnto a thefe with sweardes and with staves for to take me / I was dayly with you in the temple teachinge / and ye toke me not / but that the scriptur shulde be fulfilled: and they all forsoke hym and rane awaye. And there was a certeyne yonge man thatt folowed hym cloothed in lincyn apō the bare / and the yonge man caught hym / and he lefte his lincyn and fled from the naked.

And they leedde Jesus awaye to the hyest preste off all / and to hym came all the hye prestes / and the seniours / and the scribes. And Peter folowed a grea te way of even into the pallys of the hye preste / and he was there and sat with the ser

Of S. Marke. Fo. lxxviii.

uaunt / and warmed hym selfe att the fyre.

And the hye preste and all the counsell sought for witnes agaynste Jesu / to putt hym to deeth / And they founde noone. Yett many bare falce witnes agaynste hym / butt their witnes agreed not to gedder. And there arose certayne and brought falce witnes agaynste hym / sayinge: We herde hym saye: I wyll destroye this temple made with hondes / and with in thre dayes I wyll bilde another made with out hondes. And there witnes agreed not to gedder.

And the hyeste preste stode vppe before them all / and axed Jesus sayinge: answerest thou no thinge? Howe is it that these beare witnes agaynste the? And he helde his peace / and answered noo thinge. Agayne the hyeste preste axed hym / and sayde vnto hym: Art thou Christ the sonne off the blessed? And Jesus sayde: I am. And ye shall see the sonne off man sitt on the ryght honde off power / and come in the cloudes off heve. The the hyest preste rent his cloothe and sayd: what nede we eny further of witnes? ye have herde the blasphemy / what thinke ye? And they all gave sentence that he was worthy of deeth. And some began to spit at hym / and to cover his face / and to bet hym with their fist / and to saye vnto him arede vnto vs. And the seruautes boffetted him on the face.

And Peter was beneeth in the pallys / and there cam won off the wenches off the hyest preste / And when she sawe Petre warminge hym selfe / she loked on hym / and sayd: wast not thou also with Jesus of Nazareth? And he denyed it

The Gospell.

sayinge: I knowe hym not/ nether wott I what thou sayest: And he went out into the poorche/ and the cocke crewe. And a damsell sawe hym/ and agayne began to saye to them that stode bye thys ys won of them. And he denyed yt agayne. And anon after/ agayne they that stode by/ saydeto Peter: suerly thou arte won off them/ for thou arte of galile/ and thy speache agreth thers to. And he began to coursse and to sweare/ sayinge/ I knowe nott thys man off whom ye speaske. And agayne the cocke crewe. And Peter remembered the worde that Jesus sayd vnto him: before the cocke crowe twyse thou shalt deny me thryse/ and began to wepe..

The. xv. Chapter.

And anon in the dawninge heelde the hye prestes a counsell with the seniours and the scrib/ And also the whoole congregacion/ and bounde Jesus and ledde hym awaye/ and delyvered hym to Pilate. And Pilate axed hym: Arte thou the kynge off the Jewes? And he answered/ and sayde vnto hym: thou sayest yt. And the hye prestes accused hym off many thyngs. Pylate axed hym agayne/ sayinge: Answerest thou nothyng? Behoolde howe many thyngs they lay vnto thy charde? Jesus yett answered never a worde/ so that Pilate merveled.

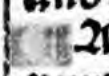
 At the feast. Pilate was wont to delyvze att

Of. S. Marke. Fo. lxiij.

their pleasure a presoner: whosoever they wolde desyre. And there was one named Barrabas/ which laye bounde with them/ that caused in surrection/ and in the in surrection comitted murther. And the people called vnto hym/ and began to desyre off hym/ accordinge as he had ever done vnto them. Pylate answered them/ and sayd: Wyll ye that I loose vnto you the kynge off the Jewes? For he knewe that the hye prestes had delyvered hym off envy. Butt the hye prestes had moved the people that he shulde ras ther delyvze Barrabas vnto them.

 Pylate answered agayne/ and sayd vnto the: What wyll ye then that I do with hym/ whom ye call the kynge off the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto them: What harme hath he done? And they cryed the moore fervently: crucify hym. Pylate willinge to content the people/ loused Barrabas/ And delyvered Jesus scourged for to be crucified.

 And the soulddeers ledde hym awaye in to the comen hall/ and called togedder all the whoole multitude/ and they clothed hym wyth purple/ and they plated a croune off thornes and crouned hym with all/ And began to salute hym: hayl kynge off the Jewes. And they smoot hym on the heed with a rede/ and spatt apon hym/ and kneled doune and worshiped hym.

 And when they had mocked hi/ they toke the purple off hi/ and put his awne cloothes on hi/ and ledde hi oute/ to crucify hi. And they copelled

The Gospell.

won that passed by called Simō of cerene (whs ich cā oute of the felde/ and was father off Alex ander and Rufus) to beare hys crosse. And they brought him to a place named Golgotha (whs ich is by interpretacion/ the place off deedmens scoulles) and they gave hi to drynke wyne myns gled with myrrer/ butt he receaved it not.

¶ And when they had crucified hym/ they parted hys garment/ castingeloot/ for them/ whs at every man shulde have. And it was aboute the thyrde houre/ and they crucified hym. And the title of the cause of hys deeth was wrytten/ The kyng of the iewis. And they crucified with hi two theves: the one on his ryghthonde/ and the other on hys lyste honde. And the scripture was fulfilled/ which sayeth: and he was couēted among the wicked.

¶ And they that went by/ rayled on hym: wags gyngetheir heedes/ and sayinge: A wretche/ that destroyest the tēple and byldest ytin thre dayes. Save thy silfe/ and come doune from the crosse. Lyke wyse also mocked hi the hye preest/ among gethemselves whyth the scrib/ and sayde: He saved other men/ hym silfe he cannot save. Lett Christ the kyng of Israel nowe descende from the crosse/ that we maye se and beleve. And they that were crucified with him/ checked hym also.

¶ And whē the sixte houre was come/ darknes arose over all the erth/ vntill the nynthe houre. And att the nynthe houre Jesus cryed with a loude voyce/ sayige: Eloi/ Eloi/ lama sabath/ shant/ which is yf yt be interpreted: my god/ my god/ why hast thou forsaken me? And some off

Of S. Marke. Fo. lxx.

them that stode by when they herde that saydes behoolde he calleth for Helias. And won ran/ and filled a sponge full off veneger/ and putt yt on a rede/ and gave it hym to drynke/ sayinge: lett hym alone/ let vs se whither Helias wyll come and take hym doune.

¶ Butt Jesus cryed with a loude voyce/ and gave vpe the gooste. And the vayle off the temple did rent i two parties/ fro the toppet to the bootstome. And the vndercaptayne which stode before hym sawe that he so cryed and gave vpe the gooste/ and he sayd: truly this man was the sonne of god. There were also wemē a good was ye of beholdinge him/ amonge whom was Mary magdalen/ and Mary the mother of James the lytle and of Joses/ and Mary Salome. whs ich alsoo when he was in galile/ folowed hym/ and minstred vnto him/ and many other wemē which cam vpe with hym to hierusalem.

¶ And nowe when nyght was come (because it was the evē that goeth before the saboth) Joseph of arimathia a noble senatour (which also lofed for the kyngdom of god/ cam And went booldly vnto Pylate/ and begged the boddy off Jesu/ Pylate merveled that he was alredy deed and called vnto hym the vnder captayne/ and asked of him/ whether he had bene eny whyle ded. And when he knewe the trueth off the vnder captayne/ he gave the boddy to Joseph. And he bought a linen cloothe/ and toke hym doune and wrapped hym in the linnen cloothe/ and layde hym in a tombe/ that was hewen oute of the rocke. And roolled a stone vnto the dore off the sea

The Gospell.

pulcre. And Mary magdalen and Mary Jose beheld where he was layde.

The .xvi. Chapter.

And whē the sabboth daye was past / Mary magdalen / and Mary Jacobi / and Salome / bought oyntment / that they myght come and anoynt him. And yerly i the mornige the next daye after the sabboth day they cam vnto the sepulcre / when the sun was risen / And they said won to another: who shall rolle awaye the stone from the dore off the sepulcre? And whē they behelde yt / they sawe how the stone was rolled awaye. For it was a very greate wō / and they wēt i to the sepulcre / and sawe a yonge man / sittinge on the ryght syde / cloothed in a longe white garment / and they were abasshed.

He sayd vnto thē / be nott afrayed / ye seke Iesus of nazareth / which was crucified. He ys risen / he ys nott here. Behoolde the place / where they putt hym. Butt go youre waye / and tell his disciples / and namly Peter / that he is goone before you in to galile / there shall ye se hym / as he sayde vnto you. And they went oute quickly and fled frō the sepulcre. For they trembled and were amased / Neither said they eny thinge to eny mā / for they were afrayed.

When Iesus was risen the morowe after the sabboth daye / he appered fyrst to Mary magdalen / oute off whom he cast seven devyls. And she went / and tolde them that were with hym / as they moined and weppte. And whē they herd / that he was alive / and had appiered to her

Of S. Marke. Fo. lxxj.

they beleved it not. After that / he appered vnto two of thē in a straunge figure / as they walked / and went in to the country. And they went / and tolde it to the remnaunt. And they beleved the nether.

After that he appered vnto the eleven as they sate at meate: and cast in their teche their vnbelefe / and hardnes off herte: be cause they beleved not them which had sene hym after his resurrection. And he sayd vnto them. Go ye in to all the woorld / and preache the gospell to all creaturs: Whosoever beleveth / and ys baptyfied / shalbe safe: And whosoever beleveth nott / shalbe dampned.

And these signes shall folowe them that beleve: In my name they shall cast oute devyls / and shall speake with newe tonges / and shall kill serpents. And yf they drynke eny dedly thyng / yt shall nott hurte them. They shall laye their hands on the syke / and they shall recovre.

So then when the lorde had spoken vnto thē / he was receaved in to heven / and sate on the right honde of god. And they went forth / and preached every where / And the lorde wrought with thē / And confirmed their preachynge with myracles that folowed.

The ende of the gospell of S. Marke.

The Gospell off

S. Luke.



For as moche as many have taken in hond to compyle a treatise off thoo thyngs / which are surely knowen amonge vs / even as they declared them vnto vs / which from the begynnyng sawe them with their eyes / and were misters at the doying: I determined also / as sone as I had searched out diligently all thingis from the begynnyng / that the I wolde wyte vnto the / goode Theophilus / that thou myghtest knowe the certente off thoo this / whereof thou arte informed.

The fyrst. Chapter.

In the tyme of Herode kynge of iewry / there was a certayne prest named Zacarias / off the course of Abie. And his wyfe was of the daughters of Aaron: And her name was Elizabeth. Booth were perfect before god / and walked in all the lawes and ordinacions of the lorde that no man coulde fynde fawte with them. And they had no childe / because that Elizabeth was barren / And booth were wele stricken in age.

When it cam to passe / as he executed the prestes office / before god as his course cam (accordinge to the custome of the prestes office) his lott was to burne odours / And went into the temple of the

Of. S. Luke. Fo. lxxij.

lorde / and all the multitude of people were with out in their prayers whill the odours were abrennyng. There appered vnto him the lordes angell / standinge on the right syde off the aultre off odours. And when Zacarias sawe hym / he was as bashed and feare cam on hym.

The angell sayde vnto hym: feare not Zacary / for thy prayer is herde: And thy wyfe Elizabeth shall beare the a sonne / and thou shalt call his name Jhon / And thou shalt have ioye and gladnes / And many shall reioyce at his birth. For he shall be greate in the sight off god / and shall nether drynke wyne ner stronge drynke. And he shall be filled with the holy goost evē in his mothers wombe: And many off the chyldren off Israel shall he tourne to their lorde God. And he shall goo before hym in the sprete and power off Elizabeth to tourne the hertis off the fathers to their chyldren / and the unbelevers to the wisdom off the iuste men: to make the people redy for the lorde.

And Zacary sayde vnto the angell: Whereby shall I knowe this? seinge that I am olde / and my wyfe wele stricken in yeares. And the angell answered / and sayde vnto hym: I am Gabriell that stonde in the presens off God / and am sentt to speake vnto the: and to shewe the this gladtyngingis. And take hede thou shalt be donne / and not albe to speake vntyll the tyme that these thyngs be performed / because thou belevedst not my word / which shall be fulfilled in there season.

And the people wayted for Zacary / and marvelled that he tarried in the temple. When he came oute

The Gospell.

he coulde not speake vnto them. And they persceaved / that he had sene some vision in the temple. And he beckened vnto them / and remayned speechlesse.

¶ And it fortuneth / as sone as the tyme off his office was oute / he departed home in to his awne house. After thoose dayes / his wife Elizabeth conceived / and hid her silfe. v. monethes / saynge: This wyse hath god dealt with me in the dayes when he looked on me / to take from me the rebuke that I suffered among men.

¶ And in the. vi. moneth the angell Gabryel was sent from god vnto a cite off galile / named nazareth / to a virgin spoused to a man / whose name was Joseph / of the house of David / and the virgis name was Mary. And the angell wet in vnto her / and sayde: Hail full of grace / the lord is with the: blessed arte thou among women. When she sawe hym / she was abashed at his saynge: and cast in her mynde what maner of salutiō that shulde be. And the angell sayde vnto her: feare not Mary / thou hast founde grace with god. Loo: thou shalt conceive in thy wombe / and shalt beare a childe / and shalt call his name Jesus. He shalbe greate / and shalbe called the sonne off the hiest. And the lord god shall geve vnto hym the seate off his father David / And he shall raygne over the house off Jacob forever / and of his kyngdom shalbe no ende.

¶ The sayd Mary vnto the angell: How shall this be / seinge that I knowe no mā? And the angell answered / and sayd vnto her: The holy goost

Of. S. Luke. fo. lxxiij.

shall come apon the / and the power off the hiest shall over shadowe the. Therefore also that holy thyng which shalbe borne / shalbe called the sonne of god. And marke / thy cosen Elizabeth / hath also conceived a sonne in her olde age. And this is the. vi. moneth to her / which was called barren / for with god shall nothinge be vnpossible. Mary sayd: beholde the honde mayden off the lord / be it vnto me even as thou hast sayde. And the angell departed from her.

¶ Mary arose in thoose dayes / and went in to the mountayns with hast into a cite off iewry / and entred in to the house off Zacary / and saluted Elizabeth. And it fortuneth / as Elizabeth herde the salutation of Mary / the babe spronge in her belly. And Elizabeth was filled with the holy goost / and cryed with a loude voyce / and sayde: Blessed arte thou among women / and blessed is the frute off thy wombe. And whens hapeneth this to me / that the mother off my lord shulde come to me? Loo / as sone as the voyce of thy salutation sounded in myne eares / the babe lepte in my belly for ioye. And blessed arte thou that belevedst / for thoose thinges shalbe performed which were tolde the from the lord.

¶ And Mary sayde.

My soule magnifieth the lord.

And my sprete reioyseth in god my savioure / For he hath looked on the poure degre off his hōde mayde. Beholde nowe from hens forth shall all generacions call me blessed.

For he that is myghty hath done to me greate

The Gospell.

thing? and blessed ys his name:
And hys mercy is always on the that feare him
thorow oute all generacions.
He hath shewed strengthe with his arme / he
hath scattered them that are proude in the ym-
maginacion of their hert.
He hath putt Doune the myghty from their se as
it / and hath exalted them of lowe degre.
He hath filled the hōgry with goode thig: And
hath sent awaye the ryche empty.
He hath remembred mercy: and hath holpē his
servaunt Israhel.
Even as he promised to oure fathers / Abraham
and to his seede for ever.
And mary aboode with her iij. monethes / And
retourned home agayne.
Elizabeth tyme was come that she shulde be
delyvered / And she brought forth a sonne. And
her neghbour and her cosins herde tell howe /
the lord had magnified hys mercy vppon her /
and they reioysed with her.
And hit fortunēd the eyght daye: they cā to cir-
cūcise the childe: and called his name Zacari after
the name of his father / and his mother answered /
and sayd: not soo / but he shalbe called Jhō. And
they sayd vnto her: There ys none of thy kyne /
that is named with thys name. And they made
signes to hys father / howe he wolde have hym
called. And he axed for wytyng tables and
wrote saying: hys name is Jhō. And they mer-
velled all. And hys mought was opened imme-
diatly / and hys tonge / and he spake lawdyng
god. And feare cam on all them that dwelt nye /

Of S. Luke. fo. lxxiiij.

And all these sayiges were noised abroad thro-
ughout all the hylly coultre of Jewry: and all they
that herde them layde them vppe in their hert /
saying: What maner chylde shall thys be? And
the hōde of god was with hym.
And his father Zacharias was fylled with
the holy goost / and prophesied sayinge:
Blessed be the lord god of israhel / for he hath
visited and redemed his people.
And hath reysed vppe the horne off health vnto
vs / in the housse of his servaunt David.
Even as he promised by the moughth of his holy
prophet which were sens the worlde began.
That we shulde be saved fro oure enemyes / And
from the hondis of all that hate vs:
To shewe mercy toward oure fathers / And to
remember hys holy promes.
That is to saye the othe / which he sware to ou-
re father Abraham / for to geve vs.
That we delivered oute of the hond of oure enes-
mis / myght serve hym with oute feare: all the
dayes of oure lyfe / in suche holynes and ryghte
ewesnes that are accept before him.
And thou chylde / shalt be called the prophet off
the hyst / for thou shalt goo before the face off
the lord / to prepare his wayes:
And to geve knowlege off health vnto hys peo-
ple / for the remission of synnes:
Through the tender mercy off oure lord / wher
with hath visited vs the daye spryge fro a hys:
To geve light to them that sate in dardnes / and
in shadowe of deth / and to gyde oure fete in to
the waye of peace.

The Gospell.

And the chylde increased and waxed stronger in spirit/ and was in wilderness/ tyll the daye came/ when he shulde shewe hym selfe vnto the israhelites.

The seconde Chapter.

It folowed in thoose dayes: that therewet oute a commaundment from Auguste the Emperour/ that all the woorld shulde be valued. This taxynge was fyrst executed when Syrenus was leftenaunt in Siria. And every man wet in to his awne shyre toune/ there to be taxed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ vnto iewry: in to a cite of David/ which is called bethleem/ because he was of the housse and lineage of David to be taxed with Mary his wedded wife/ which was with childe.

And it fortuneth whill they there were/ her tyme was come that she shulde be deliuered. And she brought forth her fyrst begotten sonne. And wrapped hym in swadlynge cloothes/ and layed hym in a manger/ because there was no room for them with in/ in the hostrey.

And there were in the same region shepherds abydinge in the felde/ and watching their flocke by nyght. And loo: the angell of the lorde stode hard by the/ and the brightnes of the lorde shone rounde aboute them/ and they were sore afrayed. And the angell sayd vnto them: Be not afrayed. Beholde I brynge you tydinge off greate ioye/ that shall come to all the people: for vnto you is borne this daye in the cite of David a saveoure/ which is christ the lorde. And take this for a signe: ye shall fynde the childe swadled/ and layed in a

Of S. Luke.

fo. lxxv

manger. And streight waye there was with the angell a multitude of heavenly souldiers/ laudynge God/ and sayinge: Glory to God an hye/ and peace on the erth: and vnto men reioysynge.

And itt fortuneth/ as sone as the angels were gone awaye in to heven/ the shepherds sayd wo to another: let vs goo even vnto Bethleem/ and se this thyng thatt is hapened/ which the lorde hath shewed vnto vs. And they came with haste/ and founde Mary and Joseph/ and the bachelayr de in a manger. When they had sene it/ they published abroad the saynge/ which was tolde the off that chylde. And all that herde itt wondred/ att thoose thynges which were tolde them off the shepherds. But Mary kept all thoose saynges/ and pondered them in hyr hert. And the shepherdes retourned/ pray synge and laudynge God for all that they had herde and sene/ evyn as itt was told vnto them.

And when the eyght daye was come thatt the chylde shuld be circucised/ his name was called Jesus/ which was named off the angell before he was conceived in his mothers wombe.

And when the tyme of their purificacion (after the lawe of Moyses) was come they brought hym to hierusalem/ to present hym to the lorde (As yt is written in the lawe off the lorde: every man chylde thatt fyrst openeth the matrix/ shall be called holy to the lorde) and to offer (as yrys sayde in the lawe of the lorde) a payre off turtle doves/ or ij. yonge pignons.

And beholde there was a man in hierusalem/ whose name was Simeon. And the same man

The Gospell.

was iuste and feared god / and longed for the consolation off israhel / and the holy goost was in hym. And an answer was geve hym of the holy goost / that he shulde not se deethe / before he had sene the lordes Christ. And he cam by inspiracion in to the temple.

And as the father and mother brought in the chylde Jesus / to do for hym after the custome of the lawe / Then toke he hym vppe in his armes and sayde.

Lorde Nowe lettest thou thy servaunt departe in peace accordinge to thy promes.

For myne eyes have sene the saveour sent fro the Which thou hast prepared before the face of all people.

A light to lighten the gentyls / and the glory off thy people israhel.

And his father and mother mervelled att thooz se thingz / which were spoken off hym: And Simeon blessed them / and sayd vnto Mary his mother: behold / this childe shalbe the fall / and resurrection off many in israhel / And a signe which shalbe spokyn agaynste. And moreover the swerde shall pearce the very hert off the / that the thoughtz of many hertz maye be opened.

And there was Anna / a prophetes / the daughter of Phanuel of tribe of Aser. And she was off a greate age / and had lived with an husbande. viij. yere from her virginite. And this we doo we was aboute. iij. scoore and. iij. yere off age / which went never oute of the temple / but served there with fastinge and prayer nyght and daye. And she cam forth that same houre / and pray

Of S. Luke.

Fo. lxxj.

sed god / and spake of hym to all that looked for redemption in hierusalem.

And as sone as they had performed all thingz accordinge to the lawe off the lorde / they returned into galile into their awne cite nazareth. And the childe grewe and waxed stronge in spere / and was full off wysdom / and the favour of god was with hym.

And his father and mother went to hierusalem every yere att the feest of ester. And when he was xij. yere olde / they went vppe to hierusalem after the custome of the feest. And when they had fulfilled the dayes / as they returned home / the childe Jesus boode styll in hierusalem / vnsknowynge to his father and mother. For they supposed he had bene i the company. They cam a days iorney / and sought hym amonge their kynnsfolke and acquayntaunce / and founde hym not. They wet backe agayne to hierusalem / and sought hym. And hit fortuneth that after. iij. dayes / they founde hym in the temple sittinge in the middes of the doctours / both hearynge them / and posinge them. And all that herde hym marvelled at his witt and answers.

And when they sawe hym / they were astonysed. And his mother sayde vnto hym: sone why haste thou thus dealte with vs? Beholde thy father and I have sorowed and sought the. And he sayd vnto them: howe is it that ye sought me? wist ye not that I muste goo aboute my fathers busines? And they vnderstod nott the saynge that he spake to them. And he went with them / and cam to nazareth / and was obedient to them.

The Gospell.

His mother kept all these thyngs i her hert. And Jesus increased in wisdom and age and i favoure with god and man.

The iij. Chapter

In the fiftenthe yeare of the raigne off Tiberius the Emperoure / Pontius Pilate beins gelesenaunt of Jewry / and herode beinge Tetrarch of galile / and his brother Philip Tetrarch in Iturea / and in the region of traconitis / and lysanias the Tetrarch of abyline: Whē Anna and Cayphas were the hye prestes: The comaundsment of god was publissed vnto Jhon the sone off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan / preachynge the baptim of repentaunce for the remission of synnes / as it is written in the boke of the sayings of Esayas the prophet / which saeth: The voyce off a cryar in wyldernes / prepare the waye off the lorde / make hys pathes straight. Every valley shalbe fylled / and every mountayne and hyll shalbe broght lowe: And crooked thyngs shalbe made streight: and the rough waves shalbe made smoth. And all flesshe shall se the saveour sent off god.

Then sayde he to the people / that were come to be baptised of hym. O generacion of vipers: who hath shewed you the crafte to fye from wrath to come? Brynge forth due frutes of repentaunce / And begyn nott to saye in youre selves / we have Abraham to oure father. For I say vnto you: god is able of these stonies to reyse uppe chyldren vnto Abraham. Nowe also ys the axe leyd

Of S. Luke. fo. lxxvij.

vnto the rote off the trees. Every tree therfore / which bringeth not forth good frute / shalbe hewen doune / and caste in to the fyre.

And the people axed hi / sayinge: What shall we do then. He answered and sayde vnto them: He that hath the superfluous / lett hym parte with him that hath none: And he that hath meate / let him do lyke wyse.

Then cam there puplicans to be baptised / and sayde vnto hym: Master / what shall we do? He answered vnto them: requyre nomore the than that which ys appoynted vnto you.

The souldiers lykewyse demaunded off hym / sayinge: And what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: And be content wyth youre wages.

As the people were i a doute / and all men disputed in there herts of Jhon: Whether he were very Christ / Jhon answered / and sayd to the all: I baptise you wyth water / butt a stronger then cometh / whose shue latcher I am nott worthy to vnloose: he will baptise you with the holy goost / and with fyre / which hath his fan i his hood / and wil pource his floore / and will gader his corne in to hys barne / And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thyngs in hys exhortacion preached he vnto the people.

Then Herode the Tetrarch (when he was rebuked of hym for Herodias his brother Philipes wyfe / and for all the evyls which herod had done) added this above all / and leyd Jhon i preson.

The Gospell.

And yt fortunēd as all the people receaved baptim (And when Jesus was baptised and did praye) that heve was opened / and the holy goost cam doune in a bodely shapelyke adove apō hi / And a voyce cam from heven / sayinge: thou art te my dere sonne / In the do I delyte.

And Jesus him silfe was about thirty yere of age when he began / beinge as mē supposed the sonne of Joseph.

which Joseph was the sone of Heli.
which was the sonne of Mathat:
which was the sonne of Levi:
which was the sonne of Melchi:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matatthias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Eli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesya:
which was the sonne of Zorobabel:
which was the sonne of Salathiel:
which was the sonne of Meri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Cosam:

Of S. Luke. fo: lxxviii.

which was the sonne of Helmadam.
which was the sonne of Her:
which was the sonne of Jeso.
which was the sonne of Helieser:
which was the sonne of Joram.
which was the sonne of Mattha:
which was the sonne of Levi.
which was the sonne of Simeon.
which was the sonne of Juda.
which was the sonne of Joseph.
which was the sonne of Jonam.
which was the sonne of Heliacim.
which was the sonne of Melea.
which was the sonne of Menam.
which was the sonne of Mathathan.
which was the sonne of Nathan.
which was the sonne of David.
which was the sonne of Jesse.
which was the sonne of Ubed.
which was the sonne of Boos.
which was the sonne of Salmon.
which was the sonne of Naason.
which was the sonne of Aminadab.
which was the sonne of Aram.
which was the sonne of Esrom.
which was the sonne of Phares.
which was the sonne of Juda.
which was the sonne of Jacob.
which was the sonne of Isaac.
which was the sonne of Abraham.
which was the sonne of Tharra.
which was the sonne of Nachor.
which was the sonne of Saruch.

The Gospell.

which was the sonne of Ragau.
which was the sonne of Phalec.
which was the sonne of Heber.
which was the sonne of Sala.
which was the sonne of Cainan.
which was the sonne of Arphaxat.
which was the sonne of Sem.
which was the sonne of Noe.
which was the sonne of Lameth.
which was the sonne of Mathusala.
which was the sonne of Enoch.
which was the sonne of Jareth.
which was the sonne of Malalehel.
which was the sonne of Cainan.
which was the sonne of Enos.
which was the sonne of Seth.
which was the sonne of Adam.
which was the sonne of God.]

The. iij. Chapter.

Iesus then full off the holy goost / returnyd from iordan / and was caryed off the sprete into a wildernes / and was xl. dayes tempted of the devyl. And in thoose dayes ate he no thinge. And when they were ended / he after ward hongred. And the devyll sayd vnto hi: yf thou be the sone of god / comaunde this stone that he be bresed. And Jesus answered hym / sayinge: It ys written: man shall nott live by breed only / butt by every worde of god.

And the devyll toke him vppe into an hye mountayne / and shewed hym all the kyngdoms of the erth / even in the twyncklynge of an eye. And

Of. S. Luke. fo. lxxix.

the devyl said vnto hi: all this power will I geve the everywhit / and the glori of the (for that is delyvered to me / and to who soever I wyll I geve it) If thou therfore wilt worshippe me / they shalbe all thine. Jesus answered and sayd vnto hym: hece fro me Satā. For hit is writte. Thou shalt honour thy lorde god / and hym only serve.

And he caryed hym to hierusalem / and set hi on a pynacle of the temple / and sayd vnto him: If thou be the sonne of god / cast thy silfe doune from hens. For it ys written / he shall geve hys angell charge over the / to kepe the / and with thes re hōdis they shall stey the vppe / that thou hurt nott thy fote agaynst a stone. Jesus answered and sayde vnto hym / it ys sayd / thou shalt nott tempte thy lorde god. And as sone as the devyll had ended all his temptacions / he departed fro hym for a season.

And Jesus returned by the power of the sprete into galile / and the fame off hym went thros we oute all the regiō rōnde aboute. And he taught in there sinagoggs / and was comended off all men.

And he cam to nazareth where he was nourished / and as hys custome was / went in to the synagog on the saboth daye / and stode vppe for to rede. And there was delyvered vnto hym the boke off the prophet Esaias. And when he had opened the boke / he founde the place / where hit was wrytten: The sprete off the lorde apon me / because he hath annoynted me / To preache the gospell to the povre he hath sent me / And to heale them which are troubled in there hertes:

The Gospell.

To preache deliveraunce to the captive / And fight to the blynde / And frely to sett att libertie the that are brused / And to preache the acceptable yere off the lorde.

And he cloosed the booke / and gave it agayne to the minister / and sate doune. And the eyes off all that were in the synagog / were fastened on hym. And he begā to saye vnto them. This daye ys thys scripture fulfilled in youre eares. And all they bare hym witnes / and wondred att the gracious wordes / which proceded oute off hys mouth / and sayde: Is not this Iosephs sonne?

And he sayde vnto them: Ye maye very wele saye vnto me this proverbe. Visicion / heale thy silfe. Whatsoever we have herd done in Capernaum / do the same here lyf wyse in thyne awne countre. And he sayde: Verely I saye vnto you: No prophet is accepted in his awne countre.

But I tell you off a trueth / Many wyddowes were in Irahell in the dayes off Elyas / when hevyn was shet thre yeres and syxe monethes / when greate fammissment was trougoute all the londe / And vnto none off them was Elyas sent / save in to sarepta besyd sydon vnto a woman that was a widow. And many leppers were in israhel in the tyme off Elyseus the prophes et / and yet none off them was healed / savinge Naaman off siria.

And as many as were in the synagog whē they herde that / wer filled with wrath and roose vpp / and thrust hym oute of the cite / and ledde hym even vnto the edge of the hill / wheron their cite was bulte / to cast hym doune hedlynge. But he

Of S. Luke.. Fo. lxxx.

went his waye even thorow the myddes of the: and cam in to capernaum a cite of galile / and there taught them on the sabboth dayes. And they were astonied at his doctrine: for hys preachinge was with power.

And in the synagoge there was a man / which had a foule sprete whith in him / and cryed with aloude voyce / sayinge: let me alone / what haste thou to do wyth vs / thou Iesus off nazareth? Arte thou come to destroye vs? I knowe the whi at thou arte / thou arte the holy mā of god. And Iesus rebuked hym / sayinge: hoolde thy peace / and come oute of hym. And the devyle threwe hi in the mydd of them and cam oute of hym / and hurt hym not. And feare cam on them all / And they spake amonge them selves / sayinge: what manner a thinge is this? For with auctorite and power he comaundeth the foule spret / and they come out? And the fame of hym spreed abroad throwoute all place of the countre round aboute.

And he roose vppe and cam oute of the synagoge / and entred in to Simons housse. And Simons motherelawe was taken wyth a greata fever / And they made intercessio to him for her. And he stode over her / and rebuked the fever: and hit leest her. And immediatly she roose and ministered vnto them.

Whē the sun was doune / all they that had sickness / take with divers deseases / brought the vnto hi: and he layde his hondes on every won of the / and healed the. And devils also ca out of many of them / cryinge and sayinge: Thou arte Christ the sonne of God. And he rebuked them / and suffes

The Gospell.

red them nott to speake / for they knewe that he was Christ.

¶ As sone as it was daye / he departed and wnt awaye into a desert place / and the people sought hym and cam to hym / and kept hym that he shoulde not departe from them. And he sayde vnto them: I muste to other cities also preache the worde of God / for therfore am I sent. And he preached in the synagogis off Galile.

The. v. Chapter.

¶ It cam to passe as the people pressed vnto hym / to heare the worde of God / that he stode by the lake of Genazareth: and sawe two shippes stode by the lake syde / for the fischermen were gone out of them / and were wasshynge their nettes. Jesus entred in to one of the shippes / which perteyned to Simon / and prayed hym / that he wolde cary hym a litell from the lode. And he sate doune and taught the peple out of the shippe. ¶ When he had leest speakynge / he sayde vnto Simon: Cary vs in to the depe / and lett slippe thy nett to make a draught. And Simon answered and sayde to hym: Master we have labored all nyght / and have taken nothyng. Yet nowe at thy worde I wil loose forthe the net. And when they had so done / they inclosed a greate multitude of fishes. And the net brake / and they made signes to their felowes which were in the other shippe / that they shoulde come and helpe them. And when they came / and they filled bothe the shippes / that they sonke agayne.

¶ When Simon Peter sawe that / befall doune

Of. S. Luke.

So. lxxvi

at Jesus knees sayinge: lorde goo from me / for I am a synfull man. For he was vterly astonyed / and all that were with hym att the draught off fische which they toke. And so was also James and John the sonnes of Zebedei / which were partetakers with Simon. And Jesus sayd vnto Simon: feare not / from hence forth thou shalt catche men. And they brought their shippes to londe / and forsoke all / and folowed hym.

¶ And itt fortuneth that he was in a certayne cistern / and beholde there was a man full of leprosy: and when he had spied Jesus / he fell on his face and besought hym saying: Lorde yff thou wilt / thou canst make me cleane. And he stretcheth forth his hond and touched hym sayinge: I will / be thou cleane. And immediatly the leprosy departed from hym. And he warned hym / that he shoulde tell no man: but that he shoulde goo and shewe hym silfe to the preste / and offer for his cleansing / accordynge as Moses comaundement was / for a witnes vnto them.

¶ But his name spreed the moare abroade / and the people came togedder to heare / and to be healed of hym / of infirmities. And he kepte hym silfe as parte in the wilderness / and gave hym silfe to prayer.

¶ And itt happened on a certayne daye / that he taught / and there sate the pharises / and doctors of lawe / which were come out off all the countreys of Galile / Jewry / and Jerusalem / and the power off the lorde was to heale them. And beholde / me brought a man lyinge in hys bed / which was taken with the palsey / and they sought

The Gospell.

meanes to brynge hym in / and to laye hym befor
re hym. And when they could not synde by wher
at waye they myght brynge hym in / be cause off
the preace / they went vp o the toppe of the hous
se / and lett hym doane thorowe the tylinge / bes
ed and all in the myddes before Jesus. When he
sawe their sayth he sayde vnto hym: mā thy syn
nes are forgevē the. And the scribes / and the phar
ises / began to thynke saynge: What fellow is
this: which speaketh blasphemy? Who can for
geve synnes / butt God only?

When Jesus perceaved their thoughtes / he
answered and sayde vnto them: What thynke ye
in youre hertes? Whelther is easyar to saye / thy
synnes are forgevē the / or the saye: Rise and wals
ke? That ye maye knowe that to sonne off man
hath power to forgeve synnes on erth / he sayde
vnto the sicke of the palyse: I saye to the / arise /
take vp thy beed / and goo home to thy housse.
And immediatly he rose vp before them all / and
toke vp his beed where on he laye / and departed
to his awne housse praysynge god. And they wes
re all amased / and they lauded God / and were
filled with feare / sayinge: We have sene strauns
ge thynges to daye.

And after that he wēt forth / and sawe a pub
lican / named Levi / sittynge at the receyte off
custome / and sayde vnto hym: folow me. And
he leest all / roose vppe / and folowed hym. And
that same levi made him a greate feaste at home
in his awne housse. And there was a greate co
pany of publicans / and off other that sate at me
ate with hym. And the scribes and pharises grus

Of S. Luke. Fo. lxxxij.

ged agaynst his disciples / saige: Why eate ye
and drynke ye / with publicans / and synners?
Jesus answered / and sayde vnto them: They that
are whole / nede not of the phisiciō: but they that
are sicke. I cam not to call the rightewes to repen
tance: but the synners.

They sayde vnto hym: Why do the disciples
off Jhon fast often and praye: and the disciples
of the pharises also: and thynke eate and drynke?
To whome he sayde: Can ye make the Children
of the weddyng fast / as longe as the bryde gros
me is present with them? The dayes will come /
when the bryd grome shal be taken awaye from
them. then shall they fast in thoose dayes.

He spake vnto them in a similitude: No man
putteth a pece of an newe garment / into an olde
vesture: for yf he do / the breakeh he the newe
and the pece that was taken out of the newe / as
greeth not with the olde. Also no man poureth
newe wyne into olde vessels / yf he do / the newe
wyne breakeh the vessels / and runneth out it sil
fe / and the vessels perishe: But newe wyne must
be poured into newe vessels / and bothe are pres
erved. Also no man that drynketh olde wyne /
strayght waye can awaye with newe / for he sa
veth: the olde is plesanter.

The. vi. Chapter.

H It happened on an aftersaboth / they wēt
thorowe the corne felde / and his disciples
plucked the eares of corne / and ate them / and rus
shed them in their hondes. Certayne of the phar
ises sayde vnto them: Why do ye that which is

The Gospell.

not lawfull to be done on the saboth dayes? Jesus answered them and sayde: Have ye nott redde what David did / when he hymselfe was anhungred / and they which were with hym: howe he went into the housse off god / and toke and ate the loaves off halowed breed / and gave also to them which were with hym: which was nott lawfull to eat / but for the prestes only. And he sayd vnto them: The sonne of man is lord even off the saboth daye.

And it fortuneth in a nother saboth also / that he entred into the sinagoge and taught. And there was a man / whose right honde was dryed vp. The scribes / and the pharises watched hym / to se whether he wolde heale on the saboth daye or not / that they myght fynde an accusacion agaynst hym. Butt he knewe their thoughtes / and sayde to the man which had the wyddered honde: Ryse vp / and stonde forth in the myddes. He arose / and stepped forth. Then sayde Jesus vnto them: I will aske you a question: Whether is it lawfull on the saboth dayes to do goode / or to do evill: to save life oder for to destroye hyt. And he behelde them all in compasse / and sayd vnto the man: Stretche forth thy honde. He did so / and his honde was restored / and made as whoosle as the other. And they were filled full of madenes / and counselled won with another / what they myght do to Jesu.

It fortuneth in thoose dayes / he went out into a mountayne for to praye / and continued all nyght in prayer to god. And as sone as it was daye / he called his disciples / and of the twelve

Of S. Luke. Fo. lxxxiiij.

which also he called his aposteles. Simo / whom also he named Peter: and Andrew his brother / Jannes and Iohn / Philip and Bartlemeaw / Mathew and Thomas / James the sonne of Als pheus and Simon called Zelotes / and Judas James sonne / and Judas Iscariot / which same was the traytour.

And he cam doune with them and stode in the playne felde with the company of his disciples / and a greate multitude of people out off all parties off Jewry and Iernsalem / and from the seacooste off Tyre and Sidon / which cam to heare hym / and to be healed of their diseases / and they also that were vexed with foule spretes / and they were healed. And all the people pleased to touche hym: for there went vertue out off hym / and healed them all.

And he lefte vp his eyes apon his disciples / and sayde: Blessed are ye poore: for yours is the kyngdom off God. Blessed are ye that hunger: for ye shal be satisfied. Blessed are ye that wepe: for ye shal laugh. Blessed are ye when men hate you / and thrust you out off their companye / and rayle on you / and abhorre youre name / as an evill thyng / for the sonne off mans nes sake. Reioyse ye then / and be gladde: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the prophet.

But woe be to you that are ryche: for ye have therin youre consolacion. Woe be to you that are full: for ye shal hunger. Woe be to you that now laugh: for ye shal wepe / and wepe. Woe be to

The Gospell.

you when all men prayse you: for so did they for
thems to the false prophet.

But I saye vnto you which heare: Love your
re enemyes. Do good to them which hate you.
Blesse them that curse you. And praye for them
which wrongfully trouble you. And vnto hym
that smyteth the one the one cheek: offer also the
other. And hym that taketh away thy gowne/
forbid nott to take thy coote also. Geve to every
man that axeth of thee. And if eny man take away
thy goodes: are they nott agayne. And as ye wol
de that men shulde doo to you: soo do ye to them
lyke wyse.

If ye love them which love you: what thanke
are ye worthy of: seinge that the very synners
love their lovers. And if ye do for them which do
for you: what thanke are ye worthy of: For the
very synners doo even the same. If ye lende
to them off whome ye hope to receave: what
thanke shal ye have: for the very synners lende
to synners to receave as moch agayne. Love ye
your enemyes: do good: and lende: lokeinge for
nothyng agayne: and your reward shalbe grea
te: and ye shalbe the chyldren off the hiest: for
he is kynde vnto the unkynde: and to the evyll.

Be ye therfore mercifull: as your father is
mercifull. Judge nott and ye shall nott be judg
ed. Condemne nott: and ye shall not be condem
ned. Forgeve: and ye shalbe forgiven. Geve/
and yt shalbe geven vnto you. goode measure/
passedd doune: shaken to gedder: and runnyng
over: shall men geve into your besomes. For
with what measure ye mete: with the same shall

Off. S. Luke. Fo. lxxxviii.

men mete to you agayne.

And he put forth a similitude vnto them: Of
the blynde ledde the blynde? Do they nott both
then fall into the dyche? The disciple is not abos
ve his master. Every man shalbe perfecte: even
as his master ys. Why seist thou a moote in thy
brothers eye: and considerest not the beame that
is in thyne awne eye? Other howe cannest thou
saye to thy brother: Brother lett me pull out the
moote that is in thyne eye: when thou preceavest
nott the beame that is in thyne awne eye? Repos
cite: cast out the beame out off thyne awne eye
first: and then shalt thou se perfectly: to pull out
the moote out of thy brothers eye.

It is nott a good tree that bryngeth forth
evyll frute: Neither is that an evyll tree: whych
bryngeth forth the good frute. For every tree ys
known by his frute. Neither off thornes gader
men sygges: nor off bushes gader they grapes.
A good man off the good treasure off his hert
bryngeth forth that which ys good. And the
evyll man off the evyll treasure off his hert: bryn
geth forth that which ys evyll. For off the
aboundaunce off the hert: the mought speas
keth.

Why call ye me Master: Master: and do not
as I bid you: whosoever cometh to me: and
heareth my sayings: and doeth the same: I wyll
shewe you to whome he ys lyfe. He is lyfe a man
which bilt an housse: which digged depe: and las
yd the foundation on a rocke. When the waters
arose: the fludde bett apon that housse: and cou
lde nott move hit. For it was groundd apon

The Gospell.

a rocke. But he that heareth and doth not / is lyke a man / that with out foundacion bylt an house / upon the erth / agaynst which / the fludde bet: and it fell by and by. And the fall of that house was greate.

The. vii. Chapter.

When he had ended all his sayings in the audience of the people / he entred into Capernaum. And the servaunt off a certayne Centurion was sicke / and redy to dye / whom he was the moche of. And when he herde of Jesu / he sent unto hym the seniours of the iewes / besechynge him that he wolde come and save his servaunt. And they cam to Jesus and besought hi instantly / sayinge: He is worthy that thou shuldest do this for hym. For he loveth oure nacion / and hath bilt vs a sinagoge. And Jesus went with them.

And whē he was nott farre from the house / the Centurion sent to hym hys frendes / sayinge unto hym: Lorde trouble not thy selfe / for I am nott worthy that thou shuldest enter into my house. Wherefore I thought nott my selfe worthy to come unto the: but saye the worde and my servaunt shalbe whoole. For I lyke wyse am a mā vnder power / and have vnder me souldiers / and I saye vnto won / goo: and he goeth. And to another / come: and he cometh. And to my servaunt / do this: and he doeth it. When Jesus herde this he mervyled at him / and turned hym about and sayd to the people that folowed hym: I saye vnto you / I have not fonnde soo greate fayth / noos

Of S. Luke f. o lxxxv.

nott in Israhel / certaynly. And they that wer sent / turned backe home agayne / and founde the servaunt that was sicke whoole.

And it fortunēd after that / he went into a cite called Naim / and hys disciples went with hi / and a greate number off people. When he cam nye to the gate off the cite / beholde / there was a deed man carried out / which was the only sonne of his mother / and she was a widowe / and most of the people off the cite was with her. And the lord sawe her / and had compassion on her / and sayde vnto her: wepe not. And went and touchyd the coffyn / and they that bare hym stode still. And he sayde: Yonge man / I saye vnto the / arise. And the deed sate vp / and began to speake. And he delivered hym to his mother. And there cam a feare on the all. And they glorified god sayinge: a greate prophet ys rysen amonge vs / and God hath visited hys people. And this rumoz off hym went forthe throughout all Jewry / and thorowout all the regions whych lye rounde about.

And vnto Jhon shewed hys disciples off all these thynges. And Jhon called vnto hym two off hys disciples / and sent them to Jesus sayinge: Arte thou he that shall come: or shall we loke for another? When the men wer comen vnto hym / they sayde: Jhon baptiste sent vs vnto the sayinge: Arte thou he that shall come: or shall we wayte for another? Att that same tyme / he cured many off their infirmities / and plages / And off evyll sprytes / and vnto

The Gospell.

many thatt were blynde/he gave sightt And he answered/and sayd vnto them: Goo youre wayes and shewe Ihon/what thinges ye have herd and sene: howe that the blynde se/ the halt goe/ the lepers are clensed/ the deafe heare/ the deed aryse: To the pover is the gospell preached/ and happy is he that falleth not/ by the reason of me

¶ When the messengers of Ihon wer departed/ he begā to speake vnto the people of Ihon: What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde? But what wet ye out for to se? a man clothed in sauſte raymēt? Beholde they which are gorgeously apparellled/ and lyve delicatly/ are in kynges courtes. Bntt what went ye forth to se? A prophet? Ye I saye to you/ and moare then a prophet. This is he of whō hit is wrytten: Beholde I sende my messenger before thy face/ to prepare thy waye before the. I saye vnto you: A greater prophet then Ihon/ amonge wemens chyl dren/ is there none. Nevertheless won that is lesse in the kyngdom of God/ is greater then he.

And all the people that herde/ and the publicans iustified God/ which wer baptised in the baptim of Ihon. But the pharyses and scribes despised the counsell off God/ agaynst them sels yes/ and wer not baptised of hym.

¶ And the lorde sayd: Where vnto shall I lyken the men of this generacion/ and whatt thyng are they lyke? They are lyke vnto chyl dren sittynge in the market place/ and crynge one to another/ and sayinge: We have pyped vnto you/ and ye have nōt daunsed: We have mourned to you/

Of S. Luke. Fo. lxxxvi.

and ye have not wept. For Ihon baptist cā vns to you nether eatynge breed/ ner drynkynge wyne/ and ye saye: he hath the devyll. The sonne off mā is come and eateth and drynketh/ and ye saye: beholde a man which is a glotton/ and a drynker of wyne/ the frēde of publicans and sinners. And wisdom is iustified of all her chyl dren.

¶ And one off the pharyses desired hym that he wolde eate with hym. And he cam in to the pharises housse/ and sate doune to meate. And beholde a woman in that cite/ which was a synner/ as sone as she knewe that Iesus sate at meate in the pharises housse/ she brought an alabaster bore of oyntmēt/ and she stode at his fete behyngs de hym wepyng/ and began to wesse his fete/ with teares/ and did wipe them with the heares off her heed/ and kysed his fete/ and anoynted them with oyntment.

When the pharise which bade hym to his housse/ sawe that/ he spake with in hym sylfe: sayinge: If this man wer a prophet/ he wolde surely have knowen who and what maner woman this is which toucheth hym/ for she is a synner. And Iesus answered/ and sayde vnto hym: Simon I have somwhat to saye vnto the. And he sayd: Master saye o. There was a certayne lender/ which had two detters/ the one ought five hondred pence/ and the other fifty. When they had nothinge to paye/ he forgave them bothe. Which of the tell me/ will love hym moost? Simon answered/ and sayde: I suppose/ that he to whom he forgave moost. And he sayde vnto hi: Thou hast truly iudged.

The Gospell.

 And he turned to the woman/ and sayde vnto Simon: Seist thou this woman? I entred is to thy housse/ and thou gavest me noo water to my fete: butt she hath wessht my fete with teares/ and wiped them with the heerres of her heed. Thou gavest me no kysse: butt she/ sence the tyme I cam i/ hath not ceased to kysse my fete. Myne heed with oyle thou didest nott anoynte: and she hath annoynted my fete with oyntment. Whesefore I saye vnto the: many synnes are forgiven her/ because she loved moche. To whō lesse is forgiven/ the same doeth lesse love.

 And he sayde vnto her thy synnes are forgiven the. And they that sate at meate wyth hym/ began to saye with in them selves: Who is this whych forgereth synnes also? And he sayde to the woman: Thy fayth hath saved the/ Goo in peace.

The. viij. Chapter

 And it fortunēd after that/ he hym silf wēt throughout cities and townes/ preachynge/ and shewing the kyngdō of God/ and the twelue wyth hym. And also certayne women/ whych wer healed of vncleane spretes/ and infirmities: Mary called Magdalen/ out of whom went ses ven devyls/ And Joāna the wyfe of Chusa/ Herods steward/ And Susāna/ And many others/ whych ministred vnto hym of their substance.

 Whē moche people wer gadred to gether/ and wer come to hi out of the cities/ he spake by a similitude: A sower went out to sowe his seede/ and as he sowed/ some fell by the wayeside/ and hit

Of. S. Luke. Fo. lxxxviij

was troden vnder fete/ and the foules of the ays redevoured it vp. And some fell on ston/ and as sone as yt was spronge vp/ yt widdred awaye/ because yt lacked moystnes. And some fell amonge thornes/ and the thornes spronge vp with it/ and choaked it. And some fell on goode grounde/ and spronge vp and bare frute/ an hondred foolds. And as he sayde these thynges/ he cryed: He that hath eares to heare/ lett hym heare.

 Hys disciples asked hym/ sayinge: what maner similitude this shulde be. And he sayde: vnto you is it geve to knowe the secretes of the kyngdō of god: butt to other in similitudes/ that whē they se/ they shulde nott se: and when they heare they shulde not vnderstonde.

 The similitude is this. The seede ys the worde of God. Those that are besyde the waye/ as re they that heare/ and afterwarde cometh the devyll/ and taketh awaye the worde out of their hert/ lest they shulde beleve and be saved. They o the stonnes/ are they whych whē they heare the worde receave yt with ioye. And these have noo rotes/ whych for a whyle beleve/ and in tyme of tentacion goo awaye. That whych fell amonge thornes/ are they whych heare/ and goo forth/ and are choaked with care and riches/ and voluptuous livynge/ and brynge forth noo frute. That i the good groude/ ar they whych with a goode and pure hert/ heare the worde/ and kepe it/ and brynge forth frute with pacience.

 A man lygheteth a candell/ and coverit hit vnder a vessell/ nether putteth hit vnder the table: butt setteth it on a candlesticke/ that they that

The Gospell

enter i/ maye se lyght. Noo thige is i secret/ that shall nott come abroad: Neither eny thige hyd/ that shall not be knowen/ and come to light. Take hede therfore how ye heare. For whosoever hath/ to hi shalbe geven: And whosoever hath not/ from hym shalbe takē/ even that same whiche he supposeth that he hath.

Then cam to hym hys mother and his brethren/ and coulde nott come at hym for preace. And they tolde hym sayinge: Thy mother and thy brethren/ stande wyth out/ and wolde se the. He answered/ and sayd vnto them: my mother and my brethren are these/ which heare the worde of god/ and do it.

It chaunsed on a certayne daye that he went into a shippe/ and his disciples alsoo/ and he sayde vnto them: Lett vs goo over vnto the other syde of the lake. And they Lanchyd forth. And as they sayled/ he fell a slepe/ and there arose a storme of wynde in the lake/ and they wer fylled with water/ and wer in ieopardy. And they wēt to hym and awoke hym/ sayinge: Master/ Master/ we are loost. He arose and rebuked the wynde/ and the tempest off water/ and they ceased/ and it waxed calme. And he sayd vnto the: wher is youre fayth? They feared and wondred/ sayinge one to another: who is this? for he commaundeth wibes and water/ and they obey hi. And they sayled vnto the regio of the gadarens/ which is over agaynst galile.

As he went out off the shyppe to londe/ there met hym a certayne man out off the cite/ which had a devyll longe tyme/ and ware noo clothes/

Off. S. Luke. Fo. lxxxviii.

neither aboode in eny housse: but amōge graves. When he sawe Jesus/ he cryed/ and fell doune before hym/ and with a loude voyce sayde: What have I to do wyth the Jesus the sonne off the moost hiest? I beseeche the torment me not. For he commaunded the foule sprete to come out of the man. For oste tymes he caught hym/ and he was boūde with chaynes/ and kept with fetters: and he brake the bondes/ and was caryed of the fens de/ into wildernes.

Jesus ased hym sayinge: what is thy name? And he sayde: Legiō. be cause many devylls wer entred into hym. And they besought hym/ that he wolde nott commaunde them to goo into the despe. There was therby an heerde of many swyne/ feadyng on an hill/ and they prayed hym/ that he wolde soffre them to enter into them. And he soffered them. Then went the devylls out off the man/ and entred into the swyne: And the herd toke their course/ and ran heedlyng into the lake/ and wer chofed. when the herdme sawe whiche had chaunsed/ they fled/ and tolde it in the cite and in the villages.

And they cam out to se what was done. And cam to Jesus/ and founde the man/ out of who the devylls wer departed/ sittynge att the fete of Jesus clothed/ and in hys right mynde/ and they wer afrayde. They also which sawe it tolde the by what meanes he that was possessed of the devyll/ was healed. And all the whole multitude of the Gadarens/ besought hym/ that he wolde departe from them: for they wer taken with greate feare. And he gate hym into the shyppe/ and

The Gospell.

returned backe agayne. The man out off whom the devyls were departed / besought hym / that he myght be with hym: But Jesus sent hym as waye / sayinge: Go home agayne into thyne as wne housse / and shewe what thynges God hath done to the. And he wēt his waye / and preached thorowe out all the cite what thyngs Jesus had done vnto hym.

 It fortunēd that when Jesus was come agayne / the people receaved hym. For they all longed for hym. And beholde there cam a man named Jairus (and he was a ruler off the synagoge) and he fell doune at Jesus fete / and besought hym that he wolde come into his housse / ffor he had but a doughter only / of twelve yere of age / and she laye a dyinge. As he went the people thronge hym.

 And a woman havinge an issue of bloud twelve yeres (whiche had spent all her substance amonge phisicians / nether coulde be holpen of eny) cam behinde hym / and touched the hem of his garment / and immediatly her issue off blood stauched. And Jesus sayde: Who is it that touched me? whē every man denyed / Peter and they that were with hym / sayde: Master the people thrust the / and verely the: and thou sayest / who touched me? And Jesus sayd: Some boody touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym / she cam tremblinge / and fell at his fete / and tolde hym before all the people / for what cause she had touched hym / and howe she was healed immediatly. And he sayde vnto

Of S. Luke fo. lxxxix.

her: Doughter be of goode conforte / Thy faith hath made the safe / goo in peace.

 Whyll he yett speake / there cam won from the rulers off the synagogis housse / which sayde to hym: Thy doughter is deed / disease not the master. When Jesus herde that / he answered to the maydens father sayinge: Feare nott / beleve only / and she shalbe made waole. And when he cam to the housse / he suffred no man to goo in with hym / save Peter / James / and Jhon / and the father and the mother of the mayden. Every body wept and sorowed for her. And he sayde Wepe nott: for she is nott deed butt slepeth. And they lewgh hym to scoorne. For they knew thatt she was deed. And he thrust them all out att the doores / and caught her by the honde / and cryed / sayinge: Mayde aryse. And her sprete cam agayne / and she roose strayght waye. And he comaunded to geve her meate. And the father and the mother of her were astonied. But he warned thatt they shulde tell noo man / whatt was done.

The. ix. Chapter.

 He called he the. xij. to gether / and gaveth power / and auctorite / over all devyls. And thatt they myght heale diseases. And he set the to preache the kyngdom of god / and to cure the sick. And he sayd to the: Take noo thige to suffer you by the waye: nether staffe / nor scripe / nether bresed / nether money / nether have two cootes. And

The Gospell.

whatsoever housse ye enter into there abyde / and thence departe. And whosoerer will not receave you / whē ye departe from that citie / shake of the very dust from youre fete / for a testimony agaynst them. They went forth / and went thorowe the townes / preachynge the gospell / and healynge every where.

Herod the tetrarch herde off all thatt by hym was done / and douted because that it was sayd of some / that Jhon was rysen agayne from deeth. And off some that Elias had apered. And off other that won off the olde prophet was rysen agayne. And Herod sayde: Jhon have y beheaded: who is this of whom I here suche thynges? And he desired to se hym.

And the Apostles retourned / and tolde hym all that they had done. And he toke them and went a syde into a solitary place / neye to a citie called Bethsaida. The people knewe off it / and folowed hym. And he receaved them / and spake vnto them of the kyngdom off God. And healed them that had nede to be healed. The daye begā to weare awaye. Then cam the twelve / and sayde vnto hym: sende the people awaye / that they maye goo into the townes / and villages round about / and lodge / and get meate / for we are here in a place of wildernes. Then sayde he vnto the: Geve yethem meate. And they sayde: We have no moo but five loves and two fisses / except we shuld goo and bye meate for all this people. And they wer about a five thousandde men. He sayde vnto his disciples: Cause them to sit doune by fiftie in a company. And they did soo / and made

Of S. Luke.

So. xc.

thē all sit doune. He toke the five loves / and the two fisses / and lofed vp to heven / and blessed them / and brake / and gave to his disciples / to sett before the people. And they all ate / and wer satisfied. And there was taken vp off thatt remayned to them / twelve baskettes full off broken meate.

It fortunēd as he was alone prayinge / his disciples were with hym / and he axed them sayinge: Who saye the people that I am? They answered and sayd: Jhon baptist. Some saye Elias. And some saye / won of the olde prophet is risen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou art the Christ off God. He warned and commaunded them / that they shulde tell no man that thinge / sayinge: That the sonne off man must suffre many thyng / and be reproved of the seniours / and of the hyprestes and scribes / and be slayne / and the thirde daye rise agayne.

And he sayde to them all / yf eny man will come after me / let hym denye hym silfe / and take his crosse on hym dayly / and folowe me. Whosoever will save his life / shall lose it. And whosoever shall lose his life / for my sake / the same shall save it. For what shall itt avauntage a man / to wyn the whole worlde / yff he loose hym silfe: or runne in damage off hym silfe? For whosoever is ashamed of me / and off my sayinges: off hym shall the sonne of man be ashamed / when he cometh in his awne maieste / and in the maieste of his father / and of the holy angels. I tell you of a surety: Some there are of them thatt here stonde /

which shall not tast of deth till they se the kyngs dom of God.

¶ And it folowed about an viij. dayes after thys cose saying: he toke Peter / James / and Jhon / and went vp into a mountayne to praye. And as he prayed / the fassio of his countenaunce was changed / and his garment was whyte / and shoes ne. And beholde / two men talked with him / and they were Moses and Elias / which apered gloriously / and spake of his departinge / whych he shulde ende att Jerusalem. Peter and they that wer with hym / wer hevy a slepe. And when they woke / they sawe his maieste / and two men stons dinge with him.

¶ And hit chaused as they departed from hym / Peter sayde vnto Jesus: Master / it is goode beinge here for vs. Let vs make thre tabernacles / won for the / and won for Moses / and won for Elias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed the and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge: This is my deare sonne / heare hym. And as sone as the voice was past / Jesus was for unde alone. And they kept it cloosse / and tolde noo ma in thoose dayes eny of those thyngs / whysch they had sene.

¶ Yet chaused on the nexte daye as they cam doune from the hyll / moche people cam and met hym. And beholde a man off the company cryed out sayinge: Master I beseeche the beholde

my sonne / for he is all that I have: and se / a sprete taketh hym / and sodenly he cryeth / and hetes areth hym that he someth agayne / and vneth departeth he from him / when he hath rent him: And I have besought thy disciples to cast hym out / and they coulde nott. Jesus answered / and sayde: O generacion with oute fayth / and crooked: howe longe shall I be with you? And shall suffre you? Brynge thy sonne hider. As he yett was a commynge / the fendere rent hym / and tare hym. Jesus rebuked the vncleane sprete / and healed the chylde / and delivered hym to hys father. And they wer all amased att the myghty power of God.

¶ Whyll they wondred every one att all thyngs whysch he did: He sayde vnto hys disciples: Lett these sayings synke doune into youre eares. The tyme wyll come / when the sonne off man shalbe delivered into the hondes off men. Butt they wist nott what that worde meant / and yt was hyd from them thatt they vnderstod hyt nott. And they feared to axe hym off that sayinge.

¶ There arose a disputacion amonge them / who shulde be the greatest. When Jesus persceared the thoughtes off their hertes / he toke a chylde / And sett hym hard by hym / and sayde vnto them: Whosoever receave thys chylde in my name / receaveth me. And whosoever receaveth me / receaveth hym that sent me. For he that amongst you / ys the least / the same shal be great.

The Gospell.

Jhon answered and sayde: Master we sawe won castynge out devyls in thy name/ and we forbade hym/ because he foloweth not with vs. And Jesus sayde vnto hym: forbid ye hym not. For he that is nott agaynst you/ is with you.

And it folowed whē the time was com that he shulde be receaved vp that he determined hym silfe to goo to Jerusalem: and sent messengers besore hym. And they went/ and etred into a cite of the samaritans to make redy for hym. And they wolde nott receave hym/ because his face was as though he wolde goo to Jerusale. Whē hys disciples/ James/ and Jhon/ sawethat/ they sayde: Lorde/ wilt thou that we commaunde/ that fyre come doune from heven/ and consume them/ even as Elias did? Jesus turned about/ and rebuked them sayinge: ye wote nott what maner sprete ye are off. The sonne of manys not come to destroye mennes lives/ but to save them. And they went to another toune.

Sit chaused as they went on their iorney/ a certayne man sayd vnto hym: I wyll folowe the whither soever thou goo. Jesus sayd vnto him: fores have holes/ and bryddes of the ayer have nestes: but the sonne of man hath nott where on to laye hys heed.

And he sayde vnto a nother: foloweme. And the same sayde: lorde suffre me fyrst to goo and bury my father. Jesus sayd vnto hym: Lett the deed/ bury the deed: but goo thou and preache the Kyngdome off God.

And another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them fare wele/ which

Of S. Luke. fo. xcij.

are at home at my housse. Jesus sayd vnto him: No man that putterh hys honde to the plowe/ and loferh backe/ is apte to the kyngdom of god.

The .v. Chapter.

After that/ the lorde apoynted other sevētie also/ and sent the/ two and two/ before his face/ into every cite/ and place/ whither he himselfe wolde come. And sayde vnto them: the harvestt is greate: but the laborers are fewe. Prase ye therefore the lorde of the harvestt/ to send forth hys laborers into hys herveest. Goo youre wayes. Beholde I sende you forth as lammes among wolves. Beare noo wallet/ nether scryppe/ nor shues/ and salute noo man by the waye. In whatsoever housse ye enter in/ fyrst saye: Peace be to this housse. And yf the sone of peace be there/ youre peace shall rest upon hym/ yf nott/ yt shall returne to you agayne. And in the same housse tary still eatynge and drinkynge/ suche as they have. For the laborer is worthy off hys reward.

Go not fro housse to housse: and i to whatsoever cite ye enter/ yf they receave you/ eate whatsoever is set before you/ and heale the sicke that are there/ and saye vnto them: the kyngdom of god is come nere upon you. But into whatsoever cite ye shall enter/ yf they receave you not/ goo youre wayes out into the stretes of the same/ and saye: evē the very dust/ which cleaveth on vs of youre cite/ we wype of agaynst you: Nott with stondynge/ marke this/ that the kyngdō of God was come nere upon you. Ye and I saye vnto

The Gospell.

you: that it shalbe easier in that daye / for Godd then for that citie.

¶ Wo be to the Chorazin: wo be to the bethsais da. For if the miracles had bene done i Tyre and Sidon / which have bene done in you / they had a greate whyle agoone repented / sittynge in heere and ashes. Nevertheless it shalbe easier for Tyre and Sidon / at the iudgment / then for you. And thou Capernaum which art exalted to heve / shalt be thrust doune to hell. whosoever heareth you / heareth me: And whosoever despiseth you / despiseth me. And he that despiseth me / despiseth hym that sent me.

The seventie returned agayne with ioye sayinge: Lorde even the very devyls are subdued to vs thorow thy name. And he sayde vnto them: I sawe sathan / as it had bene lightenyng / faule doune from heve. Beholde I geve vnto you power to treade on serpents / and scorpions / and upon all maner power of the enemy / and nothyng shall hurte you. Nevertheless / in this reioyse nott / that the sprytes are vnder youre power: Butt reioyse / because youre names are written in heaven.

¶ That sametime reioysed Jesus in the spryte / and sayde: I prayse the father lorde of heaven and erth / because thou hast hyd these thyngs from the wyse and prudent / and hast opened them to the folyshe. Evn so father for soo pleased it the / All thyngs are geven me off my father. And noo man knoweth who the sonne is / butt the father: neither who the father is / save the sonne / and he

Of S. Luke. Fo. xciiij.

to whom the sonne wyll shewe hym.

¶ And he turned to his disciples / and sayde secretly: Happy are the eyes / which se that ye se. For I tell you that many prophetes and kynges have desired to se thoose thyngs which ye se / and have nott sened them: And to heare those thyngs which ye heare / and have nott hearded them:

And marke / A Certayne Lawere stode up / and tempted hym sayinge: Master what shall I do / to inheret eternall lyfe? He sayd vnto him: What ys writte in the lawe? Howe reddest thou? And he answered and sayde: Thou shalt love thy lorde god / wyth all thy hert / and wyth all thy soule / and with all thy strengthe / and with all thy mynde: and thy neghbour as thy sylfe. And he sayde vnto hym: Thou hast answered right. This do and thou shalt live. He wyllynge to iustifie hym sylfe / sayde vnto Jesus: Whos then my neghbour?

¶ Jesus answered and sayde: A certayne man descended from Jerusalem into Jericho / And fell into the hondes off theves / which robbed hym off his rayment and wounded hym / and departed levinge hym halfe deed. And yt chaunced that there cam a certayne preste that same waye / and sawe hym / and passed by. And lyke wyse a levite / when he was come nye to the place / went and lofed on hym / and passed by. Then a certayne Samaritane / as he iornyed / cam nye vnto hym / and behelde hym / and had compassion on hym / and cam to hym / and bounde uppe hys woundes / and poured in wyne /

The Gospell.

and oyle/and layed him on his beaste/and broght hym to a comen hostre/and drest hym. And on the morowe when he departed/ he toke out two pece/and gave the to the host and said vnto hi. Take cure of hi/and whatsoever thou spedest as bove this/whē I come agayne I will recōpens ce the. Which nowe off these thre/ thynkest thou was neghbour vnto hi that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus vnto hym. Good do thou lyfe wyse.

Byt fortunēd as he went/ that he entred into a certayne tounē. And a certayne woman named Martha/ receaved hym into her housse. And this woman had a sister called Mari/whiche sate at Jesus fete/ and herde Jesus preachynge: Martha was combred about moche sers vyngē/and stode and sayde: Master/ doest thou not care/that my sister hath leest me to minister alonē? Bid her therfore/that she helpe me. And Jesus answered/and sayde vnto her: Martha/ Martha/ thou arte busied/ and tronblest thy selfe/ about many thyngs: verely one ys nedfull/ Mary hath chosē her a good parte/ which shall not be taken awaye from her.

The. vi. Chapter.

And it fortunēd as he was prayinge i a certayne place: when he ceased/ won of his disciples sayd vnto hi: Master teachē vs to praye/ As Ihon taught his disciples. And he sayd vnto them: When ye praye/ saye: Our father whiche arte in heve/ halowed be thy name. Lett thy

Of S. Luke

So. xciiij.

kyngdō come. Thy will/ be fulfilled/ even in erth as it is in heven. Our dayly breed geve vs this daye. And for geve vsoure synnes: For even we forgeve every man that traspasseth vs/ and lede de vs not into temptaciō/ Butt deliver vs from evyll Amen.

And he sayde vnto the: which of you shall have a frende and shall goo to hym att mydnyght/ and saye vnto hym: frende lende me foure loaves for a frende of myne is come out off the waye to me/ and I have nothyng to sett before hi/ And he with in shall answer and saye: Trouble me nott/ nowe is the dore shett/ and my servauntt are with me in the chamber/ I cannot ryse and geve the to the. I saye vnto you: though he wolle not aryse and geve hym/ because he is his frende: Yet because of hys importunite he wolle ryse and geve him as many as he nedeth.

And I saye vnto you: are/ and yt shalbe given yon. Seke/ and ye shall fynde. Knocke/ and it shalbe opened vnto you. For every one that knocketh/ receaveth: and he that seeketh/ fyndeth: and to him that knocketh shall it be opened. If the sonne are breed off eny off you which ys hys father: wyll he proffer hym a stone? Or yf he are fische/ wyll he geve hym a serpent? Or yf he are an egge: wyll he proffer hym a scorpion? If ye the which are evyll/ know howe to geve good gistes vnto youre chyldren? Howe moche more shall youre father celestiaall/ geve a goode sprete to them/ that desire it of hym.

And he was a castynge out a devyll/ whyche was don. And it folowed when the devyll was

gone out / the dom spake / and the people wondered
Some off the sayde: he casteth out devyls by the
power of Belzebub / the chiefe of the devyls. And
other tempted hym sekynge of hym a signe from
heaven. He knewe their thought and sayde vnto
them: Every kyngdom / at debate with in it silfe
shalbe desolate: and wonn housse shall fall upon
another. Soo if Satan be at variaunce with in
hym silfe: howe shall his kyngdom endure? Be
cause ye saye that I cast out devyls by the pow
er off Belzebub? If I by the power of Belzeb
ub caste oute devyles: by whose power / do youre
chyl dren cast them out? Therfore shall they be
youre iudges. Butt if I with the finger off God
cast out devyls / noo doute / the kyngdom of God
is come upon you.

When a stronge man armed watcheth his hos
usse: That he possesseth / is in peace. But when a
stronger then he cometh apō hym / and overcō
meth hym: he taketh from hi / his harnes / wher
in he trusted / and devideth his gooddes. He that
is not with me is agaynst me. And he that gades
reth nott with me scattereth.

Whē the vncleane sprete is gone out of a man /
he walketh through waterlesse places sekynge
reest. And when he fyndeth none / he sayeth: I
will retorne agayne vnto my housse whence I
cam out. And when he cometh / he fyndeth it sw
ept and garnished. Then goeth he and taketh
seven other spretes with hym worssse then hym
silfe / and they enter in / and dwell there. And the
ende off that man / is worssse then the begynnyns
ge.

It fortunēd as he thus spake / a certayne wo
man of the company lyfte vp her voyce / and sas
de vnto hym: Happy is the wombe that bare the
and the pappes / which gave the sucke. Butt he
sayde: Happy are they that heare the worde off
God / and kepe it.

When the people wer gadered thicke to geder:
He began to saye: This is an evyll nacion. They
seke a signe / and there shall noo signe be geven
them / but the signe off Jonas the prophet. For
as Jonas was a signe to the Ninivites / so shall
the sonne off man be to this nacion. The quene
off the southe shall ryse at the iudgement / with
the men of this generacion / and condempne the.
for she cam from the ende of the worlde / to heare
the wisdom of Solomon: and beholde a greater
then Solomon is here. The men off Ninivite
shall ryse at the iudgement / with this generaci
on / and shall condempne them: for they repents
ed at the preachynge of Jonas: And beholde / a
greater then Jonas is here.

Noo man lighteth a candell / and putteth it in
a preve place / nether vnder a bussel: Butt on
a candelsticke / that they that come in / maye se li
ght. The light off thy body is thyn eye. Ther
fore / when thyn eye is single: then is all thy bod
y full off light. Butt if thyn eye be evyll: then
shall all thy body be full off darfnes. Take hede
therfore thatt the light whiche is in the / be nott
darfnes. For if all thy body shalbe light / hav
ynge noo parte darfe: then shall all be full off
light / even as whē a candell doeth light the with
his brightnes.

The Gospell.

And as he spake / a certayne pharise besought hym to dyne with hym: and Iesus went in / and sate doune to meate. Whē the pharise sawe that he marveyllēd that he had nōt wesshed before dynner. And the lordē sayde to hym: Nowe do ye / O pharises / make cleane the outsyde of the cuspe / and of the platter: but youre inwardē parties are full of ravenige and wickednes. Ye soles did not he that made that which is with out: make that which is within also? Nevertheless ye geve of that that ye have / and beholde all is cleane to you.

But woe be to you pharises / for ye tythe the mynt / and rewe / and all manner erbes / and passe over iudgment / and the love of God. These ought ye to have done / and nōt to have left the other undone.

Woe be to you pharises: for ye love the uppermost seates in the synagogē / and gretynge in the marketts.

Woe be to you scribes and pharises ypocrits / for ye are as graves which apere not / And men that walke over them / are nōt ware of them.

Then answered one of the laweers / and sayd vnto hym: Master / thus sayinge / thou puttest vs to rebuke also. Then he sayde: Woe be to you also ye laweers: for ye lade men with burthens grevous to be borne / and ye youre selves touche nōt the packes with one of youre fingers.

Woe be to you that bilde the sepulchres off the prophetts: for youre fathers filed them: Truly ye beare witnes / that ye allowe the dedes of youre fathers: for they filled them / and ye bilde their

Of S. Luke.

fo. xcvi

sepulchres.

Therefore sayde the wisdom off God: I will send them prophetts and Apostles / and off them they shall slee and persecute. That the bloud off all the prophetts / which was shedd from the begynnyng off the worlde / maye be requyred off this generaciō / from the bloud of Abel vnto the bloud off Iacary / whiche perished bitwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred off this naciō.

Woe be to you laweers: for ye have taken awaye the keye of knowlege / ye entred not in yourselves / and them that came in ye forbade.

When he thus spake vnto them / the laweers / and the pharises / began to were busy about hym / and to stoop his mowth with many questions / Layinge wayte for hym / and sechynge to catchē some thyng off his mowth / wherby they myght accuse hym.

The .xij. Chapter.

As there gadered to gedther an innumerable multitude off people (in so moche that they trood won another) he began to saye vnto his disciples: fyrst of all beware off the leuen off the pharises / which is ypocrysy. For there is nothyng covered / that shall not be vncovered: nether hid / that shall not be knowen. Wherfore whatsoever ye have spoken in darknes: that shalbe hearde in light. And that which ye have spoken in the eare / even in secret places / shalbe preached even on the toppe of the houghes.

I saye vnto you my frendes: feare ye not them

The Gospel.

that fyll the body / and after that have nothynge that he can moare do. I will shewe you / whome ye shall feare. Feare hym which after he hath fylled / hath power to cast into hell. Ye I saye vnto you / hym feare. Are nott fyve sparowes bought for two farthynges? and none off them is forgotten of God. Ye the very heeles of youre heed are nombred. Feare nott therfore: Ye are moare off value / then many sparowes.

I saye vnto you: Whosoever confesseth me before men / even hym shall the sonne of man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels of God. And whosoever speaketh a worde agaynst the sonne of man itt shalbe forgiven hym. But vnto hym that blasphemeth the holy goost / it shall not be forgiven.

When they brynge you into their synagoges / and vnto their rulers / and officers / take no thought how or what thyng ye shall answer / or what ye shall speake. For the holy goost shall teache you in the same houre / what ye ought to saye.

Won off the company sayde vnto hym: Master / bid my brother devide the inheritaunce with me. And he sayde vnto hym: Man / who made me a iudge / or a divider over you? And he sayde vnto them: take hede / and beware off coveteousnes. For no manes life stondeth in the haboundaunce of the thyng which he possesseth. And he put forth a similitude vnto them sayinge:

Of S. Luke. Fo. xcviij.

The lordes of a certayne man brought forth frutes plenteously / and he thought in hym silfe sayinge: whatt shall I do / because I have noo roume where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes / and bilde greater / and ther in will I gadder all my frutes / and all my goodes: and I will saye to my soule: Soule thou haste moche good / laye de vp in stooze for many yeares / take thyne ease / seiate / drynke and be mery. But God sayde vnto hym: Thou fool / this nyght will they fetche awaye thy soule agayne from the. Then whose shall thoose thynges be which thou hast provided? So is itt with hym thatt gaddreth ryches / and is not ryche in God.

And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for youre lyfe / what ye shall eat / Nether for youre body / what ye shall putt on. The lyfe is moore then meate / and the body is moore then rayment. Marcke wele the ravens / for they nether sowe / nor reape / which nether have stooze housse ner barne / and yet God fedeth them. Howe moche are ye better then the foules.

Which of you with takynge thought can adde to his stature won cubytt? If ye then be nott able to do that thyng which is least: why take ye thought for the remnaunt? Consydere the lylis es howe they growe: They laboure nott: They spyn not: and I saye vnto you / Solomō in all his royalte was nott clothed lyke vnto one of these.

If God then soo cloth the grasse which is to daye in the feld / and to morowe shalbe cast into

The Gospell.

the fornace: howe moche moore wyll he clothe you / o ye endued with litell faith? And are nott what ye shall eate / or what ye shall drynke / nes ther clyme ye vp an hye / for all suche thyngs the hethen people of the worlde seeke for. Your father knoweth that ye have nede off suche thyngs. Wherefore seeke ye after the kyngdome off heuven / and all these thyngs shalbe ministred vnto you.

Feare not litell floocke / for it is youre fathers pleasure / to geve you a kyngdom. Sell that ye have / and geve almes. And make you bagges / which were noot olde / and treasure that fayleth nott in heven / where noo thefe cometh / nether moth corrupteth. For where youre treasure ys / There will youre hertes be also.

Let your loynes be gerdde about / and your re lightes brennyng / and ye your selves / lyke vnto men / that wathe for their master when he wolle retorne from a weddynge: that as sone as he cometh and knocketh / they maye open vnto hym. I saye vnto you / which their lord / when he cometh / shall fynde walkyng. Verely I saye vnto you / he will gerdde hym selfe about / and make them sitt doune to meate / and walke by them / and minister vnto them. And yf he come in the seconde wathe / ye yf he come in the thyrde wathe / and shall fynde them soo / happy are those seruaunts.

This shall ye vnderstonde / that yf the good man of the housse / had knowen what houre the thefe wolde have comen / he wolde suerly have watched / and not have suffered his housse to haue

Of S. Luke. Fo. .xcviij.

be bene broken vpp. Be ye prepared therefore for the sonne of man will come att an houre whē ye thynke / not.

Then Peter sayd vnto hi: Master tellest thou this similitude vnto vs / or to all men? And the lord said: who is a faithfull stewarde / and a discrete / whom his lord shall make ruler over his housholde / to geve them their duety of meate / at due season. Happy is that seruaunt / whom his master whē he cometh shall finde soo doinge. If a trueth I saye vnto you: that he will make him ruler over all that he hath. But and if the evyll seruaunt shall saye in his hert: My master wyll differre his comyng / and shall begyn to smyte the seruaunts / and maydens / and to eate and drynke / and to bedronken: the lord off that seruaunt wyll come in a daye / when he thynketh nott / and att an houre when he is not ware / and wyll devyde hym / and will geve him his reward / with the onbelevers.

The seruaunt that knowe his masters wyll / and prepared nott him selfe / nether did accordyng to his will / shalbe beten with many strypes. Butt he that knewe nott / and hath committed thyngs worthy of strypes / shalbe beaten with fewe strypes. For vnto whom moche ys geven: off hym shalbe moche requyred. And to whom / men moche comytt / the moare of hym will they are.

I cam to sende fyre on erth: and what ys my desyre but that yt were all redy kyndled? Nott with stondinge I muste be baptised with a bapti. And how am I payned till it be ended? Sup

The Gospell.

posye that I am come to sende peace on erth? I tell you naye: but rather debate. For hence forth the there shalbe fyve in mon housse divided / thre agaynst two / and two agaynst thre. The father shalbe divided agaynst the sonne / and the sonne agaynst the father. The mother agaynst the daughter / and the daughter agaynst the mother. The motherelawe agaynst the daughterelawe / and the daughterelawe agaynst the motherelawe.

Then sayde he to the people: when ye se a cloud ryse out off the west strayght waye ye saye: we shall have a shewer / and soo it is. And when ye se the south wynde blow / ye saye: we shall have heet / and it cometh to passe. Apocryti / ye can skyl of the fassion of the erth / and of the skye: but what is the cause / that ye cannot skyl of this tyme? Ye and why iudge ye nott off youre selves / that which is rightewes?

Whill thou goest with thyne adversary to the ruler: as thou arte in the waye / geve diligence that thou mayst be delivered from hym / least he brynge the to the iudge / and the iudge deliver the to the ioylar / and the ioylar cast the into prison. I tell the thou departest not thence / tyll thou have made goode the vtmoste farthyng.

The. viij. Chapter

Here were present at the same season / that shewed hym of the galileas / whose bloude Pilate mengled with their awne sacrifice. And Jesus answered / and sayde vnto them: Supposye ye that these galileans / were greater synners then all other galileans because they suffred sus

Of S. Luke.

So. xcij.

He penysshme? I tell you naye: but except ye resper / ye shall all in lyke wyse peryshe. Or thynke ye that those xviij. apō whom the toure i siloe fell and slewe them / were synners above all mē that dwell in Iherusalem? I tell you naye: But except ye repent / ye all shall in lyke wyse peryshe.

He put forth this similitude / A certayne mā had a fygge tree in his vyneyarde / and he came and sought frute thereon / and founde none. The sayde he to the dresser of his vyneyarde: Beholde this thre yeare have I come and sought frute in this fygge tree / and fynde none / cut it downe: why combreth hit the ground? And he answered and sayde vnto hi: lord let it alone this yeare also / till I digge rounde aboute it / and doo geit / to se whether it will beare frute. yf not / then after that / cut hym doune.

He taught i won of their sinagoggs on the sabbath dayes / And beholde there was a woman which had a spere off infirmitie. xviij. yeares: and was bowed to gether / and coulde nort well lifte vp her silfe. When Jesus sawe her / he called her to hym / and sayde to her: womā thou arte delivered from thy disease. And he layde his hondes on her / and immediatly she was made strayght / and glorified God. The ruler off the sinagoge answered with indignacion (because that Jesus had healed on the sabbath daye) And sayde vnto the people: There are sixe dayes i the weke / in which men ought to worke / in them come and behealed / and nort on the sabbath daye.

He answered hym the lord and sayd: Apocryste / doth not each: one of you on the sabbath daye:

The Gospell.

loose his oxe / or his asse / from the stall / and leade hym to the water: And shulde not this doughter of Abraham / be loosed from this bonde on the saboth daye / whom Sathan hath bounde loo / xviij. yeares? And when he thus sayde / all his adversaris were ashamed / and all the people reioysed on all the excellent dedes / that were done by hym.

Then sayde he: What is the kyngdom of God lyke? or where to shall I compare it? It is lyke a grayne of mustard seede / which a man toke and sowed in his garden: and it grewe / and waxed a greate tree / and the foules off the ayer bilt in the braunches of it.

And agayne he sayde: where vnto shall I liken the kyngdom of God? it is lyke leuen / which a woman toke / and hidde in thre bussheles of flooure / till all was thorow leuended. And he went thorowe cities and townes teachynge / and toke his iorney toward Jerusalem.

Then sayde won vnto hym: Lorde / are there fewe that shalbe saved? And he sayde vnto them: stryve with youre selves to enter i at the stryghte gate: For many I saye vnto you / will seke to enter in / and shall nott be able. When the good man of the housse is risen vp / and hath the shett fast the dore / and ye begyn to stonde with out / and to knocke at the dore saynge: Lorde / lorde / open vns to vs: and he shall answer and saye vnto you: I knowe nott whence ye are. Then shall ye begyn to saye. We have eaten / and dronken in thy presence / and thou hast taught in oure stretes. And he shall saye: I tell you / I wott nott whence ye

Of S. Luke. Fo. c.

are: departe fro me all ye workers off iniquytie. There shalbe wepyng / and gnasshyng of teth: when ye shall se Abraham / and Isaac / and Jacob / and all the prophetes in the kyngdome of God / and youre selves thrust oute a dores. And they shall come from the east / and from the weest / and from the northe / and from the southe / and shall reest in the kyngdom of god. And beholde / there are last / which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the pharises / and sayd vnto hi: Gett the out of the waye / and departe hence: for Herode will kyll the. And he sayd vnto them: Go ye and tell that fore / behold I cast oute devils / and heale the people to daye and to morowe / and the thyrde daye I make an ende. Nevertheless / I must walke to daye and to morowe / and the daye folowinge: For it cannott be / that a prophet perishe eny other where / save att Jerusalem.

O Jerusalem / Jerusalem / which fillest prophetes / and stonest them that are sent to the: howe often wolde I have gadered thy children togeder / as the hen her nest vnder her wynges / and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For I tell you / ye shall nott seme vntill the time come that ye shall saye / blessed ys he that commeth in the name off the lorde.

The. viiij. Chapter.

 And it chaunced that he went to the housse of wo off the chiefe pharises to eate bread / on

■ The Gospell

a saboth daye: and they watched hym. And beholde there was a man before hym / which had the dropsy. And Jesus answered and spake vnto the laweers and pharises / sayinge: is hit lawfull to heale on the saboth daye? And they helde their peace. He toke the man and healed hi / and lett hym go. And answered them sayinge: whiche of you shall have an asse / or an ore / fallen into a pitt / and will nott straight waye pull hi out on the saboth daye? And they coude not answer hym agayne to that.

■ He putt forth a similitude to the gastes / whē he marked howe they preased to the hyest rooms / and sayd vnto them: Whē thou arte biddē to a weddyng of eny man / sitt nott doune in the hyest roume / lest a more honorable mā thē thou be bidden of hym / and he that badde bothe hym and the / come and saye to the: geve this man room. And thou thē begyn with shame to take the lowest roume. But rather whē thou arte biddē / goo and sit in the lowest roume / that when he that badde the cometh / he maye saye vnto the: frende sitt vp hyer. Thē shalt thou have prease in the presence of them that sitt at meate with the. For whosoever exalteth hym selfe / shalbe brought lowe: And he that humbleth hi selfe shalbe exalted.

Then sayde he also to hi that badde hi to d.ner: When thou makest a diner / or a supper: call not thy frendes / nor thy brethre / nether thy kinsmen / nor yet riche neighbours: lest they bidde the agayne / and make the recompence. Butt when thou makest a feast / call the poure / the maymed / the lame / and the blide / and thou shalt be happy: For they cannot recompence the. Butt thou shalt be

■ Of S. Luke. Fo. c.

recompensed at the resurrection of the iust men.

■ Whē one of thē that sate at meate also herde that / he sayde vnto hym: happy is he that eateth breed in the kyngdome of god. Then sayd he to hym: A certayne mā ordened a greate supper / and bade many / and sent his seruaunt att supper time / to saye to them that wer bidden / come: for all thynges are redy. And they all at once began to make excuse. The fyrst sayd vnto him: I have bought a ferme / and I must nedes goo and se it / I praye the have me excused. And another sayd: I have bought fyve yoke of ore / and I must goo to plow thē / I praye the have me excused. The thyrde sayd: I have married a wyfe / and therfore I cannot come. And the seruaunt went agayne / and brought his master worde there of.

■ Then was the good mā of the housse displeased / and sayd to his seruaunt: Goo out quickly into the stretes and quarters of the cite / and brynge in hyder the poure / and the maymed / and the halt / and the blide. And the seruaunt sayd: lord it is done as thou comaūdest / and yet there is roume. And the lord sayd to the seruaunt: Go out into the hiewayes and hedges / and cōpell thē to come in / that my housse maye be filled. For I saye vnto you / that none of those men which were bidden / shall tast of my supper.

There wēt a greate company with hi / and he turned and saide vnto thē: If a mā come to me / and hate not his father and mother / and wyfe / and childe / and brethre / and sisters / more over and his awne life / he cannot be my disciple. And whosoever beare nott hys crosse and come after me cannot be my disciple.

The Gospell.

Which of you is he that is desposed to bilde a toure / and sitteth not doune before and couereth the roost Whether he have sufficient to perforce it? lest after he hath layde the foundaciō / and is nott able to perforce it / all that beholde it / begyn to mocke hym sayinge: This man began to bilde / and was not able to make an ende. What kynge goeth to make batayle agaynst another kynge / and sitteth not doune fyrst / and casteth in his mynde / whether he be able with tenthousand to meete hi that cometh agaynst hym with twenty thousand / or els whill the other is yett a greates wyse off / he will sende embassatours / and desyre peace. So lyke wyse / none of you that forsaketh nott all that he hath / can be my disciple.

Salt is good / but if salt be corrupte / what shall be seasoned there with? It is nether good for the lode / nor yet for the dogge hill / me cast it out at the doores. He that hath eares to heare / let hi heare.

The .xv. Chapter

The resorted vnto hi all the publicāns and synners / for to heare hi. And the pharises / and scribes grudged saie: He receaveth to his cōpany synners / and eateth with the. The put he forth this similitude to the sayinge: What man of you havynge an hundred shepe / if he lose one of the doth not leve nynty and nyne in the wilderness / and goo after hym which is lost / untill he fynde hym? And when he had founde hym / he putteth hym on his shulders with ioye: And as sone as he cometh home he calleth to gedder his lovers / and neighbours sayinge vnto them: reioyse with

Off. S. Luke. fo. cii.

me / for I have founde my shepe which was lost. I say vnto you / that lyke wyse ioye shalbe i here over one synner that repenteth / moore then over nynty and nyne iuste persons / whiche nedeno repentance. Other what woman havynge .x. groates / if she lose won / doth not light a candell / and swepe the housse / and seke diligently / till she finde it? And whē she hath founde it she calleth her lovers / and her neighbours saynge: Reioyce with me / for I have founde the groate which I had lost. Lyke wyse I saye vnto you / ioye shalbe i the presence off the angels off God over one synner that repenteth.

And he sayde: a certayne mā had two sonnes / and the yonger of the sayde to his father: father geve me my parte off the goodes that to me belongeth. And he devided vnto them his substance. And not longe after / the yonger sonne gathered all that he had to gedder / and toke his iorney into a farre countre / and there he wasted his goodes with rovetous livinge. And when he had spent all that he had / there rose a greatederth the orow out all that same londe. And he began to lacke. And he went / and clave to a citsyn of that same countre: which sent hym to the felde / to kepe his swyne. And he wold fayne have filled his bely with the coddys / that the swyne ate: and noo man gave hym.

The he remembred hym silfe and sayde: howe many hyred servaunt? at my fathers have bred ynough / and I dye for hunger. I will arise / and goo to my father / and will saye vnto hym: father / I have synned agaynst heven / and before

The Gospell.

ther: nowe a I not worthy to be called thy sonne: make me as one of thy heyred servaunt. And he arose/ and cam to his father. When he was yett a greate waye of/ his father sawe hym/ and had compassion on hym/ and ran vnto him/ and fell on his necke/ and kysed hym. And the sone sayd vnto hym: father I have synned agaynst heve/ and in thy sight/ nether am I worthy hence for the to be called thy sonne. Then sayde the father to his servaunt: brige forth that best garment/ and put it on hym/ and put a rynge on his hōde/ and shewes on his fete. And brynge hidder that fatted caulfe/ and fyll hym/ and lett vs eate and be mery: for this my sonne was deed/ and is alis ve agayne. He was losse/ and ys nowe founde. And they began to make goode cheare.

The elder brother was i the felde/ and whē he cā and drewe nye to the housse/ he herde mistrels cy/ and daunsynge/ and called one of his servaunt/ and axed what thoose thynges meante. He said vnto hi: thy brother is come/ and thy father hath killed the fatted caulfe/ because he hath receaved him safe and soude. And he was angry/ and wolde not goo in. Then cam his father out/ and entreated hi/ he answered and sayde to his father: Loo these many yeares have I done the service/ nether brake at any time thy cōmaunds mēt/ and yet gavest thou me never soo moche as a fyd to make mery with my lovers: but as sone as this thy sonne was come/ which hath devoured thy goodes wyth harloottes/ thou haste for his pleasure killed the fatted caulfe. And se sayd vnto hi: Sōne/ thou wast ever with me/ and all that I have is thine: it was mete that we shulde

Of S. Luke. fo. ciiij.

make mery and be glad: for this thy brother was deed/ and is a live agayne: and was losse/ and is founde.

The. xviij. Chapter.

 He sayd also vnto his disciples: There was a certayne rich mā/ which had a stewarde/ that was accused vnto hi that he had wasted his goodes. And he called hi/ and said vnto hi: Howe is it/ that I heare this of the? Geve a cōptes off thy stewarde shippe. For thou mayste be nolōger my stewarde. The stewarde said with in hi silfe: what shall I do? for my master will take awaye frō me my stewarde shippe. I cānot digge/ and to begge/ I ā shamed. I wote what to do/ that when I am put out of my stewards shippe/ they may receave me in to there houses.

 The called he all his masters detters/ and sayd vnto the fyrst: howe moche owest thou vnto my master? And he sayd: ā hondred tōnes of oyle/ and he sayd to hi: take thy bill/ and sitt doune quickly/ and write fiftie. The said he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to hi: Take thy bill/ and writte foure score. And the lorde cōmended the vnjust stewarde/ because he had done wysly. For the chyldren of this worlde/ are in their fynde/ wyser then the chyldren off light. And I saye also vnto you: make you frendes of the wicked manns mon/ that whē ye shall have nede/ they may receave you into everlastinge habitacions.

 He that is faithful i that wiche is leste: the same is faithful i moche. So thē if ye have not byn faithfull i the wicked mā mō? who will beleve you i that which is true? and if ye have not bene faiths

The Gospell.

full in another mannes busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall lene to the one / and despysse the other. Ye cannot serve God / and māmon.

All these thiges herde the pharises also which were coveteous. And they mocked hi / and he sayd vnto them: Ye are they / which iustie fyoure selves before me: but God knoweth youre hertes. For that which men magnifie / is abhominable in the sight of god.

The lawe / and the prophetts raygned vntyll the tyme of Jhon: Sence that tyme / the kyngdō of god is preached. And every man stryveth to goo in.

Soner shall hevē and erth perisse / the wōrld of the lawe shall perisse. Whosoever forsaith his wyfe / and marieth another / breaketh matrimony. And every man which marieth her that is divorced from her husbāde committeth advoutry also.

There was a certayne riche man / which was clothed in purple / and fyne raynes / and fared deliciously every daye. And there was a certayne begger / name Lazarus / which laye at hys gate full off soores desyringe to be refreshed with the cromes which fell frō the ryche mānes boorde. Neverthelesse / the dogges cam / and licked his soores. And yt fortunēd that the begger dyed / and was carryed by the angell into Abrahams bosome. The riche man also died / and was buried in hell.

When he listē vppē his eyes / as he was in to

Of S. Luke.

So. ciiij.

Arment / he sawe Abraham a farre off / and Lazarus in his bosome. And cryed and sayd: father Abraham / have mercy on me / and sende Lazarus that he maye depe the tippe off his fynger in water / and cole my tonge / for I am tourmented in this flame. Abraham sayd vnto hym: Sonne remembre / that thou in thy lyfe tyme receavedst thy pleasure / and contrary wyse Lazarus payeth. Nowe therfore is he comforted / and thou art pūnysshed. Beyonde all this bitwene you and vs there is a greatespace sett / so that they which wolde goo from hence to you / cannot: nether from thence come hiddē.

And he sayd: I praye the therfore father / send hi to my fathers housse. for I have fyve brestheren: for to warne them / lest they also come in to this place off tourment. Abraham sayd vnto hym: they have Moses and the prophetts / let them heare them. And he sayd: naye father Abraham / but ys won from the ded cam vnto them they wolde repent. He sayd vnto hym: If they heare not Moses and the prophetts / nether woll they beleve / though wō roose frō deeth agayne.

The .xviij. Chapter.

Ihen sayde he to his disciples / it cannot be avoyded / but that occasions of evyll come. Neverthelesse wō be to hym throw who they come. It were better for hym if a mylstone wer hāged aboute his necke / and that he were cast into the see / rather than he shulde offende won off this litle wōns. Take hede to youre selves / if thy brother trespas agaynst the / rebuke hym: and if he

The Gospell.

repent / forgeve hym. And though he syn agens the seven tymes in won daye / and seven tymes in a daye tourne agayne to the sayinge: it repens teth me / forgeve hym.

And the apostles sayde vnto the lorde: in crease oure fayth. The lorde sayde: yf ye had fayth lyke a grayne off mustard sede / and shulde saye vnto thys sycamye tree / plucke thy silfe vppe by the rotes / and plant thy silfe in the see: he shoulde obey you.

Which of you havynge a servaunte a plowynge / or fedynge catell / wolde saye vnto hym whē he were come from the felde: Goo quickly and sitt doune to meate / And rather sayeth not to hym / dresse wherwith I maye suppe / and apoynt thy silfe and serve me / tyll I have eaten and dronke: and afterwarde / eat thou / and drynke thou? Doeth he thāke that servaunt because he did that which was commaunded vnto hym? I trowe not. Soo lykwys ye / whē ye have done all thoose thynges which are commaunded vnto you: saye / we are vnprofitable servaunts. We have done that which was oure duety to do.

And it chaunfed as he went to Jerusale / that he passed thorowe Samaria and Galile. And as he entred into a certayne toune / there met hym ten mē / that were lepers / which stode a farre off / and put forth their voices / and sayde: Jesu master / have mercy on vs. When he sawe them / he sayde vnto them: Goo and shewe youre selves to the prestes. And hit chaunfed as they went / they were clensed. And won of them / whē he sawe that he was clēd / turned backe agayne / and with

Off. S. Luke.

So. cv.

a loude voice prayesd God / and fell doune on his face at his fete / and gave hym thankes. And the same was a samaritan. Jesus answered and sayde: Are there not ten clensed? But were are those nyne? There are not founde that returned agayne / to geve God prayse / save only this straungier. And he sayde vnto hym: Arise / and goo thy waye / thy fayth hath saved the.

When he was demaunded off the pharises / when the kyngdom off God shulde come: he answered thē and sayde: The kyngdom of God cometh not with waytinge fore. Neither shall men saye: Loo here / loo there. For beholde / the kyngdom of God is with in you.

And he sayde vnto hys disciples: The dayes will come / whē ye shall desire to see wō daye of the sonne of man / and ye shall not se it. And they shal all saye to you: Se here / Se there. Goo nott after them / nor folowe them / for as the lightenyng geeth that apereth out of the one parte of the heve / and shyneth vnto the other parte of heve: Soo shal all the sōne of mā be i his dayes. But fyrst must he suffre many thigs / and be reproved of this nation.

As it happened in the tyme of Noe: (cion. Soo shall it be i the tyme of the sonne of mā. They ate / they drāke / they maryed wyves / and were maryed evē vnto that same daye that Noe went into the arke / and the floud cā / and destroyed thē all. Likewise also / as it chaunfed i the dayes of Lot. They ate / they drāke / they bought / they solde / they planted / they bilte. And even the same daye that Lot went out of Sodom / hit rayned fyre and brims stone from heven / and destroyed them all. Afre

The Gospell.

these ensamples / shall the daye be / whē the sonne of man shall apere.

At that daye he that is on the housse toppe / and his stuffe in the housse: lett hym nott come downe to take hit out. And lyke wyse lett not him that is in the feldes / turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save his lyfe / shall lose it: And whosoever shall lose his life / shall quyetten it.

Tell you: In that nyght / there shalbe two in one beed / the one shalbe receaved / and the other shalbe forsaken. Two shalbe also a gryndynge togedder: the one shalbe receaved / and the other forsaken. And they answered / and sayde to him: wheare lorde? And he said vnto the: whersoever the body shalbe / thither will the eagles resoorte.

The .xviiiij. Chapter.

He put forth a similitude vnto them / signifyinge that men ought alwayes to praye / and not to be wery / sayinge: There was a Judge in a certayne cite / which feared not god neither regarded mā. And there was a certayne widdow in the same cite / whych cam vnto hym sayinge: Avenge me of myne adversary. And a greaue whyle he wolde noot. Afterwarde he sayd vnto hym silfe: Though I feare nott god / nor care for man / yett be cause this widdowe troubleth me / I woll avenge her / lest at the last she come and rayle on me.

And the lorde sayd: heare what the vnrighteous iudge sayeth. And shall not god avenge his

Of S. Luke

fo. cvj.

electe / which crye nyght and daye vnto him? Ne though he differre them: I tell you / he will avēge them / and that quickly. Neverthelesse / when the sonne of man cometh / suppose ye / that he shall fynde fawthe on erthe.

And he put forth this similitude / vnto certayne which trusted in the selves / that they wer perfect / and despyed other. Two men went vp into the tēple to praye: the one a pharise / and the other a publican. The pharise stode and prayed thus with hym silfe. God I thanke the that I am nott as other are / extorsioners / vniuste / ad voutres / and even as this publican is. I fast twyse in the weke. I geve tythe of all that I possesse. And the publican stode as farre of / and wolde not lifte vp his eyes to heven / but smote hys brest / sayinge: God be mercifull to me a sinner. I tell you: this mā departed home to his housse iustified moore then the other. For every man that exalteth him silfe / shalbe brought lowe: And he that humbleth hym silfe / shalbe exalted.

They brought vnto hi also babes / that he shoulde touche the. When his disciples sawe that / they rebuked the. But Jesus called the vnto hi / and sayde: Suffre children to come vnto me / and forbidde them not. For vnto souch / belongeth the kingdō of god. Verely I saye vnto you: whosoever receaveth not the kyngdom of god / as a chylde: he shall not enter therein.

And a certayne ruler axed hi: sayinge: Goode Master: what ought I to do / to obtaine eternall lyfe? Jesus sayd vnto hym: Why callest thou me goode? No man is goode / save god only. Thou

The Gospell.

Knowest the commaundment? Thou shalt nott commit aduoutry / thou shalt nott kill / thou shalt nott steale / thou shalt not beare falce witness / Honour thy father / and thy mother. And he sayde: All these have I kept from my yonthe. Whē Jesus herde that / he sayde vnto hym: Yett lackest thou one thyng. Sell all that thou hast / and distribute it vnto the poore / and thou shalt have treasure in heuē / and come / and folowe me. Whē he heard that / he was heuy / for he was ryche.

Whē Jesus sawe hym moorne / he sayde: with what difficulte shall they that have riches / enter into the kyngdom off God: Eysen it is for a cammell to passe thorowe a nedles eye / then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that: And who shall then be saved? He sayde: Thyngs which are vns possible with men: are possible with God.

Then Peter sayde: Loo we have forsaken all / and have folowed the. He sayde vnto them: Verily I saye vnto you / there is noo man that forsaketh housse / other father and mother / other brethren / or wyfe / or children / for the kyngdom off goddes sake / which same shall nott receave moore / che moore in this worlde: and in the worlde to come / lyfe everlastyng.

He toke vnto hym the twelve / and sayde vnto them: Loo we go vp to Jerusalem / and all shal be fulfilled that are written be the prophettis off the sonne off man. He shalbe delivered vnto the gentyls / and shalbe mocked / and shalbe despyted / fully entreated / and shalbe spetten on: and whē they have scourged hym / they will putt hym to

Of S. Luke. Fo. cxiij.

death / and the thyrde daye / shall he aryse agayne. They vnderstode none of these thyngs. And this sayinge was hid from them. And they perceaved nott the thynges which were spoken.

It cam to passe / as they were come neye vnto Jerico / a certayne blynde mā sate by the waye syde beggyng. And when he herde the people passe by / heared what it meant. They sayd vnto hym that Jesus off Nazareth / went by. And he cryed / sayng: Jesus the sonne of David / haue mercy on me. And they which went before rebucked hym / because he shulde holde his peace. And he moche the moore cryed: The sone of David / haue mercy on me. Jesus stode styll / and commaunded hi / to be brought vnto hym. And when he was come neare / heared hym sayng: What wilt thou / that I do vnto the? And he sayde: Lorde / that I maye receave my sight. Jesus sayde vnto hym: Receave thy sight. Thy faith hath saved the. And immediatly he sawe / and folowed hym / praysinge God. And all the people / when they sawe it / gave laude to God.

The. xij. Chapter.

And he entred in / and went thorowe Jerico. And beholde / there was a man named Zacheus / and he was a rueler amonge the publicans / and ryche also. And he made meanes to see Jesus / what he shulde be: and he coulde nott for the preace / because he was off a lowe stature. And he ran before / and ascended vpp / into a sicomore tree / to see hym. For he wolde come that same waye. And when Jesus cam to the place / he looked vp / and sawe hi / and sayd vnto hym:

The Gospell.

Sache / attonce come doune / for to daye I mus
ste abyde at thy housse. And hastely he cam dons
ne / and receaved hym ioyfully. And when they
sawe that / they all groundged sayinge: He is gos
ne / into tary with a man that is a synner.

Sache stode forth and sayde vnto the lorde: Bes
holde lorde / the haulfe of my gooddes I geve to
the povre / and if I have done eny man wronge /
I wyll restooze hym fower folde. Jesus sayd vnto
hym: This daye is health come vnto this hos
usse: for as moche as it also is become the childe
off Abraham. For the sonne off man is come to
seke / and to save that which was losse.

As they herde thesethyng / he added therto a
similitude / be cause he was nere to Jerusalem /
And be cause also / they thought that the kyngd
om of God shulde shortly apere. He sayde thers
fore: A certayne noble man / wet into a farre cos
untre / to receave a kyngdom / and then to come
agayne. He called his ten servaunt / and delive
red them ten pounde sayinge vnto them: By ad
sell till I come: But his citezens hated hym / and
sent messengers after hym / saynge: We will not
have this man to raigne over vs.

And it cam to passe / when he was come agayn
ne and had receaved his kyngdom / he comma
nded his servaunt / to be called to hym (to wh
om he gave his money) to witt what every man
had done. Then cam the fyrst sayinge: Lorde /
thy pounde hath encreased ten pounde. And he
sayde vnto hym: Well goode servaunte / be caus
se thou wast faithfull i a very lytell thyng / Ta
ke thou auctorite over ten cities. And the other

Off. S. Luke. Fo. cviiij.

eam sayinge: Lorde thy pounde / hath encreased
fyve pounde. And to the same he sayde: And be
thou also rueler over fyve cities. And the thir
de cam / and sayde: Lorde / beholde here thy pos
unde / which I have kepte i a napkyn / for I fea
red the / be cause thou arte a straye man: thou
takest vp that thou laydest nott doune / And res
pest that thou diddest nott sowe. And he sayde
vnto hym: Of thyne awne moughte iudge I the
thou evyll servaunt. Anewest thou that I am a
strayte ma / takyng vppe that I layde nott doun
ne / And repige that I did not sowe? Wherefore
thou gavest not thou my money into the banke?
And then at my comyng shulde I have requis
red myne awne / with vauntage. And he sayde
to them that stode by: Take from hym that pos
unde / and geve it hym that hath the ten pounde.
And they sayd to hym: Lorde he hath ten poun
de. I saye vnto you / that vnto all them that has
ve / it shalbe geve: and from hym that hath not /
even that he hath shalbe taken awaye. And
for those myne enemys / which wolde not / that
shulde raigne over them / bryng hider / and
slee them before me. And when he hadd thous
spoke / he proceded forth before them / and wet
vppe to Jerusalem.

And it fortuneth / whē he was come noye to beth
sage / and bethany / besydes mounte olivete /
he sent two of his disciples sayinge: Go ye into
the toune which is over agayst you. In the wh
ich as sonne as ye are come / ye shall fynde a coole
te tyed / wher on / yett never man sate. loose hym
and bryng hym hider. And if eny mā axe you /

¶ The Gospell.

why that ye loose hym: thus saye vnto hym / The lord hath the nede of hym.

¶ They that wer sent went their waye / and for unde / even as he had sayde vnto them. And as they were also synge the coolte / the owners sayde vnto them: why loose ye the coolte? And they sayde: for the lord hath nede of hym. And they brought hym to Jesus. And they cast their rayment on the coolte / and sett Jesus thereon. As he went they spredde their cloothes in the waye.

¶ When he was come wheare he shulde goo doo one from the mounte olivete / the whole multitude of his disciples / began to reioyce / and to laude God with a loude voyce / for all the miracles that they had sene / sayinge: Blessed be the kynge that cometh in the name off the lord / Peace in heve / and glory in the hiest. And some off the pharises off the company / sayde vnto hi: Master rebukethy disciples. He answered / and sayde vnto them: I tell you / yff these holde their peace / the stones will crye.

¶ And when he was come neare / he behelde the citie / and wept on hit sayinge: Yff thou haddest knowen thoose thyngs / whych belonge vnto thy peace / even att this daye: But nowe as re they hidde from thyne eyes. For the dayes shall come apon the / And thyne enemys shall compas the about wyth a banke. And shall bessege the rounde aboute / and kepe the in on every syde / And make the even wyth the grounde / wyth thy chyldren whych are in the. And they shall nott leve in the one stone apon another / because thou knewest nott the tyme off thy vis

¶ Of S. Luke.

fo. cix.

sitation.

¶ And he went into the temple / and began to cast out them that solde therein / and them that bought sayinge vnto them / It is written / my housse is the housse off prayer: Butt ye have made it a den off theves. And he taught dayly in the temple. The hye prestes and the scribes and the chiefe off the people / went about to dorestroye hym: Butt could nott fynde what to doo. For all the people sticke by hym. And gave him audience.

¶ The. xx. Chapter

¶ And yt fortuneth in one off those dayes / As he taught the people in the temple / And preached the gospell. The hye prestes and the scribes cam vnto hym wyth the seniours / And spake vnto hym / sayinge: Tell vs by what auctorite thou doest these thyngs? Other who is he that gave the this auctorite? He answered and sayde vnto them: I also will aske you a questio / And answer me: was the baptē of Jhon / from heaven / or of men? They thought wyth in themselves sayinge: Yff we shall saye from heaven: he wyll saye: Why the beleved ye hym not? But ad yff we shall saye of men / all the people will stone vs. For they suerly beleved that Jhon was a prophet. And they answered that they could nott tell whence it was. And Jesus sayde vnto them: Whether tell I you by what auctorite I do these thynges.

¶ The began he to put forth to the people / this similitude: A certayne man planted a vyneyarde / and lett it forth to farmers / and went hym selfe into a straunge countre for a greete season. And when the time cam / he sent a servaunt to his tennaunt^s that they shulde geve hym of the frutes / of the vyneyarde. The tennaunt^s bett hym: and sent hym awaye empty. And he ceased nort therby but sen yett another servaunt. And they bett hym / and foule entreated hym also / and sent hym awaye empty. Moreover / he sent the thyrede also / And hym they wounded / and cast hym out. Then sayde the lorde off the vyneyards: what shall I do? I wyll sende my deare sonne / hym peradventure they wyll reverence / whē they se hym.

¶ When the farmers sawe hym / they thought i themselves / sayinge: this is the heyre / come lett vs kyll hym / that the enherytaunce maye be oures. And they cast hym out of the vyneyarde / and kyllled hym. Nowe what shall the lorde off the vyneyarde do vnto them? He wyll come and destroye those farmers / and will lett out his vyneyarde to other. When they herde that / they sayde: God forbid.

¶ He behelde the and sayd: what meaneth this then that is written: The stone that the bylders refused / is made the heed corner stone: whosoever stumbe at that stone / shalbe brused: but on whosoever it faul / it wyll alto breake hym. And the hye prestes and the scribes / the same howe went about to laye hondes on him / but they feared the people. For they perceaved that he had

spoken this similitude agaynst them.

¶ And they watched him / and sent forth spies / whych shulde fayne them selves perfecte / to take hym in hys wordes / and to delyvre hym vnto the power / and auctorite off the presydent. And they axed hym sayinge: Master / we knowe that thou sayest / and teachest ryght / nether considerest thou eny mānes degre / but teachest the waye of god truly. Is it lausfull for vs to geve Cesar tribute / or noo? He perceaved their craftyness / and sayde vnto them: Why tempte me? Shewe me a peny. Whoose ymage and superscription hath it? They answered and sayd: Cesars. And he sayde vnto them: Geve then vnto Cesar / that which belondevnto Cesar: And to God / that which pertayneth to God. And they coude nort reprove his sayinge before the people. And they marvailed at his answer / and helde their peace.

¶ Then cam to hym certayne off the Saduces which denye that there is eny resurreccion. And they axed hym sayinge: Master Moses wrote vnto vs / if eny mānes brother dye havinge a wyfe / And the same dye wyth out issue: that then hys brother shulde take his wyfe / and rayse vp seed vnto hys brother. There were seven brethren / and the fyrst toke a wyfe / and died with out chyldren. And the seconde toke the wyfe / and he dyed chyldelesse. And the thyrede toke her / and in lyeke wyse the resydue off the seven / And leest noo chyldren be hynde them / and dyed. Last of all the womā dyed also. Nowe at the resurreccion whos wyfe of the shall she be? for vij had her to wyfe

The Gospell.

I Jesus answered and sayd vnto the: The chylde
dren off this worlde mary wyves / and are mar-
ryed / but they which shalbe worthy of that wor-
lde / and of the resurreccion from deeth / nether
mary wyves / nether are marryed / nor yet cā dye
enymore. For they are equall vnto the angels:
and are the sonnes of god / i as moche as they are
the chylde of the resurreccion. And that the
deed shall ryse agayne / evē Moses signified be-
sydes the bussh / when he sayde: the lord god of
Abraham / and the god off Isaac / and the god
off Jacob. For he is not the god off the deed / but
off them which live. For all live in hym. Cer-
tayne off the pharises answered and sayd: Mas-
ter / thou hast wele sayde. And after that durst
they not aske hym eny question at all.

Then sayd he vnto them: howe saye they that
Christys Davids sonne? And David hymself
sayth in the booke off the psalmes: The lord
sayde vnto my lord / Sytt on my ryght honde /
tyll I make thine enemy thy fore stole. Da-
vid then called hym lord: Howe ys he also hys
sonne?

Then in the audience off all the people / he say-
de vnto his disciples / beware off the scribes /
which desyre to goe in longe clothynge: and love
gretynge in the market / and the hyest seates in
the synagog / and chiefe roumes at feastes / whi-
ch devoure widdowes houses / and praye longe
vnder a coloure: The same shall receave greater
damnacion.

The .xxj. Chapter.

Of S. Luke

fo. cxi.

As he behelde / he sawe the ryche men / howe
they cast in their offerings into the tresury.
He sawe also a certayne povre widdowe / which
cast in thydre two mytes. And he said: of a trueth
I saye vnto you / this povre widdowe hath putt
in moare then they all. For they all have of their
superfluyte added vnto the offerynge off God:
But she / of her penury / hath cast in all the subs-
tance that she hadde.

As some spake of the temple / howe it was gar-
nished with goodly stones / and iewels / he sayd
de. The dayes wyll come / when off these thyngs
which ye se / shall nott be lefte stone upon stone /
that shall nott be throwen doune. And they asked
hym / sayinge: Master when shall these thynges
be. And what signes will there be / when suche
thyngs shall come to passe.

And he sayd: Take hede / that ye be not deceas-
ed. For many will come in my name / saying of
themselves / I am he. And the tyme draweth ne-
are. Soloweyenott them therefore. But when
ye heare of warre / and dissencion: be not afraid /
for these thyngs must fyrst come: butt the ende
foloweth not by and by. Then sayd he vnto the:
Nacion shall ryse agaynst nacion / and kyngdom
agaynst kyngdom. And greater earthquakes shal
be in all quarters / and hunger / and pestilence /
and fearfull thigs. And greatesignes shall there
be from heaven.

But before all these / they shall laye their ho-
des on you / and persecute you / delyverynge you
uppe / to the synagoges / and into preson / and
bryngye you before kynges / And rulers for my

The Gospell.

names sake. And this shall chaunce you for testimoniall. Lett it sticke therefore faste in your hertes / nott once to stody before / whatt ye shall answer for youre selves: For I will geve you a mouth and wysdom / were agaynste / all youre adversarys shall not be able to speake nor resist. Ye and ye shalbe betrayed of youre fathers and mothers / and of youre brethre / and kynsmen / and lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heer of youre heeddes perisse. with youre patience / possesse youre soules.

And when ye se Jerusalem beseged with an hoste / then vnderstonde / that the desolacion of the same is nye. Then lett them which are in ierusalem flye to the mountaynes. And let them which are in the myddes off hit / departe oute. And lett not them that are in other countreis / enter there in. For these be the dayes of vengeance / to fulfill all that are written. Butt wo be to them that be with chylde: and to them that geve sucke in those dayes / for there shalbe greate trouble in the londe: and wrathe over all this people. And they shal all fal on the edge of the swearde. And they shal be leed captiue in to all nacions. And Jerusalem shalbe trooden vnder fote off the gentyls / vntyll the tyme of the gentyls be fulfilled.

And there shalbe signes / in the sunne / and in the mone / and in the starres: and in the erth the people shalbe in soche perplexite / that they shall not tell which waye to turne them selves. The see also the waves shall roore / and menes hertis shall

f S. Luke. Fo. cxiij.

paye them for feare / and for lofynge after thoo se thig which shall come on the erth. For the powers of heven shall move. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thyngs begyn to come to passe: then loke vppe / and lifte vppe youre heddes / for youre redencion drawith nye.

And he shewed them a similitude: beholde the figge tree / and all other trees / when they shute forth their buddes / ye se and knowe of youre awnne selves that somer is then nye att hond. Soolyke wyse ye (when ye se these thyngs come to passe) vnderstonde / that the kyngdome of god is nye. Verely I saie vnto you: this generacio shall not passe / tyll all be fulfilled. Heven and erth shall passe: but my wordes shall not passe.

Take hede to youre selves / lest youre hertes be overcome / with surfettyng and dronkennes / and cares of this worlde: and that / that daye come on you vnwares. For as a snare shall hit come on all them that sit on the face of the erthe. Watche therefore continually and praye / that ye maye scape all this that shal come. And that ye maye stonde before the sonne of man.

In the daye tyme taught he in the temple / and at nyght / he went out / and had abydyng in the mount olivete. And all the people cam in the mornynge to hym into the temple / for to heare hym.

The. xviij. Chapter.

he feaste off swete breed druenye which is called ester / and the hyeprestes / and scriy
p

The Gospell.

bes sought how to kyll Jesus / but they feared the people. Ther entred Sata into Judas / whose surname was iscariot (which was of the nombre off the twelve) and he went his waye / and cōmened with the hye prestes and officers / how he wolde betraye hym vnto them. And they were glad: and promysed to geve hym money. And he consented / and sought oportunitie to betraye hym vnto them / when the people were awaye.

 Then cam that daye of swete breed / when off necessite the esterlambe muste be offered. And he sent Peter / and Jhon seyrnge: Goo and prepaſſe vs the ester lambe / that we maye eate. They sayde to hym: Where wilt thou / that we prepaſſe? And he sayde vnto them. Beholde as ye enter into the cite / there shall a man mete you bearynge a picher off water / hym folowe into the same housse that he entreth in / and ye shall saye vnto the goode man off the housse / The master sayeth: Where is the gest chamber / where I shal all eate myne ester lambe wyth my disciples? And he shall shewe you a greate parloure paved. There make redy. They went and founde / as he had sayde vnto them: and made redy the ester lambe.

 And when the houre cam / he sate doune and the twelve Apostles with hym. And he sayde vnto them: I have inwardly desyred / to eate this ester lambe with you before that I suffre. For I saye vnto you: hence forth / I will nott eate of it eny moore / vntill itt be fulfilled in the kyngdom of God. And he toke the cuppe / and gave thankes / and sayde: Receave this / and drynke itt as

Of S. Luke. Fo. cxliij.

amonge you. For I saye vnto you: I will nott drynke of the frute of the vyne / vntill the kyngdom of God be come.

 And he toke breed / and gave thankes / and brake itt / and gave it vnto them / sayinge: This is my body which is geven for you / This do in the remembraunce of me. Lyfewise also / when they had supped / he toke the cuppe sayinge: This is the cuppe / the newe testamentt / in my blood / which shall for you be shedde.

 Yet beholde / the honde off hym that betrayeth me / is with me on the table. And the sonne of man goeth as hit is appoynted: But woe beto that man by whom he is betrayed. And they began to enquire amonge them selves / which off them it shulde be / that shulde do that.

 And there was a stryfe amonge them / which off them shulde seme greatest. And he sayde vnto them: The kynges of the gentyls raigne over the. And they that beare rule over them / are called gracious lordes. But ye shall nott be so. But he that is greatest amonge you / shalbe as the youngest: And he that is chiefe / shalbe as ministrer. For whether is greater / he that sitteth at meate: or he that serverth? is not he that sitteth at meate: And I am amonge you / as he that minisreth. Ye are which have bidden with me in my temptacions. And I apoynt vnto you as kyngs dom / as my father hath apoynted to me. that ye maye eate / and drynke at my table in my kyngdom / and sit on seates / and iudge the twelve tribes of israell.

And the lord sayde: Simon / Simon / beholds
Pij

The Gospell.

de Satan hath desired you to sifte you as it were wheate: Butt I have prayed for the that thy fayth fayle nott. And when thou arte converted / strengthe thy brethren. And he sayd vnto hym: Lorde / I am redy to goo with the into prison / and to deith. And he sayde: I tell the Peter / the cocke shall nott crowe this daye / till thou have thryse denyed that thou knowest me.

And he sayde vnto the: when I sent you without wallet / and scrippe / and shoues / lacked ye any thyng? And they sayd / nothyng. And he sayde to them: But now he that hath a wallet let him take itt / and lyfeweise his scrippe. And he that hath noo swearde / let hym sell his coote and bye won. I saye vnto you that yet / that which is writtten must be performed in me (Even with the wicked was he nombred) for those thyngs which are writtten of me have an ende. And they sayd: Lorde / beholde here are two swerdes. And he sayde vnto them: it is ynough.

And he cam out / and wet as he was wonte to mounte olive. And his disciples folowed hym. And when he cam to the place / he sayde to them: Praye lest ye fall into temptacion.

And he gate hym silfe from them / about a stones cast / and kneled doune and prayed / sayinge: Father if thou wilt / withdraue this cuppe from me. Nevertheless / nott my wyll / Butt thyne be fulfilled. And there apered an angell vnto hym from heven / confortyng hym / And he was in agony / and prayed somewhat longer. And his sweate was lyke droppes of bloud / trisplyng doune to the grounde. And he rose vppe

Of S. Luke. fo. cxiij.

from prayer / and cam to his disciples / and found them slepyng for sorowe / and he sayde vnto them: Why slepe ye? Ryse / and praye lest ye fall into temptacion.

Whyll he yet spake: beholde / there cam a company / and he that was called Judas / one off the twelve / went before them / and preased nye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow / they sayde vnto hym: Lorde / shall we smyte with a swearde? And one off them smote a servaunt off hym which was the chiefe preste of all / and smote off his righte eare. Jesus answered and sayde: Soffreyethus farre forthe. And he touched his eare / and healed hym.

Jesus sayde vnto the hye prestes and rulers off the temple and the senyors which were come to hym. Be ye come outt / as vnto a thefe with swerdes and staves? When I was dayly with you in the temple / ye stretched not forth hands agaynst me. Butt this is even youre very houre / and the power off darknes. Then toke they hym / and ledde hym / and brought hym to the hye prestes housse. And Peter folowed a fars off.

When they had kyndled a fyre in the myddes off the palys / and were sett doune to gedder / Peter alsoo sate doune amonge them. And won off the wenches / as he sate / beholde him by the light and sett goode eyesight on hym / and sayde: This same was also with hym. Then he denyed hym

The Gospell.

sayinge: Woman I knowe hym nott. And after a lytell whyle / another sawe hym and sayde: Thou arte also off them. And Peter sayd: **Mā** I am nott. And aboute the space off an houre after another affirmed sayinge: Verely even this felowe was with hym / for he is off galile. Peter sayde: **Mā** I wote nott what thou sayest. And immediatly whill he yett spake / the cocke crewe. And the lorde turned backe and looked upon peter. And peter remembred the wordes off the lorde / howe he sayde vnto hym / before the cocke croweth thou shalt denye me thrise. And peter went out / and wepte bitterly.

And the men that stode about Jesus / mocked hym / and smote hym / and blyndfolded hym / and smote his face. And axed hym sayinge. **As** rede who it is that smote the? And many other thynges despytfully sayde they agaynst hym.

And as sone as it was daye / the seniours off the people / and the hy prestes and scribes / cam togedder and ledde hym into their counsell sayinge: Arte thou very Christ? tell vs. And he sayde vnto them: if I shall tell you / ye wold not beleve. And if also I axe you / ye will nott answer me. Nether lett me goo. Here after shall the sonne of man sit on the right honde of the power of God. Then sayde they all: Arte thou the sonne of God? He sayd: Ye saye that I am. They sayde they: What nede we eny further witness? We oureselves have herde off his awne mouth.

Of S. Luke.

fo. cyv.

The. xxiij. Chapter.

And the whole multitude of them arose / and ledde hym vnto Pilate. And they began to accuse hym sayinge: We have founde this folow / pervertynge the people / and forbydyinge to paye tribute to Cesar: And sayeth that he is Christ a kynge. And Pilate apposed hi sayinge: **Art** thou the kynge of the iewes? He answered hi / and sayde thou sayest. Then sayde Pilate to the hye prestes / and to the people: I fynde noo faute in this mā. And they were the moore farse / sayinge: He mooveth the people teachynge thors out all iewry / and began at galile / even to this place.

When Pilate herde mencion off galile / he asked whether the man were off galile. And as sone as he knewe that he was off Herodes iurisdiction / he sent hym to Herode / which was at that tyme in Jerusalem also. When Herode sawe Jesus / he was merveliously gladde. For he was desyrous to see hym off a longe season / because he had hearde many thyngs off hym / and trusted to have sene some myracle done by hym. Then questenned he with hym of many thyngs: But he answered hym not won worde. The hye prestes and scribes / stode forth and accused hym straitly. And herod / with his men offwarre / despyed hym / and mocked hym / And arrayed hym in whyte / and sent hym agayne to Pilate. And the same daye Pilate / and Herod were made frendes togedder. For before / they were at variance.

The Gospell.

Pilate called togedder the hye prestes / and rulers / and the people / and sayde vnto them: We have brought this man vnto me / as w^o that perverted the people. And loo I examined hym before you / and founde noo faute in this man / off those thinge where of ye accuse hym. Nor yete Herode. For I sent you to hi: and loo noo thyng worthy of deeth is done to hi. I will therefore ch^{ast}en hym and lett hym losse. For off necessite / he must have lett one losse vnto them at that feast.

And all the people cryed at once / saynge: a w^o aye with hi / and delivre to vs Barrabas. (wh^och for insurreccio made in the cite / and moother / was cast into preson) Pilate spake agayne to the wyllynge to lett Jesus losse. And they cryed / saynge: Crucify hym / Crucify hym. He sayde vns to them the thyrde tyme: What harme hath he done? I fynde noo cause off deeth in hym. I will therefore ch^{ast}en hym / and lett hym goo losse. And they cryed with loude voyce / and requyred that he myght be crucified. And the cryinge off the hye prestes prevayled.

And Pilate gave sentence that it shulde be as they requyred / and lett losse vnto them / hym that for insurreccio / and moother was cast into preson / whom they desyred: And deliuered Jesus to do with hym what they wolde. And as they ledde hym awaye / they chaught won Simon of sirene / comynge out of the felde: And on hym layde they the crosse to beare it after Jesus.

There folowed hym a greate company of people / and of women / wh^och women bewayled / and lamented hym. Jesus turned backe vnto them /

Of S. Luke.

fo. cxxvj.

and sayde: Doughters of Jerusalem / wepe not for me: but wepe for youre selues / and for your children. For marke / the dayes will come / when men shall saye: happy are the baren and the wombes that never bare / and the pappes wh^och never gave sucke. Then shall they begyn to saye to the mountaynes: fall on vs. and to the hilles cover vs. For yf they do this to a grene tree: what shalbe done / to the drye?

There were two evyll doers ledde with hym to be slayne. And wh^{en} they wer come to the place / wh^och is called calvary / there they crucified hym / and the evyll doers / one on the right honde / and the other on the lefte honde. Then sayde Jesus: Father forgive them / for they woot not what they do. And they parted his raymet / and cast loottes. And the people stode and behelde.

And the rulers mocked hym with the saying: He holpe other men / lett hym helpe hym silfe yf he be Christ the chosen of God. The souldiers also mocked hym / and cam and gave hym veneger and sayde: yf thou be that kynge off the iewes / save thy silfe. His superscripcion was written over hi / in greke / latin / and ebrue letters: This is the kynge off the iewes.

The one off the malefactours wh^och hanged / rayled o hym / saynge: If thou be Christ save thy silfe and vs. The other answered and rebused hym saynge: Nether fearest thou god be cause thou arte in the same damnacion? We are righteously punnished / for we receave accors dyng to oure dedes: Butt this man hath done noo thyng amysse. And he sayde vnto Jesus:

The Gospell

Lorde remember me when thou comdest into thy kyngdom. And Jesus sayde vnto hym: Verely I saye vnto the: to daye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a darcknes over all the londe / vntyll the nynt houre / and the sonne was darckened. And the vayle of the temple rent even thorow the myddes. And Jesus cryed with a greate voyce and sayd: Father / into thy hondes I commende my sprete. And when he thus had sayd / he gave vp the goost. When the Centurion sawe / what had happened / he glorified god sayinge: Of a surtie this man was perfecte. And all the people that cam to gedder to that sight / beholdynge the thyngs which were done: smote their brestes / and returned home. All hys acquayntaunce stode a fars re of / and the women / which folowed hym from galile / beholdynge these thynges.

And beholde there was a mā named Joseph a ienatour / which was a goode man and a iuste. He did nott consent to their counsell and dede / which was of Aramathia / a cite off the iewes. Which same alsoo / wayted for the kyngdom off god. he wēt vnto pylate / and begged the boddy of Jesus. And toke it doune / and wrapped it in a linnen clooth / and layed it in an heawe tounge be / wherein was never man before layed. And that daye was the saboth even / And the saboth drue on. The women that folowed after whych cam with hym from galile / behelde the sepulcre and howe hys body was layed. And returned / and prepared swete odoures / and oyntment /

Of S. Luke.

fo. cxxv

And the saboth daye they rested / accordynge to the commaundement.

The. xviij. Chapter.

On the morowe after the saboth / erly in the mornynge / they cam vnto the tounge and brought the odours whych they had prepared / and other women wyth them. And they founde the stone rouled awaye from the sepulcre. And went in and founde nott the body off the lorde Jesu. And it happened / as they were amased ther at: loo two men stode by them / in shynynge vestur. As they were a fraide / and bowed downe their faces to the erth: they sayd to them: why seeke ye the livynge amonge the deed? He is nott here: but is risen. Remember howe he spake vnto you / when he was yett with you in galile / sayinge: that the sonne off man must be deliuered into the hondes off synfull men / and be crucified / and the thyrde daye rise agayne. And they remembered his wordes / and returned from the sepulcre / and tolde all these thyngs vnto the eleven / and to all other. Hyt was Mary magdalen and Joanna / and Mary Jacoby / And other that were with them / whych tolde these thyngs vnto the Apostles / and their wordes seemed vnto them sayned thyngs / nether beleved they them. Then arose Peter and ran vnto the sepulcre / and stouped in / And sawe the linnen clothes layde by them sylfe. And departed wondrynge in hym sylfe att thatt whych had happened.

And beholde / two of them wēt that same day

The Gospell

ye to a tounne / whych was from Ierusalē about thre scoore forlōg / called Emaus / and they talked togedder of all thing / which had happened / And it chaunſed / as they cōmened togedder / and reasoned / that Iesus hym silfē drue neare / and went with them. But their eyes were holden / that they coulde nōt knowe hym. And he sayde vnto them: What maner of cōmunicacions are these that ye have one to another as ye walke / and are sadde. And the one off them named Cleophas / answered / and sayd vnto hym: Arte thou only a straunger in Ierusalem / and haste nōt knowen the thing / which have chaunſed therin in these dayes? To whō he sayd: what thynges? And they sayd vnto hym: of Iesus of Nazareth which was a prophet / myghty in dede / and wæs de / before God / and all the people. And howe the hye prestes / and oure ruelers delivered hym to be condemned to deeth: and have crucified hym. we trusted that it shulde have bene he that shulde have delivered Iſrahell. And as touchynge all these thyng / to daye is even the thyrde daye / that they were done.

¶ And certayne women alsoo of oure compasny made vs astonyed / whych cam erly vnto the sepulcre / and founde nōt his boddy. And cam sayinge / that they had sene visions off angels which sayde that he was alive. And certayne of them which were with vs / wēt their waye to the sepulcre / and founde ytt even soo as the women had sayde: but hym they sawe nōt.

¶ And he sayde vnto them: O folcs / and flowe of Iherusalem / whye ye saye all that the prophet / have spo-

¶ f. S. Luke. fo. cxxviii.

ke. Ought not Christ to have suffered these things / and to enter into his glory? And he began at Moses / and at all the prophet / and interpreted vnto them / in all scriptures which were written of him. And they drue neye vnto the tounne which they went to. And he made / as though he wolde have gone further. And constrained hym / sayinge: Abide with vs for it draweth toward / nyght / and the daye is farre passed. And he went in to tary with them.

¶ And it cam to passe as he sate att meate wyth them / he toke bread and blessed yt / and brake yt and gave it vnto the. And their eyes were opened. And they knewe hym. And he vanniſhed out of their syght / and they sayde bitwene themselves: did not oure hert / burne wyth in vs / whyl he talked with vs by the waye / and opened to vs the scriptures? And they roose vp the same houre / and returned agayne to Ierusalem / and they founde the eleven gaddered to gedder / and them that were wyth them / sayinge: The lord is risen in dede / and hath apered to Simō. and they tolde what was done in the waye / and howe they knewe hym / by the breakynge off bread.

¶ As they thus spake / Iesus hym silfē stode in the myddes of them / and sayde vnto them: peace be with you. And they were abasshed / and afrayde / supposinge that they had sene a spere. And he sayde vnto the: Why are ye troubled? and why do thoughtes arise in youre hertes? Beholde my hondes and my fete. For it ys even I my sylfē. handle me and se. For spere / have nōt flesshe

The Gospell.

and bones / as ye seme have. And when he had thus spoken / he shewed the his hondes / and his fete. And whyll they yett bolevd nott for ioye / and wondred / he sayde vnto them: Have ye here eny meate? and they gave hym a pece of a brosed fische / and of an hony combe. And he toke it / and ate it before them.

And he sayde vnto the: These are the wordes / which I spake vnto you / whill I was yett with you: that all must be fulfilled which were writte of me in the lawe of Moses / and in the prophetes / and in the psalmes. Then opened he their wytt / that they myght vnderstonde the scriptures / and sayde vnto them: Thus ys yt written / and thus it behoved Christ to suffre / and to ryse agayne from deeth the thyrde daye. And that repens tounce / and remission of synnes / shulde be preached in his name amonge all nacions. And the begynnyng must be at Jerusalem. And ye are witnesses of these thyngs. And beholde / I wyll sende the promes of my father apon you. Butt tary ye in the cite of Jerusalem / vntill ye be endewed with power from an hye.

And he ledde them out into Bethany / and he sette vp hys hondes / and blest them. And it came to passe / as he blessed them / he departed from the / and was carryed vp in to heven. And they worshipped hym / and returned to Jerusalem with great ioye. And were continually in the temple / prayng / and lauding God.

Here endeth the Gospell off
Sanct Luke.

cxix.

The Gospell off Sancte Jhon.

The fyrst Chapter.



In the begynnyng was that worde / and that worde was with god: and god was thatt worde. The same was in the begynnyng wyth god. All thyngs were made by it / and with out it / was made noo thige / that made was. In it was lyfe / And lyfe was the light of men / And the light shyneth in darcknes / and darcknes comprehended it not.

There was a man sent from god / whose name was Jhon. The same came as a witnes / to beare witnes of the light / that all men through him myght beleve. He was nott that light: but to beare witnes of the light. That was a true light / which lighteneth all men that come into the worlde. He was in the worlde / and the worlde by him was made: and the worlde knewe hym not.

He came into his awne / and his receaved him not. vnto as meny as receaved him / gave he power to be the sonnes of god: in that they beleved in his name: which were borne not of bloude nor of the will of the flesshe / nor yet of the will of men: but of god.

And that worde was made flesshe / and dwelt amonge vs / and we sawe the glory off yt / as the glory off the only begotten sonne off the father /

The Gospell.

which worde was full of grace / and verite:

Ihon bare witnes off hym sayinge: Thys is he of whome I spake / he that cometh after me / was before me because he was yer the J. And of his fulnes have all we receaved / even favour for favour. For the lawe was geven by Moses / but favour and verite cam by Jesus Christ. No man sawe god at any tyme. The only begotten sonne / which is in the fathers bosom / hath declared hym.

And this is the recorde off Ihon / When the Jewes sent prestes / and levites from Jerusale / to axe hym / what arte thou? And he confessed / and denyed nott / and sayde playnly: I am nott Christ. And they axed hym: what the? arte thou Elias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that set vs: what sayest thou of thy silfe? He sayde: I am the voyce of a cryar in the wilderness / make strayght the waye of the lorde / as sayde the prophet Esayas.

And they which were sent / wer off the pharisees. And they axed hym: and sayde vnto hi: why baptisest thou then / yf thou be nott Christ / nor Elias / nether a prophet? Ihon answered the sayinge: I baptise with water: butt one is come amonge you / whom ye knowe nott: he it is that cometh after me / whiche was before me / whose shoue lather / I am not worthy to vnlose. These thyngs were done in Bethabara beyonde Jordā / where Ihon did baptise.

The nexte daye / Ihon sawe Jesus commyng

Of S. Ihon.

So. cxx.

vnto hym / and sayde: beholde the lambe of god / whych taketh awaye the synne off the worlde. This is he of whom I sayde: After me cometh a man / whych was before me. For he was yer the J / and I knew hym now: butt that he shuld be declared to Israell / therfore cam I baptisyns ge with water.

And Ihon bare recorde / sayinge: I sawe the sprete descende from heve / lyke vnto a dove / and it abode apon hym / and I knewe hym not: butt he that sent me to baptise in water / sayde vnto me: Upon whom thou shalt se the sprete descende / and tary styll on hym / the same is he whych baptiseth wyth the holy goost. And I sawe yt / and have borne recorde / that thys ys the sonne off God.

The next daye after Ihon stode agayne / and two off hys disciples / and he behelde Jesus as he walked by / and sayde: beholde the lambe off God. And the two disciples herde hym speake / and they folowed Jesus. Jesus turned about / and sawe them folowe / And sayde vnto them: what seek ye? They sayde vnto hym: Rabi (whiche is to say be interpretation / Master) where dwellest thou? He sayde vnto them: come and se. They cam and sawe where he dwelt: and as bode with hym that daye. For it was about the tenche houre.

Won off the two whych herde Ihon speake / and folowed Jesus / was Andrew Simon Peters brother. The same founde hys brother Simon fyrst / and sayde vnto hym: we have founde de Messias / whych ys be interpretation annos

The Gospell.

unted: And brought hym to Jesus. And Jesus behelde hym and sayde: Thou arte Simon the sonne off Jonas. Thou shalt be called Cephas: which is hy interpretacion a stone.

The daye folowyng Jesus wolde goo into galile: and founde Philip: and sayde vnto hym: followe me. Philip was of Betsaida the cite of Andrews and Peter. Philip founde Nathanael: and sayde vnto hym: We have founde hym off whom Moses wrote in the lawe: and the prophet: Jesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto hym: Can there eny goode thyng come out off Nazareth? Philip sayde to hym: Come and se.

 Jesus sawe Nathanael commynge to hym: and sayde of hym: Beholde a right hisrahelite: in whom is no gyle. Nathanael sayd vnto hym: From whence knewest thou me? Jesus answered and sayde vnto hym: Before that Philip called the: when thou wast vnder the fygge tree: I sawe the. Nathanael answered and sayde vnto hym: Rabi: thou arte the sonne off God: Thou arte the kyng of Israhel. Jesus answered and sayd vnto hym: Because I sayde vnto the: I sawe the vnder the fygge tree: thou belevest. Thou shalt se greater thyngs then these. And he sayde vnto hym: Verely: verely: I saye vnto you: here after: shall ye se heaven open: and the angels off God ascendyng: and descendyng over the sonne off man.

The Seconde Chapter.

Of S. Jhon.

fo. cxxj.

 And the thryde daye: was there a mariage in Cana a cite of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And when the wyne fayled: Jesus mother sayde vnto hym: they have no wyne. Jesus sayde vnto her: woman: whys at have I to do with the? myne houre is not yett come. His mother sayde vnto the ministers: whys atsoever he sayeth vnto you: do itt. There were stondyng six water pottes of stone after the maner of the purifyng of the iewes: contaynyng getwo or thre fyrkyngs a pece.

 Jesus sayde vnto them: Fyll the water pott with water: and they fylled them vp to the hars de brym. And he sayde vnto them: Drawe out now: and beare vnto the governor of the feaste. And they bare itt. When the ruler off the feaste had tasted the water that was turned vnto wyne: nother knewe whence it was (Butt the ministers which drew the water knew) He called the brydegrome: and sayde vnto hym: All men att the begynnynge: sett forth goode wyne: And when men be dronke: then thatt which is worss: Butt thou hast kept backe the goode wyne hetherto.

 Thys begynnynge off myracles did Jesus in Cana of Galile: and shewed his glory: and his disciples beleved on hym. After thatt descended he into Capernaum: and hys mother: and hys brethren: and his disciples: But continued not longe there.

 And the iewes efter was even at honde: And Jesus went vp to Jerusalem: and founde in the

The Gospell.

temple those that solde oxen and shepe / and doves / and chaungers of money syttinge. And he made a scourge off smale cordes / and drave the all out off the temple / bothe shepe and oxen / and powred doune the changers money / and overs thre their tables. And sayde vnto them that solde doves: Have these thyngs hence / and make nott my fathers housse / an housse off marchs andyse. His disciples remembred / howe that yt was written / The zeale of thyne housse / hath eve eaten me.

Then answered the iewes and sayde vnto him: what toke shewest thou vnto vs / seynge that thou dost these thyngs? Jesus answered / and said vnto them: destroye this temple / and in thre dayes I will rayse it vppe agayne. Then sayde the iewes: In xlvj. yeares this temple was bilt: and wilt thou rayse it vppe in thre dayes? Butt he spake of the temple off hys boddy. As sone there fore as he was ryse from deeth agayne / his disciples remembred that he thus sayde vnto the / And they beleved the scripture / and the wordes whych Jesus had sayde.

Whē he was at Jerusalem / at ester in the feste / many beleved on his name: whē they sawe the signes which he did: butt Jesus put nott hym selfe in their hondes / be cause he knewe all men / and neded nott / that any man shulde testify off man. For he knewe what was in man.

The. iij. Chapter

Here was a man off the pharises named Nicodemus a ruler amonge the iewes. He

Of. S. Jhon. Fo. cxxij.

cam to Jesus be nyght / and sayde vnto hi: Master / we knowe that thou arte / a teacher whiche arte come from god. For no man coulde do suche miracles as thou doest / except God were wyth hym: Jesus answered / and sayde vnto hym: Verely verely I saye vnto the: except that a man be boren a newe / he cannot se the Kingdō of god. Nicodemus sayde vnto hym: howe can a man be boren / when he is olde? can he enter into hys moders body and be boren agayne? Jesus answered: verely / verely I saye vnto the: except that a man be bore of water / and of the sprete / he cannot enter into the Kyngdom of god. That which is boren of the flesshe / is flesshe. And that which is boren of the sprete / is sprete. Marvayle nott that I sayd to the / ye must be boren a newe. The wynde bloweth where he listeth / and thou hearest his sounde: butt thou canst nott tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

Nicodemus answered and sayde vnto hi: howe can these thyngs be? Jesus answered and sayde vnto hym: Arte thou a master in Israhell / and knowest nott these thyngs? Verely verely / I saye vnto the / we speake that we knowe / and testify that we have sene: And ye receave not ous rewtines. Off I have tolde you erthely thyngs / and ye have not beleved: howe shulde ye beleve if I shall tell you of heavenly thyngs?

And noo man hath ascended vppe to heaven / butt he that cam doune from heaven / that ys to saye the sonne of man / which is in heaven.

And as Moses lifte vppe the serpent in wyls

The Gospell.

dernes/ even soo must the sonne off man be lifta
vpe/ that noo man which beleveth in hym pers
isse: but have eternall lyfe.

God soo loved the worlde/ that he gave his o
ly sonne for the entent/ that none that beleve in
hym/ shulde perisse: Butt shulde have everlas
tyng lyfe. For God sent not his sonne into the
worlde/ to condempne the worlde: But that the
worlde through hi/ myght be saved. He that
beleveth on hym shall not be condempned. But
he that beleveth nott/ is condempned all redy/
be cause he beleveth nott in the name off the on
ly sonne off God. And this is the condempnaci
on: Light is come into the worlde/ and the men
have loved darcknes more then light/ be cause
their dedes were evyll. For every man that e
vyll doeth/ hateth the light: nether cometh to
light/ lest his dedes shulde be reproved. Butt
he that doth the trueth/ cometh to the light/ that
his dedes myght be knowē/ howe that they are
wrought in God.

After that cā Jesus and his disciples into the
iewes londe/ and there abode with them and bas
ptised/ and Jhon also baptised in Enon besydes
Salim/ be cause there was moche water there/
and they cam/ and were baptised. For Jhon was
not yet cast into preson.

There arose a question bitwene Jhons disci
ples and the iewes a bout purifyng. And they
cam vnto Jhon/ and sayde vnto hym: Master/
beholde he that was with the beyonde iordā/ to
whom thou barest witness/ baptyseth/ and all mē
come to hym. Jhon answered/ and sayde: A mā

Of S. Jhon. Fo. cxxiiij.

ē receive nothyng at all except it be geve hym
from heaven. Ye your selves are witnesses/ how
we that I sayde: I am nott Christ: butt am sent
before hym. He that hath the bryde is the bryde
grome: But the frende off the brydegrome wh
ich stondeth by and heareth hym/ reioyseth grea
tely of the brydgromes voyce. Therefore this
my ioye is fulfilled. He must increace: and I mu
ste decreace.

He that cometh from an hye is above all:
he that is off the erth is of the erth/ and speaketh
off the erth. He that cometh from heaven/ is ab
ove all: And testifieth that he hath sene/ and
herde: and his testimony noo mā receaveth. Wh
osoever receavith his witness/ the same hath ses
aled that God is true. For he whom God hath
sent speaketh the word off God. For God ge
veth nott the sprete by measure. The father los
veth the sonne/ and hath given all thyng into
his honde. He that beleveth on the sonne/ hath
everlastyng lyfe. And he that beloveth nott the
sonne/ shall nott se lyfe: but the wraethe of God
bydeth on hym.

The. iij. Chapter.

As sone as the lorde had knoweledge/ howe
that it was come to the eares off the phar
ises/ that Jesus made and baptised moo disci
ples then Jhon (thought that Jesus hym silse
baptised not: butt his disciples) he leste iewry/
and departed agayne into galile. And it was
soo that he must nedes goo thorowe Samaria.
The cam he to a cite of Samaria called Sichar

The Gospell.

besydes the possessiō that Jacob gave to his sone Joseph / and there was Jacobs well. Jesus then weried in his iorney / sate thus on the well.

¶ It was about the sixte houre: There cam a woman of Samaria to drawe water. Jesus sayde vnto her: Geve me drynke (for his disciples wer gone awaye vnto the tounne to bere meate) The woman off Samaria sayde vnto hym: howe is itt / thatt thou beinge a iewe arest drynke of me / which am a Samaritanee? (for the iewes medle not with the Samaritans) Jesus answered and sayde vnto her: if thou knewest the gyfte of God / and who it is / that sayeth to the geve me drynke: thou woldest have axed of hym / and he wolde have geven the water a lyfe. The woman sayde vnto hym: Syr thou hast noo thyng to drawe it with all / and the well is depe: from whene then hast thou that water off lyfe? Arte thou gretter then oure father Jacob / which gave vs this well / and he hym silfe dranke there of and his chyl dren and his cattell?

¶ Jesus answered and sayde vnto her: whosoever drynketh of this water / shall thirst agayne. But whosoever shall drynke of the water hat I shall geve hym / shall never be moare a thyrst: But the water that I shall geve hym / shalbe in hym a well of water spryngynge vp in to everlastynge lyfe. The woman sayde vnto hym: Syr geve me of that water / that I thyrst not / nether come hedder to drawe. Jesus sayde vnto her: Go and call thy husband / and come hydder. The woman answered and sayde vnto hym: I have no husband. Jesus sayde to her: Thou hast well

Of S. Jhon. fo. cxxiii.

sayd / I have no husbände. For thou hast had fyve husbādes / and he whom thou now hast / is not thy housband. That saydest thou truly.

¶ The woman sayde vnto hym: Syr I perceave that thou arte a prophet. Oure fathers worshipped in this mountayne: and ye saye thatt in Jerusalem is the place where men ought to praye. Jesus sayde vnto her: woman trust me / The houre cometh / when ye shall nether in this mountayne / nor yet att Jerusalem / worshippe the father. ye worshippe ye worne are what we knowe what we worshippe. For salvacion commeth of the iewes. But the houre cometh / and nowe is / when the true worshippers shall worshippe the father in sprete / and in verite. For verily such the father requyreth to worshippe hym. God is a sprete / and they that worshippe hym / must honoure hym / in sprete and verite.

¶ The woman sayde vnto hym: I wor well Messias shall come / which is called Christ. When he is once come / he will tell vs all thyngs. Jesus sayde vnto her: I thatt speake vnto the / am he. And even at that poynte / cam his disciples / and marvelled that he talked with the woman. Yet no man sayde vnto hym: what meanest thou / or why talkest thou with her? The woman lefte her water pott behynde her / and went her waye into the cite / and sayde to the men there: Come se a man whiche tolde me all thynges thatt ever I dyd. Is not he Christ? Then they wet out off the cite / and cam vnto hym.

¶ In the meane whyle his disciples prayed hym saynge: Master eat. He sayde vnto them: I have

The Gospell.

we meate to eat / that ye knowe nott off. Then sayd the disciples bitwene them selves: hath eny man brought hym meate? Jesus sayd vnto the: My meate ys to fulfill the will off hym that sent me / And to synnysshe hys worcke. Saye not ye: There are yett foure monethes / and then cometh harvest? Beholde I saye vnto you / lyfte vppe youre eyes / and loke on the regions: For they are whyte allredy vnto harvest. And he that repeth receaveth rewarde / and gaddereth frute vnto lyfe eternall: That bothe he that soweth / myght reioyce also / and he thatt repeth. And here in ys the sayinge true / that won soweth / And another repeth. I sent you to reape that wheron ye bestowed no laboure. Other men laboured / And ye are entred into their Labours.

Many off the Samaritans off the cite belevyd on hym / For the womans sayinge / whych testified: Settolde me all thyngs that ever I did. Then when the Samaritans were come vnto hym / They besought hym / that he wolde tary wyth them. And he aboode there two dayes. And many moo belevyd because off hys awne wordes. And sayde vnto the woman: Nowe we beleve nott because off thy sayinge. For we have herde hym oure selves / and knowe thatt thys ys even in dede Christ the savioure off the worlde.

After two dayes / he departed thence / and went awaye into galile. And Jesus silf hym testified / that a prophet hath none honoure in hys awne countre. Then as sone as he was come into

Of S. Ihon. Fo. cyvv

Galile / the Galileas receaved hym which had sene all thyngs / that he did at Jerusalem on the feast. For they wet also vnto the feast daye. And Jesus cam agayne into Cana of Galile / where he tourned water into wyne.

And there was a certayne rueler / whose sonne was sycke at Capernaum. As sone as he herdethat Jesus was come out of iewry into Galile he went vnto hym / and besought him / that he wolde descende / and heale his sonne: For he was even redy to deye. Then sayde Jesus vnto hym: Except ye se signes and wonders / ye beleve not. The rueler sayde vnto hym: Syr come awaye or ever that my chylde deye. Jesus sayde vnto hym: goo thy waye / thy sonne liveth. And the man belevyd the wordes that Jesus had spoken vnto hym / and went his waye. And anon as he went on his waye / his servaunt mett hym / and tolde hym / sayinge: Thy sonne liveth. The enquyred he of them the houre when he began to amende. And they sayde vnto hym: Yester daye the seventh houre / the fever lefte hym. And the father knew that it was the same houre when Jesus sayde vnto hym: Thy sonne liveth. And he belevyd / and all his houshold. Thys ys agayne the seconde myracle / that Jesus did / after he cam out of iewry into Galile.

The. v. Chapter.

After that there was a feast off the iewes / and Jesus went vppe to Jerusalem. There is at Jerusale / by the slaughterhousse a pole called in the ebrue tonge / bethesda / havinge firs

■ The Gospell.

reporches / in them laye a greate multitude off sicke folke / off blynde / halt / and wyddered / was ytyngge for the movynge off the wather. For an angell went doune at a certayne ceason into the pole an stered the water. whosoever then fyrst after the sterynge off the water stepped doune / was made whoale of wathsoever disease he has d. And a certayne mā was there / which had bene diseased. xxxviij. yeares. When Jesus sawe hym lye / and knewe that he nowe longe tyme had bene diseased / he sayde vnto hym. Wilt thou be whoale? The syke answered hym: Syr I have no mā when the water is moved / to put me into the pole. Butt in the meane tyme / whill I am about to come / another stoppeth doune before me.

■ Jesus sayde vnto hym: ryse / take vp thy beed / and walke. And immediatly that mā was whoale / and toke vp his beed / and went. And the same daye was the saboth daye. The iewes therefore sayd vnto hym that was made whole: It is the saboth daye / it is nott lausfull for the to cary thy beed. He answered them: he that made me whole / sayde vnto me: Take vp thy beed / and gett the hence. Then axed they hym: what man is that which sayd vnto the / take vp thy beed and walke. And he that was healed wist not who yt was. For Jesus gatt hym silfe awaye / because that there was preece of people in the place.

■ After that / Jesus founde hym in the temple / and sayd vnto hym: Beholde thou arte made whole / se thou synne no moore / lest a worsser thinge happen vnto the. The man departed / and

■ Off. S. Ihon. Fo. cxxvi.

tolde the iewes that yt was Jesus / the whyche had made hym whole. And therfore the iewes did persecute Jesus / and sought the meanes to flee hym / because he had done these thyngs on the saboth daye. Jesus answered them: My father worketh hidderto / and I worke. Therfore the iewes sought the moore to kill hym / not only because he had broken the saboth: but sayde also so that god was his father / and made hym silf feequall with god.

■ Then answered Jesus and sayde vnto them: verely / verely / I saye vnto you: the sonne can do noo thyng of hym silfe: but that he seyth the father do. For whatsoever he doeth / that doeth the sonne also. For the father loveth the sonne / and sheweth hym all thyngs / whatsoever he hit silfe doeth. And he will shewe hym gretter thyngs / then these / because ye shoulde marvayle. For lyf wyse as the father rayseth vppe the deed / and quyckneth them / even soo the sonne quyckneth whom he woll. Nether iudgeth the father any man: but hath committed all iudgment vnto the sonne / because that all men shulde honoure the sonne / even as they honoure the father. He that honoureth nott the sonne / the same honoureth nott the father which hath sent hym. Vyrelly verely I saye vnto you: He that heareth my moordes / And beleveth on hym that sent me / hath the everlastynge lyfe / and shall not come in to damnacion: but is scaped from deth vnto lyfe.

■ Verely / verely I saye vnto you: the tyme shall come / and nowe ys / when the deed shall heare the voyce off the sonne of god. And they that hes

The Gospell

are/ shall live. For as the father hath life in hym selfe: so lyfweyse hath he geven to the sonne to have lyfe in hym selfe. And hath geven hym power also to iudge in that he is the sounne off mā. Marvayle nott at this/ that the houre shall come/ in the which all that are in the graves/ shall all heare his voice/ and shall come forth/ they that have done goode vnto the resurreccion off lyfe. And they that have done evyll/ vnto the resurreccion off dampnacion.

I can of myne awne selfe do noo thyng at all. as I heare I iudge/ and my iudgment ys iust/ because I seke nott myne awne wyll: Butt the will off the father which hath sent me. If I bes are witnes off my selfe/ my witnes ys nott true. Thereys another thatt beareth witnes off me. And I am sure thatt the witnes whiche he beareth off me is true.

He sent vnto Ihon/ and he bare witnes vnto the trueth: but I receave no recorde of man. Nevertheless/ these thyngs I saye/ that ye myght be safe. He was a burnynge and a shynynge light/ and ye wolde for a season have reioysed in his light. But I have gretter witnes/ then the witnes off Ihon. For the workes whiche my father hath geven me to fynnysshe: The same workes whiche I do/ beare witnes off me/ thatt my father sent me/ And my father hym selfe/ which hath sent me/ beareth witnes off me. Ye have nott herde hys voice att eny tyme/ Nor yett have sene hys shape. And his wordes have ye nott abydyng in you: For ye beleve not hym whom he hath sent.

Of S. Ihon. fo. cxxvij.

Search the scriptures/ for in them/ yett hymselfe have eternal lyfe: And they are they whiche testify off me. And yett will ye nott come to me that ye myght have lyfe. I receave nott prayse off men: Butt I foowe you/ that ye have nott the love off God in you. I am come in my fathers name/ and ye receave me not. If another shall come in hys awne name/ hym wyll ye receave. howe can ye beleve/ whiche receave prayse won off another/ and seke not the prayse whiche cometh off god only?

Suppose nott/ that I wyll accuse you to my father/ There is won that accuseth you/ verely Moses in whom ye truste. For had ye beleved Moses/ ye wolde have beleved me: For he wrote of me. But when ye beleve not hys writtynges/ howe shall ye beleve my wordes.

The. vi. Chapter.

After that wēt Iesus his waye over the see of galilee nye to a cite called Tiberias. And a greate multitude folowed hym/ because they hadde sene the myracles that he did in them whiche were diseased. Iesus went vp into a mountayne/ and there he sate with his disciples (And efter a feast of the iewes/ was nye) Then Iesus liste vpp his eyes/ and sawe a greate company come vnto hym/ and sayde vnto Phillip: when shall we bye breed thatt these might eate: This he sayde to prove hym. For he hym selfe knewe what he wolde do.

Philip answered him/ two hundred peny worth of breed are not sufficient for the/ that every

The Gospell.

man have a litell. Then sayde vnto hym / won off hys disciples (Andrew Simon Peters bros ther) Thereys a ladde here / whych hath fyve barly loves / and two fisses : butt what ys that amonge so many ? Jesus sayde : Make the peoz ple to sit doune. (There was modhe grasse in the place) And the men sate doune / in nombze / as bout fivethousande. Jesus toke the breed / and gave thank / and gave to his disciples / and his disciples / to them that were sett doune. And lyk wyse of the fysshes / as modhe as they wolde.

¶ When they had eten ynought / he sayde vnto his disciples : gadder vppe the brokē meate that remayneth : that nothinge be loost. They gadder red it togedder / and filled twelve basket / wyth the broken meate / of the fyve barly loves / whych broken meate remayned vnto them that had eaten. Then those men / when they had sene te myracle that Jesus did / sayde : This is off a trueth the same prophet which shall come ito the worlde. Jesus knew wele ynough / that they wolde come / and take hym vppe / to make hym kynge : and therfore departed he agayne / into a moun tayne / hym silfe a lone.

¶ Wheneven was come his disciples went vns to the see / and entred into a shyppe. And went over the see vnto capernaum. And anon it was darcke / and Jesus was not come to them. And the see arose with a greate wynde. whē they had rowē aboute a xxv. or a xxx. furlong / they sawe Jesus walke on the see / and to drawe nye vnto the shyppe / and they were afrayed. He sayd vns to them : It is I / be nott a frayde. Then wolde

Off. S. Ihon. fo. cxxviii.

they have receaved hym ito the shippe / and the shippe was by and by at the londe whyther they went.

The daye folowynge / the people which stode on the other syde of the see / sawe that there was none other shyppe there save that won wherin his disciples were entred / and that Jesus went nort in with them into the shippe : butt that hys disciples were gone awaye alone. (There cam o the shippes from Tiberias nye vnto the place / where they ate breed / whē the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples / They also toke shipps pyngge and cam to Caparnaū seekinge for Jesus.

¶ And when they had founde hym on the other syde of the see / they sayd vnto hym : Master whē camest thou hidder ? Jesus answered them and sayde : verely verely I saye vnto you : ye seke me / nott because ye sawe the myracles : but because ye ate of the breed / and were filled. Laboure not for the meate which perissheth / but for the meate that endureth vnto everlastynge lyfe / whiche meate the sonne of mā shall geve vnto you. For hym hath god the father sealed.

¶ Then sayde they vnto hym : what shall we do that we myght worke the workes of god ? Jesus answered and sayd vnto them : This is the worke of god / that ye beleve on him / whom he hath sent. They sayde vnto hym : what signe shewest thou then : that we maye se and beleve the. Whā at doest thou worke ? oure fathers did eate mans na in the desert / as yt ys written : He gave them breed from heven to eate. Jesus sayde vnto the

The Gospell.

verely verely I saye vnto you: Moses gave you not breed from heven: but my father geveyth you the true breed from heven. For he is the breed of God / which commeth doune from heven / and geveyth lyfe vnto the worlde.

Then sayde they vnto hym: Master ever moos te geve vs this breed. And Iesus sayde vnto the em: I am that breed of lyfe. He that commeth to me / shall not hunger: and he that beleveth on me shall never thirst. But I saye vnto you: that ye have sene me / and yett beleve ye not. All that my father geveyth me / commeth to me: and hym that commeth to me / cast I not out at the doores. For I cam doune from heven: not to do myne awne will: butt his will whiche hath sent me. And this is my fathers will which hath sent me / that all which he hath given me / I shulde loose no thyng: but shulde rayse it vp agayne at the last daye. And this is the wyll off hym that sent me / That every man whych seith the sonne / And beleveth o hym / have everlastynge lyfe. And I wyll rayse hym vp att the last daye.

The iewes murmured att itt / because he sayde: I am that breed which is come doune from heven. And they sayde: Is nott this Iesus the sonne of Ioseph / whose father / and mother we knowe? Howe ys yt then thatt he sayeth / I cam doune from heven? Iesus answered and sayde vnto them: Murmur not betwene youre selves. No man can come to me except my father which hath sent me / dragwe hym. And y will rayse hym vp att the last daye. It is written in the prophetes: And they shall all be taught of God. Every

Of S. Ihon. fo. cxxix.

man which hath herde / and learned of the father / commeth vnto me / not that eny man hath sene the father / save he which is off God. The same hath sene the father.

Verely verely I saye vnto you / he that beles veth on me hath everlastynge lyfe. I am that breed of lyfe. Your fathers did eate manna in the wildernes / and are deed. This is that breed which commeth from heven / that he which off it eateth / shulde also not deye. I am that livynge breed which cam doune from heven. If eny man eate of this breed / he shall live for ever. And the breed that I will geve / is my flesshe / which I will geve for the lyfe of the worlde.

The iewes strove amonge them selves sayinge: Howe can this felowe geve vs his flesshe to eate? Iesus sayde vnto them: Verely / verely I saye vnto you / except ye eate the flesshe off the sonne of man / and drynke his bloude / ye shall not have lyfe in you. Whosoever eateth my flesshe / and drynketh my bloude / the same hath eternall lyfe: And I will rayse hym vp att the last daye. For my flesshe is meate in dede: and my bloude is drynke in dede. He thatt eateth my flesshe and drynketh my bloude / dwelleth in me and I in hym. As my lyvyng father hath sent me / even so lyve I by my father: and he that eateth me / shall live by me. This is the breed which cam from heven: Nott as youre fathers have eaten manna and are deed: He that eateth of this breed / shall live ever.

These thinges sayd he in the synagoge as as he was

The Gospell.

light in capernaum. Many of his disciples / when they had herde this / sayd: This is an herde sayinge. Who can abyde the hearynge of it? Jesus knew in hym silfe / that his disciples murmured at hit / and sayde vnto them: Doth this offende you? what and if ye shall se the sonne of man ascende vp where he was before? It is the spresyte that quydeneth / the fleshe proffeteth nothyngge. The wordes that I speake vnto you are spresyte and lyfe. But there are some off you that belesue not. For Jesus knewe from the begynnyng / which they were that belevied not. And who shulde betraye hym. And he sayde: Therefore sayd I vnto you: that no man can come vnto me / except it were geuen vnto hym of my father.

From that tyme many of his disciples went away from him / and companyed no more with hym. Then sayde Jesus to the twelve: will ye also goo away? Simon Peter answered hym: Master to whom shall we goo? Thou haste the wordes off eternall lyfe / And we have belevied / and knowen / that thou arte Christ the soone off the lyvynge God. Jesus answered them: Have not I chosen you twelve? And yett one off you is the devyll? He spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym / and was one of the twelve.

The vij. Chapter.

After that Jesus went about in Galile / and wolde not goo about in iewry / for the iewes soughtt to kyll hym. The iewes tabernacle feast was at honde. His brethren therefore sayde

Of S. Jhon.

fo. cxxx.

vnto hym: Get thy silfe hence and goo into iewry that thy disciples maye se thy workes that thou doest. There is no man that doeth eny thyngge secretly / and he hym silfe seeketh to be knowen. If thou do soche thyng / shewe thy silfe to the worlde. For as yet his brethren belevied not in hym.

Then Jesus sayd vnto them: My tyme is not yett come / youre tyme is all waye redy. The worlde can not hate you. Me it hateth: Because I testyfy off hitt / thatt the workes off itt are evyll. Goo ye vppe vnto this feast / I will nott goo vppe yett vnto this feast / For my tyme is nott yett full come. These wordes he sayde vnto them / and abode still in Galile. As sone as his brethren were goone vppe / then went he also vppe vnto the feast / nott openly; butt as it were prevely. Then sought hym the iewes at the feast / and sayde: Where is he? And moche murmuringe was as there of hym amonge the people. Some sayde: He is goode. Wothe sayde naye / but he deceaseth the people. No man spake openly of hym / for feare of the iewes.

In the myddes of the feast / Jesus went vppe into the temple / and thought. And the iewes marvelled / saynge: How knoweth he the scriptures? seynge that he never learned. Jesus answered them / and sayde: My doctrine is nott myne; butt hys thatt sent me. If eny man wyll do hys will / he shall knowe of the doctrine / whether it be of god: or whether I spake of my silfe. He that speaketh of hi silfe / seeketh his awne prayse. Butt whosoever seeketh his prayse that sent hi / he is true / and no vnrightewesnes is in hym.

R in

The Gospell

Did not Moses gebe you a lawe? And yett noone off you kepeth the lawe? Why goo ye a bouthe to kill me? The people answered and sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered / and sayde vnto them / I have done won worke / and ye all marvaile. Moses therfore gave vnto you circuncision / not because it is of Moses / but of the fathers. And yett ye on the saboth daye circuncise a man. If a man on the saboth daye receave circuncision with out breakeynge of the lawe off Moses: Disdayne ye at me / be cause I made a man every whitt whoale on the saboth daye? Judge not after the utter aperaunce: but iudge rightewes iudgement.

Then sayd sum of the of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh boldly / and they saye nothyng to him. Do not oure ruclars knowe in dede / that this is very Christ? Butt we knowe this man whence he is / but whē Christ cometh / no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe / and whence I am ye knowe: and I am nott come off my silfe. Butt he thatt sent me is true / whom ye knowe nott. I knowe hym: For I am off hym / and he hath sent me. Then sought the iewes to take hym: butt no man layde hondes on hym / be cause his tyme was nott yett come. Many off the people beleyved on hym / and sayde: When Christ cometh: Will he do moo myracles then this man hath done?

The pharises herde that the people murmur

Of S. Ihon. fo. cxxxi.

red suche thyngs about hym: and the pharises and scribes sent ministers forth to take hym. Then sayde Jesus vnto them: Yett am I a lytell whyle with you / and then goo I vnto hym that sent me. Ye shall see me / and shall nott fynde me: And where I am / thither can ye nott come. Then sayde the iewes bitwene them selves: Whither will he goo? that we shall nott fynde hym. Will he goo amonge the gentyls / which are scattered all a broode / and teache the gentyls? What maner off sayinge ys this that he sayde: ye shall see me / and shall nott fynde me: And where I am thither can ye nott come?

In the last daye / that grett daye off the feast: Jesus stode and cryed sayinge: If eny man thyrst / lett hym come vnto me and drynke. Whosoever beleveth on me / as sayeth the scripture / out off his belly shall flowe ryvers off water off lyfe. This spake he off the sprete / which they thet at belevod on hym shulde receave. For the holy gost was not yett there / because that Jesus was nott yett glorified. Many off the people / when they herde this sayinge sayd: This is / no doute / a prophet. Woother sayde: this is Christ. Some sayde: Shall Christ come out off galile? Sayeth nott the scripture that Christ shall come off the seed off David: and out off the tounce off Bethlesem where David was? So was there dissencion amonge the people for hys sake. And some off them wolde have taken hym: butt noo man layd hondes on hym.

Then cam the ministers to the hye prestes / and

The Gospell.

pharises. And they sayde vnto them: why haue ye not brought hym? The seruaunt answered: never man spake as thys man speaketh. Then answered them the pharises: Are ye also diseased? Doth eny of the ruelers / or off the pharises beleve on hym? butt the comen people why the knowe nott the lawe are a cursed. Nicodemus sayde vnto them (He that cam to Jesus by nyght whych was one off them) Doth oure lawe iudge eny man / before it be herde / and knowen / what he hath done? They answered / and sayde vnto hym: Arte thou also off Galile? Search and loke / for out of Galile aryseth noo prophet. And every man went vnto his awne housse.

The. viij. Chapter.

Iesus went vnto the mounte Olivete / and early in the mornynge cam agayne into the temple / and all the people cam vnto hym / And he sate doune / and taught them. The scribes and pharises brought vnto hym a woman taken in aduoutry / and sett her in the middes and sayde vnto hym: Master thys woman was taken in aduoutry / even as the dede was a doying. Moses in the lawe commaunded vs that suche shulde be stoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myght have / wher off to accuse hym. Jesus stouped doune / and wyth hys synger wrote on the grounde. And whill they continued arynge hym / he lifte hym sylfe vppe / And sayde vnto them: lett hym that ys a monge you wyth out synne / cast the fyrst stone at her. And agayne he stouped

Of. S. Ihon. Fo. cxxvij.

doune and wrote on the grounde. As sone as they herde that / they went out won by won the eldest fyrst. And Jesus was lefte a lone / and the woman stondynge in the myddes. When Jesus had lifte vppe hym sylfe agayne / and sawe noo man butt the woman: He sayde vnto her: Woman / where are those thyne accusars? Hath no man condemned the? She sayde: Syr no man. Jesus sayde: Nether do I condempne the. Go hence and synne no moare.

Then spake Jesus agayne vnto them sayinge: I am the light off the worlde: He that foloweth me shall nott walke in dardnes: butt shall have the light of lyft. The pharises sayde vnto hym: thou bearest reccorde of thy sylfe: thy recorde ys not true. Jesus answered and sayde vnto them: And yf I beare recorde off my sylfe / my recorde is true for I knowe whence I cam / and whiths er I goo. Ye cannot tell whence I come / and whiths ther I goo. Ye iudge after the flesshe. I iudge no man / and yff I iudge / then ys my iudgment true. For I am not a lone: butt I and my father that sent me. Itt ys also written in youre lawe / that the testimony of two men ys true. I am won that beare witnes off my sylfe / and my father that sent me beareth witnes off me. Then sayde they vnto hym: Where is thy father? Jesus answered: ye nether knowe me / nor yet my father. Yff ye had knowen me / ye shulde have knowen my father also. These wordes spake Jesus in the tresury / as he taught in the temple. And no man layde honhes on hym / For hys tyme was nott yett come.

¶ Then sayde Jesus agayne vnto them: I goo my waye/ and ye shall seeke me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll hi sylse/ because he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are fro beneth/ I am from above. Ye are of this worlde/ I am nott off thys worlde. I sayde therfore vnto you/ that ye shall deye in youre synnes. For except ye beleve that I am he/ ye shall deye in youre synnes.

¶ Then sayde they vnto hym/ who arte thou? And Jesus sayde vnto them: Even the very same thyng that I saye vnto you. I have many thynges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thyngs whych I have herde of hym. They vnderstode not that he spake of his father.

¶ Then sayde Jesus vnto them: When ye have lift vppe an hylde the sonne off man then shall ye knowe that I am he/ and thatt I do nothyng off my sylse/ Butt as my father hath taught me/ even soo I speake. And he that sent me ys with me. My father hath nott lefte me alone/ For I do alwayes those thyngs that please hi. As he spake these wordes / many beleved on hym.

¶ Then sayde Jesus to those iewes which beleved on hym: If ye continue in my sayinge/ then are ye my very disciples: and ye shall knowe the trueth: And the trueth shall make you free. They answered hym: We are Abrahams seede/ and were never bond to eny man: why sayest thou

then: ye shalbe made fre.

¶ Jesus answered them: verely verely I saye vnto you/ that whosoever committeth synne/ is the servaunt of synne. And the servaunt abydeth nott in the housse for ever: Butt the sonne abydeth ever. If the sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seed: butt ye seeke meanes to kyll me because my sayinge have noo place in you. I speake that I have sene wyth my father: And ye do that whych ye have sene wyth youre father.

¶ They answered and sayde vnto hym: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams children/ ye wolde do the dedes of Abraham. But now ye goo about to kill me/ a man that have tolde you the truth/ whych I have herde off my father. This did not Abraham. Ye do the dedes of youre father. Then sayde they vnto hym: we were nott borne of fornicacion. We have won father that is god. Jesus sayde vnto them: yf god were youre father/ then wolde ye have loved me. For I procede forth and come from god. Nether cam I of my sylse/ butt he sent me. Why do ye nott knowe my speakinge? Because ye cannot abyde the hearynge off my wordes.

¶ Ye are of youre father the devyll/ and the lust off youre father/ ye will folowe: He was a murdherer from the begynnynge/ And abode nott in the trueth/ because there ys noo trueth in hym. When he speaketh a lye/ then speaketh he off his awne. For he ys a lyar/ and the fals

The Gospell.

ther therof. And because I tell you the trueth/
therfore beleve ye nott me.

¶ Which of you can rebuke me off synne? If I
say the trueth/why do not ye beleve me? He that
is of Gog/heareth goddes wordes. Ye therfor
re heare them not/be cause ye are nott of God.

The answered the iewes and sayde vnto hym:
Saye we nott well that thou arte a Samaritan
and hast the devyll? Jesus answered: I have not
the devyll: butt I honour my father/and ye have
dishonoured me. I seeke nott myne awne prayse:
There is won that seeketh it and iudgeth.

¶ Verely verely I saye vnto you / yf a man kepe
pe my saying? he shall never se deeth. Then say
de the iewes to hym: Nowe knowe we that thou
hast the devyll. Abraham is deed/ and also the
prophett? and yett thou sayest: yf a mā kepe my
sayinge he shall never tast deeth. Arte thou gres
ater then oure father Abraham? which is deed?
and the prophett? are deed. Whome makest thou
thy silfe?

¶ Jesus answered: If I prayse my silfe/ my
prayse is nothyng worth. It is my father that
prayseth me/ whtch ye saye is youre God. And
yet have ye not knowen hym: butt I knowen hym.
And yf I shulde saye/ I knowe hym nott/ I sh
ulde be a lyare lyke vnto you. butt I knowe hym/
and kepe is sayinge.

¶ Your father Abraham was glad to se my da
ye/ and he sawe it and reioysed. Then sayde the
iewes vnto hym: Thou arte not yet. l. yere olde/
and hast thou sene Abraham? Jesus sayd vnto
them: Verely verely I say vnto you: yere Abrah

Of. S. Ihon Fo. cxxviii.

ham was I am. Then toke they vppe stones/ to
caste at hym. butt Jesus hid hym silfe/ and went
out of the temple.

The. ix. Chapter

¶ And as Jesus passed by/ he sawe a mā which
was blynde from his birth/ And his disci
ples axed hym sayinge: Master who did synne:
this mā/ or his father and mother/ that he was
borne blynde? Jesus answered: Nether this mā
hath synned/ nor yet his father and mother: butt
that the workes of God shulde be shewed o hym
I must worke the woyle off hym that sent me/
whill it is daye. The nyght cometh/ when nomā
can worke. As longe as I am in the worlde/ I
am the light of the worlde.

¶ As sone as he had thus spoken/ he spate o the
grounde/ and made claye of the spetle/ and rub
bed the claye on the eyes off the blynde/ and say
de vnto hym: Goo wesshe the in the pole of Siloe
(which by interpretacion / signifieth sent) He
went his waye and wesshed / and ca agayne ses
inge. The neighbour? and they that had sene hym
before howe that he was a begger sayde: Is not
this he that sate and hegged? Some sayde: this
is he. other sayd: he is lyke hym. He hym silfe say
de: I am even he. They sayde vnto hym: Howe
are thyne eyes openned then? He answered and
sayde: The man that is called Jesus/ made clas
ye/ and anoynted myne eyes/ and sayd vnto me:
Goo to the pole Siloe/ and wesshe. I went and
wesshed and receaved my sight. They sayde vnto
hym: where is he? He sayde: I cannot tell.

The Gospell.

Then brought they to the pharises / him that a litell before was blynde (Sit was the saboth daye when Jesus made the claye / and opened his eyes) Then agayne the pharises also axed hym howe he had receaved his sight. He sayde vnto them: He putt claye apon myne eyes / And I wasshed / and I se. Then sayde some of the pharises: This mā is not of god / because he kepeth not the saboth daye. other sayde: howe can a mā that is a synner do suche myracles? And there was stryfe amonge them. Then spake they vnto the blynde agayne: What sayst thou of hym / because he hath openned thyne eyes? And he sayde: He ys a prophet.

The iewes did nott beleve off the felowe / howe that he was blynde / and had receaved hys sight: vntill they had called the father and mother off hi that had receaved his sight. And they axed them saying: Is this youre sonne / whome ye saye was borne blynde? Howe doth he now se then? His father and mother answered them and sayde: we wote wele that this is oure sonne / and that he was borne blynde: Butt by what meanes he now seyth / that can we nott tell or who hath openned his eyes can we nott tell. He is olde ynough / axe hym / lett hym answer for hym sylfe / off thyng that pertayne to hym sylfe. Suche word spake his father / and mother / because they feared the iewes / for the iewes had conspyred allredy that yff eny man did confesse that he was Christ / he shulde be excommunicat out of the Sinagoge. Therefore sayde his father and mother: he is olde ynough / axe hym.

Of S. Ihon. fo. cxxxv

Then agayne called they the man that was blynde and sayd vnto hym: Geve God the prayse / we knowe thatt thys man ys a synner. He answered and sayde: Whither he be a synner or noo / I cannot tell: Won thyng I am sure off / that I was blynde / and now I se. Then sayde they to him agayne: What did he to the? Howe opened he thyne eyes? He answered the / I tolde you yerwhyle / And ye did nott heare. Wherefore wolde ye heare ytt agayne? Wyl ye alsoo be hys disciples? Then rated they hym / and sayde: Thou arte hys disciple. We are Mos ses disciples. We are sure that God spake wyth Moses. Thys felowe we knowe not from whens ce he ys.

The man answered / and sayde vnto the: this is a mervelous thyng that ye wote nere whens ce he is / and yet hath he openned myne eyes. We knowe wele ynough that God heareth noo synners: Butt yf eny man be a worshipper of God: and do what his will is / him heareth he. Sence the worlde began was it nott herde that eny mā openned the eyes off won that was borne blind. if this man were not of god / he coulde have done noo thyng. They answered and sayd vnto him: thou arte altogether borne i synne: and dost thou teache vs? And they cast hym out.

Jesus herde that they had excommunicate hi / and as sone as he had founde hym he sayd vnto hym: doest thou beleve on the sonne of God? He answered and sayde: And who ys yt lorde / that I myght beleve on hym? And Jesus sayde vnto hym: Thou hast both sene hym / and he it is that

The Gospell.

talketh with the. And he sayde: lorde I beleue. And worshipped hym. Jesus sayde: I am come vnto iudgement/ into this worlde: that they which se nott myght se/ and they which se myght be made blynde. And some off the pharises whych werewith hym/ herde these wordes/ and sayde vnto hym: Are we then blynde? Jesus sayde vnto the/ yf ye were blynde/ ye shulde have noo syns ne: but now ye saye we se/ therfore youre synne remaineth.

The. v. Chapter.

Verely verely I saye vnto you: Whosoever entreteth not in by the dore/ into the shepe folde/ but clymeth vppe some other waye: he is a thefe and a robber. He thatt goeth in by the dore/ is the shepheard of the shepe. To this man the porter openneth the dore/ and the shepe heareth his voyce/ And he calleth his awne shepe by name/ and leadeth them out/ and when he hath sent forth his awne shepe/ he goeth before the/ and the shepe folowe hym. For they knowe his voyce. A straunger they will nott folowe/ butt wyll flye from hym. For they knowe nott the voyce of straungers. This manner of sayinge spake Jesus vnto them. And they vnderstode nott/ what thynges they were/ whych he spake vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: thatt I am the dore of the shepe. All eue as many as cam before me/ are theves and robbers: but the shepe did not haue them. I am the dore. by me/ yf any man will

Of. S. Jhon. fo. cxxvi.

in/ he shalbe safe/ and shall goo in and out/ and fynde pasture. The thefe commeth not but for to steale and kyll/ and destroye. I cam that they myght haue lyfe/ and haue yt more abundantly.

I am a goode shepheard/ a goode shepheard geueth his lyfe for his shepe. An heyred seruaunt whych is not the shepheard/ nether the shepe are his awne/ seith the wolfe comynge/ and leueth the shepe/ and flyeth/ and the wolfe catcheth/ and scattereth the shepe. The heyred seruaunt flyeth because he is an heyred seruaunt/ and careth not for the shepe. I am that goode shepheard/ and knowe my shepe/ and am knowne of myne. As my father knoweth me: even soo knowe I my father. And I geue my sylfe for my shepe/ and other shepe I haue/ whych are not off this folde. The also must I bringe/ and they shall heare my voyce. And there shalbe won flocke/ and won shepheard.

Therfore doth my father love me/ because I put my lyfe from me/ that I myght take it agayne. No man taketh it from me: butt I put yt away off my sylfe. I haue power to put it fro me/ and power I haue to take it agayne. Thys commaundment haue I receaved of my father. Agayne there was diffencion amonge the iewes for these sayings/ and many of them sayd: He hath the devyll/ and is madde: why heare ye hym? or ther sayde these are nott the wordes off hym that hath the devyll: Can the devyll open the eyes off the blynde?

It was at Jerusalem the feaste of the dedicac

The Gospell

cion/ and itt was wynter: And Jesus walked in Solomons hall. Then cam the iewes rounde aboute hym/ and sayde vnto hym: How longe dost thou make vs doute? Vff thou be Chryst/ tell vs playnly. Jesus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name/ beare witnes off me: butt ye beleve not/ because ye are not of my shepe. As I sayde vnto you: my shepe/ heare my voyce/ and I knowe them/ and they folowe me/ and I geve vnto the eternall lyfe. And they shall nex perishe/ nether shall eny man plucke them out off my honde. My father which gave them me/ is greater then all men/ and no man is able to take the out off my fathers honde/ and I and my father are one.

Then the iewes agayne toke vppe stones/ to stone hym with all. Jesus answered them: manys goodde work? have I shewed you from my father: for which off them wyll ye stone me? The iewes answered hym sayinge: For thy goodde workes sake we stone the not: butt for thy blasphemy. and because that thou beinge a man/ makest thy selfe God. Jesus answered them: Is it not written in youre lawe: I have sayde/ ye are goddes? Vff he called them goddes vnto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym/ whom the father hath sanctified/ and sent into the worlde: Thou blasphemest/ because I sayd I am the sonne of god? Vff I do not the work? off my father/ beleve me not. Butt though ye beleue not me/ yett beleve the workes/ that ye maye knowe and beleve that the father is in me/ and I in hym.

Of S. Ihon. fo. cxxvij.

Agayne they went aboute to take hym/ but he escaped out of their hondes/ and went awaye as gayne beyonde Jordan/ into the place where Iohn before had baptised/ and there aboode. and many resorted vnto hym/ and sayd: Ihon did no miracle. Butt all thyngs that Iho spake of this man are true. And there many beleved on hym.

The xj. Chapter.

A Certayne man was sicke/ named Lazarus of Bethania the toune off Mary and her sister Martha. It was that Mary which annointed Jesus with oyntment/ and wept his fete with her heere/ whose brother Lazarus was sicke/ and his sister sent vnto hym sayinge: Lorde behold/ he whom thou lovest is sicke. When Jesus that herde he sayd: this is firme is not vnto death. But for the laude of god/ that the sonne off god myght be prayesed by the reason of it. Jesus loved Martha and her sister/ and Lazarus. After he herde that he was sicke/ then abode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: let vs goe into iewry agayne. His disciples sayde vnto hym: Master/ the iewes lately sought meanes to stone the: and wilt thou goe thither agayne? Jesus answered: are there not twelve houres in the daye? Vff a man walke in the daye he stobbleth not/ because he seith the light of this worlde. yf a man walke in the nyght he stobbleth/ because there is no light in hym. This sayd he. And after that he sayde vnto the: oure frende Lazarus slepeth/ but I goe to wake hym out of slepe. Then sayde

The vij. Chapter.

his disciples: Lorde if he slepe / then shall he do weleynough. Jesus spake of his deeth: but they thought that he had spoken of the naturall slepe. The sayde Jesus vnto them playnly / Lazarus is deed / and I am gladde for youre sakes / that I was not there / because ye maye beleve. Nevertheless let vs goo vnto hym. Then sayde Thomas (which is called Didimus) vnto the disciples: let vs also goo / that we maye deye with hi.

Then wet Jesus / and founde / that he had lyne i his grave foure dayes alrede. Bethani was nye vnto Jerusalem / aboute .xv. furlong of / And many of the iewes cam to Martha and Mary / to conforte them over their brother. Martha as sone as she herde that Jesus was comynge / went / and met hym. Mary sate stille at home.

Then sayde Martha vnto Jesus: Lorde yff thou haddest bene her / my brother had not bene deed: but neverthelesse / I knowe that whatsoeuer thou arest of God / God will geve it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe wele / he shall ryse agayne in the resurreccion att the last daye. Jesus sayde vnto her: I am the resurreccion and lyfe. Whosoever beleveth on me: yet though he were deed / yet shall he lyve: and whosoever liveth / and beleveth on me / shall never deye. Belevest thou this? She sayde vnto hym: yelorde: I beleve that thou arte Christ the sonne off God / which shall come in to the worlde.

And as sone as she soo had sayde she went her waye / and called her sister secretly sayinge: The master is come and calleth for the. She as sone

Of S. Jhon. fo. cxxviii.

as she herde that / arose quickly / and cam vnto hym. Jesus was not yet come into the toune: but was in the place where Martha mett hym. The iewes then which were with her in the housse / as and comforted her (when they sawe Mary that she rose vppe hastily / and went out) folowed her sayng: She goeth vnto the grave / to wepe there

Then when Mary was come / where Jesus was and sawe hym she fell doune at his fete / sayinge vnto hym: Lorde if thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / and the iewes also wepe / which cam with her. He groned in his spret / and vaxed hym silfe and sayde: Where have ye layed hym? They sayde vnto hym: Lorde come and se. And Jesus wept. Then sayde the iewes: Beholde how we heloved hym. Some off them sayde: Coude not he which openned the eyes of the blynde / have made also / that this man shulde not have deyed? Jesus agayne gronyng in hym silfe cam to the grave / it was a cave / and a stone layde on it.

Jesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde vnto hi: Lorde by this tyme he stenfeth. For he had bene deed foure dayes. Jesus sayde vnto her: Sayde I not vnto the / that if thou diddest beleve / thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Jesus list vppe his eyes and sayd: Father I geve the thankes because that thou hast herde me / I knewe wele that thou hearest me all wayes: but because of the people that stode by I sayde it / that they myght beleve / that thou hast sent me.

The Gospell.

¶ And when he thus hed spoken / he cryed with a loud voyce / Lazarus come forth / and he that was deed cam forth bounde hand and fote / with bondes after the manner as they were wonte to bynde their deed with all. And his face was bounde with a napkin. Jesus sayde vnto them: loose hym / and lett hym goo. Then many of the Jewes which cam to Mary / and had sene the thyngs which Jesus did / beleved on hym. But some off them went their wayes to the pharises / and tolde them what Jesus had done.

¶ Then gadered the hye prestes and pharises a counsell and sayde: what do we? This man doeth many miracles. If we lett hym scape thus all men will beleve on hym. And the romaynes shal all come and take awaye oure countre and people. And won of them named Cayphas: which was the hye prest that same yeare / sayde vnto them: We perceave nothyng at all nor yett consider that it is expedient for vs / that won man dye for the people / and nott that all the people perisse. This spake he nott of hym selfe: butt beyng hye prest that same yeare prophesied he that Jesus shulde dye for the people / and not for the people only: but that he shulde gadder to gedder in wo the children of God which were scattered abroode. From that day kept they a counsell to gedder for to put hym to deeth.

Jesus therefore walked no more openly among the Jewes: butt went his waye thence vnto a countre ny to a wildernes into a cite called effraim / and there haunted with his disciples. The Jewes efter was nye at hand / and many went

Of S. Ihon. fo. cxxviii.

out of the countre vppre to Jerusalem before the easter to purify them selves. The sought they for Jesus. and spake bitwene the selves as they stode in the temple: What thynke ye serenge he cometh not to the feast. The hye prestes and pharises had geuen a comaundment that yf any man knew where he were / he shulde shewe it that they myght take hym.

The. vii. Chapter.

¶ Ze Jesus before sixe dayes of easter / cam to bethany where Lazarus (which was deed) was / who Jesus raysed from deeth. There they made hi a supper / and Martha served: butt Lazarus was wo of them that sate at the table with hym. Then toke Mary a pounce off oyntment called nardus / perfecte and precious / and anoynted Jesus fete / and wept his fete with her heer / and all the housse smelled off the savre off the oyntment. Then sayde won of his disciples named Judas iscariot / Simons sone / which afterwarde betrayed hym: why was not this oyntment solde for thre hondrede pence / and geuen to the pover? This sayde he / not that he cared for the pover: butt because he was a thefe / and kept the bagge / and bare that which was geve. The sayde Jesus: Lett her alone / agaynst the daye off my buryng she kept it. The pover all wayes shall ye have with you / butt me shall ye nott all wayes have.

None people off the Jewes had knowledge that he was there. And they cam nott for Jesus sake only / butt that they myght se Lazarus

The Gospell.

also whom he raysted fro deeth. The hye prestes held a counsell that they myght put Lazarus to deeth also/ because that for his sake many of the iewes went awaye/ and beleved on Jesus.

On the morowe moche people which ca to the feast (when they herde that Jesus shulde come to Jerusalem) toke braunches off palme trees and went and mett hym/ and cryed Hosanna/ blessed is he that i the name of the lorde cometh/ kynge of israhell. Jesus gott a yonge asse and sat tetheron/ acordynge to that wich was written: feare nott doughter of Sion: beholde thy kynge cometh sittynge on an asses coole. These thynges vnderstode not his disciples at the fyrst: but whē Jesus was glorified/ thē remembryd they that soche thynges were written of hym/ and that soche thynges they had done vnto hym.

The people that was with hym/ when he cal led Lazarus out off his grave/ and raysted hym from deeth/ bare recorde. Therefore met hym the peple/ because they herde that he had done soche a myracle. The pharises therefore sayde amonge themselves: We se that we prevayle no thyng: loo all the worlde goth after hym.

There were certayne grekes amonge thē/ whiche cam to praye at the feast/ the same ca to Philip which was of Bethsaida a cite in galile/ and desired hym sayinge: Syr we wolde fayne se Jesus. Philip cam and tolde Andrew. and agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified.

Verely verely I saye vnto you/ except the whes

Of. S. Ihon So. cxi.

ate corne fall into the grounde and deye/ it byds eth alone. yf it deye/ it brengeth forth moche fruite. He that loveth his life shall destroye it: And he that hatheth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. If eny mā mynister vnto me/ lett hym folowe me/ and where I am there shall also my minister be. And if eny man minister vnto me/ hym will my father honoure.

Nowe is my soule troubled/ and what shall I saye? Father delyvreme from this houre: but therefore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heaven/ I have glorified it/ and will glorify it agayne. Then sayde the people that stode by and herde/ it thoundreth. Other sayde: an angell spake to hym. Jesus answered and sayde: this voyce ca nott be cause of me: but for youre sakes.

Nowe is the iudgement of this worlde. now shall the prynce off this worlde be cast out a dores. And I (yf I were lifte vppe from the erthe) will drawe all men vnto me. This sayde Jesus signifyng what deeth he shulde deye. The peple answered hym: We have herde of the lawe that Christ bydeth ever: and howe sayest thou thē that the sonne of man must be lifte vpper? who is that sonne of mā? Jesus sayde vnto them: yet a lytell whyle is the light with you: walke whill ye have lightt/ lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/ beleve o the light that ye maye be the children of light.

These thynges spake Jesus and departed/ and hid hym selfe from them. And though he hade

The Gospell.

done so many myracles before the / yet beleved not they on hym / that the sayinge of Esayas the prophet myght be fulfilled / that he spake. For de who shall beleve our sayinge? And to whom ys the arme off the lorde declared? Therefore coulde they not beleve / because that Esayas sayth agayne; He hath blinded their eyes / and hardned their hertes / that they shuld not se with thier eyes / and vnderstonde with their hertes / and shulde be converted and I shulde heale the. So the thyng sayde Esayas when he sawe hys glory / and spake of him. Nevertheless amonge the chiefe rulers many beleved on hym / but because of the pharises they wolde not be a knowe off it / lest they shulde be excommunicate. For they loved the prayse that is geven off men / more then the prayse / that cometh of god.

I Jesus cryed and sayd: he that beleveth on me beleveth nott on me / butt on hym that sent me. And he that seeth me / seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darcknes / and yf eny man heare my wordes and beleve nott / I iudge hym not. For I cam not to iudge the worlde: butt to save the worlde. He that putteth me away / and receaveth nott my wordes / hath won that iudgeth hym. The wordes that I have spokē shall iudge hym in the last daye. For I have not spokē off my selfe: but my father which sent me gave me a comaundment what I shulde saye / and what I shulde speake. And I knowe wel that his comaundment ys lyfe everlastyng. Whatsoever I speake therefore / even as

Of S. Ihon. Fo. cxi.

my father bad me / so I speake.

The viij. Chapter.

Before the feast off easter when Jesus knewe that hys houre was come / thatt he shulde departe out of this worlde vnto the father. Whē he loved his which were in the worlde / vnto the ende he loved them. And when supper was ended / after that the devyll had put in the hert off Judas iscariot Simons sonne to be traye him. Jesus knowynge that the father had geven him all thyng into his hondes. And that he was come from God / and went to God / he rose from supper / and layde a syde hys upper garment / and toke a towell / and gyrde hym selfe. After that poured he water into a basyn / and began to washe hys disciples fete / and to wyppen them with the towell / where with he was gyrde.

Then cam he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? Jesus answered and sayde vnto hym: what I do thou wottest nott nowe / thou shalt knowe here after. Peter sayd vnto hym: Thou shalt not wesshe my fete whill the worlde stondeth. Jesus answered hi: yff I washe not thy fete / thou shalt have no part with me. Simon Peter sayde vnto hym: Lorde nott my fete only: butt also my hondes and my heed. Jesus sayde to hym: he that is wesshed / nedeth not but to wesshe his fete / but is cleane every whit / And ye are cleane: butt nott all. For he knewe his betrayer. Therefore sayde he: ye are not all cleane.

The Gospell.

 After he had wesshed their fete / and receaved his clothes / and was sett doune agayne / he sayde vnto them: wot ye what I have done to you? ye call me master and lord / and ye say wele / for so am I. If I then youre lord and master has wesshed youre fete / ye also ought to wesshe one anothers fete. For I have geuen you an ensample / that ye shulde do as I have done to you. Verely verely I saye vnto you / the seruaunt is not gretter then hys master. Nether the messenger gretter then he that sent hym.

If ye vnderstonde these thynges / happy are ye yf ye do them. I speake not off you all / I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth bread with me / hath lifte vpp his hele agaynst me. Nowe tell I you before it come: that when yt is come to passe / ye myght beleve that I am he. Verely verely I saye vnto you: He that receaveth whomsoever I sende / receaveth me. And he that receaveth me / receaveth hym that sent me.

When Jesus had thus sayde / he was troubled in his sprete / and testified sayinge: verely verely I saye vnto you / that won off you shall betraye me. Then the disciples looked won on another doutinge of whom he spake. There was one of his disciples which leaned on Jesus besome / whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. And he as he leaned on Jesus brest sayde vnto hym: Lord who ys it? Jesus answered / he yt ys to whom I geve a soppe / when I have deptyt. And he wet a soppe / and gave yt

Off. S. Ihon. fo. clvij.

to Judas Iscariot Simons sonne. And after the soppe Satan entred into hym.

Then sayde Jesus vnto hym: thatt thou dost do quydly. That wist noo man at the table / for what intent he spake vnto hym. Some off them thought / be cause Judas had the bagge / thatt Jesus had sayd vnto hym / by those thyngs that we have nede of agaynst the feast: or that he shulde geve some thyng to the povre. As sone then as he had receaved the soppe / he went immediatly out. And it was nyght. When he was gone out / Jesus sayde: nowe is the sone of man glorified. And God is glorified by hym. If God be glorified by him / God shall also glorify him / in hym sylfe: and shall strayght waye glorify hym.

 Deere children / yet a lytell whyle am I with you. I shall seke me / and as I sayde vnto the iewes whither I goo / thither can ye nott come. Allsoo to you saye I nowe. A newe commaundment geve I vnto you / that ye love to gedder / as I have loved you / that ever so ye love one another. By this shall all men knowe that ye are my disciples / yf ye shall have love won to another. Simon Peter sayd vnto hym: lord whither goest thou? Jesus answered hym: whither I goo thou canst not folowe me nowe / thou shalt folowe me afterwarde. Peter sayd vnto hym lord why cannot I folowe the nowe? I will geve my lyfe for thy sake. Jesus answered hym: Wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the / the cocke shall nott crowe / till thou has denyed me thrise.

The. viii. Chapter.

And he sayde vnto hys disciples: Lett nott youre hertes be trubled/ beleve in God/ and beleve i me. In my fathers housse are many mansiōs. If it were not soo/ I wolde have tolde you. I goo to prepare a place for you. I will come agayne/ and receve you eve vnto my selfe/ that whs ere I am/ there maye ye be also. And whither I goo ye knowe/ and the waye ye knowe.

Thomas sayde vnto hi: Lorde we knowe not whither thou goest. Also howe is it possible for vs to knowe the waye? Jesus sayde vnto hym I am the waye/ verite/ and lyfe. No man cometh vnto the father/ but by me. If ye had knowen me ye had knowen my father also. And now ye knowe hym. And ye have sene hym.

Phillip said vnto hi: lorde shew vs thy father and it suffiseth vs. Jesus sayde vnto hi: have I bene so longe time with you: and yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And howe sayest thou the: shewe vs the father? Belevest thou nott that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but the father dwellige i me is he that doeth the workes. Beleve that I am in the father/ and the father in me. Att the leest beleve me for the very workes sake.

Verely verely I saye vnto you whosoever beloveth on me/ the workes that I doo/ the same shall he do/ and gretter workes then these shall he do/ because I go vnto my father. And whats

soever ye are i my name/ that will I do/ that the father might be glorified by the sone. If ye shal are eny thyng in my name I will do it.

If ye love me kepe my comaundment/ and I will praye my father/ and he shall geve you a nother conforter/ that he maye byde with you ever/ which is the sprete of truthe whome the worlde canot receave/ because the worlde seyth hi not/ nether knoweth hym. Butt ye knowe hi/ For he dwelleth with you/ and shalbe i you. I will nott leave you comfortlesse: I will come vnto you.

It is yet a litell whyle and the worlde seyth me noo moare: but ye shall se me. For I live/ and ye shall live. That daye shall ye knowe that I am i my father/ and my father in me/ and I in you.

He that hath my comundment and kepeth the/ the same is he that loveth me/ and he that loveth me shalbe loved of my father/ and I will love hi/ and will shewe myne awne silfe vnto hi. Judas sayd vnto him (not Judas iscarioth) lorde whs at is the cause that thou wilt shewe thy silfe vns to vs/ and not vnto the worlde? Jesus answered and sayde vnto hym: yf a man love me and wyll kepe my sayinges/ my father also will love him/ and we woll come vnto hi/ and wyll dwell wyth hym. He that loveth me not/ kepeth nott my saying. And the wordes which ye heare are nott myne/ but my fathers/ which sent me.

This have I spokē vnto you bernge yett pres sent with you. But that conforter which ys the holy gost (whom my father will sende in my name) shall teache you all thyng/ and brynge all thynges to youre remembraunce/ whatsoever

The Gospell.

I have tolde you.

Peaſe I leve with you / my peaſe I geve vns to you. Nott as the worlde geveth / geve I vnto you. Lett not youre hertes be greved / nether feare ye. Ye have herde howe I ſaide vnto you: I goo and come agayne vnto you. If ye loved me / ye wolde verely reioyce / becauſe I ſayde / I goo vnto the father. For the father is gretter the I / And nowe have I ſhewed you / before it come / that when it is come to paſſe / ye myght beleve.

Here after will I not talke many wordes vns to you. For theſe ruelar off thys worlde come meth / and hath nought in me. But that the worlde maye knowe that I love my father / And as my father gave me comoundment / even ſoo do I. Ryſelett vs goo hence.

The. xv. Chapter.

I Am the true vyne / and my father ys an huſbandeman. Every braunche that beareth nott frute in me / He will take awaye. And every braunce that beareth frute will he pouрге that it maye brige moare frute. Nowe are ye cleane / be the meanes of the wordes which I have ſpoke vnto you. Byde in me / and I in you. As the braunche cannot beare frute off it ſylfe / excepte it byde in the vyne: no more can ye excepte ye abyde in me.

I am the vyne / and ye are the braunches. He that abyde in me / and I in hym / the ſame bringeth forth moche frute. For with out me can ye do nothyng. If a man byde nott in me / he ys caſt forth as a braunche / and is wyddered: and

Off. S. Ihon. Fo. cxiij.

men gadder them / and caſt them into the fyre / and they burne. If ye byde in me / and my wordes alſo byde in you: are what ye will / and it ſhall be geve you. Seare i is my father glorified / that ye beare moche frute / and be made my diſciples.

As my father hath loved me / even ſoo have I loved you. Continue in my love. If ye ſhall kepe my comaundment / ye ſhall byde in my love / even as I have kept my fathers comaundment / and byde in his love. Theſe thinge I have I ſpoke vns to you / that my ioye myght remayne in you / and that youre ioye myght be full. Thys ys my comaundment / that ye love togedder as I have loved you. Gretter love the this hath no man / then that a man beſtowe his lyfe for his frendes. Ye are my frendes / if ye do whatſoever I comaunde you. Hence forth call I you nott ſervant: For the ſervant knoweth nott what hys lord doeth. Butt you have I called frendes: For all thyng that I have herde of my father / I have opened to you.

Ye have not choſe me / but I have choſen you and ordeyned you that ye goo / and bringe forth the frute / and that youre frute remayne / that whatſoever ye ſhall aſke off my father in my name he ſhulde geve it you.

This comaunde I you / that ye love togedder. If the worlde hate you / ye knowe that he hated me before he hated you. If ye were of the worlde / the worlde wolde love his awne. Be cauſe ye are not of the worlde / but I have choſen you out of the worlde / therfore haterh you the worlde. Remember my ſayinge / that I ſayde vnto you:

■ The Gospell

the seruaunte is not gretter then his lorde. yf they
ey have persecuted me/so will they persecute you
¶ If they have kept my sayinge/so will they kepe
yours.

¶ But all these thyngs will they do vnto you for
my names sake/ because they have nott knowen
hym that sent me. ¶ If I had not come and spokē
vnto them/ they shulde have no synne: butt now
we have they nothyng to cloke theyr synne with
all. ¶ He that hateth me/ hateth my father. ¶ If I
had nott done workes amonge them which none
other man did/ they shulde be with oute synne.
But nowe have they sene/ and yet have hated bo
othe me and my father: ¶ Even thatt the sayinge
myght be fulfilled that is written in theyr lawe.
They hated me with out a cause. But when the
comforter is come/ whom I will sende vnto you
from the father/ which is the sprete of verite/ whi
ch proceedeth off the father/ he shall testifie off
me. And ye shall beare witnes also/ because ye
have bene with me from the begynnyng.

■ The xvi. Chpter.

¶ These thyngs have I sayde vnto you beca
use ye shulde nott be hurte in your fayth.
They shall excommunicat you/ ye the tyme shall
come/ thatt whosoever killeth you/ will thynke
that he doth God true service. And suche thyngs
will they do vnto you/ because they have not kno
wen the father nether yet me. ¶ These thyngs ha
ve I tolde you/ that when that houre is come/ ye
shulde remember them/ that I tolde you so. ¶ The
se thynges sayde I not vnto you at the begynnyng

■ Of S. Ihon. fo. cylv.

ynge/ because I was present with you.

¶ Butt nowe goo I my waye to hym thatt sent
me/ and none of you axeth me: whither goest thou?
but because I have sayde suche thynges vnto
you/ youre hertes are full off sorowe. ¶ Nevers
thelesse I tell you the trueth it is expedient for you
thatt I goo a waye. For yf I goo nott awaye/ th
at comforter will nott come vnto you. ¶ If I de
parte I will sende hym vnto you. And when
he is come/ he will rebuke the worlde off synne/
and of rightwesnes/ and of iudgement. ¶ Of syn
ne/ because they beleve not on me: ¶ Of rightwes
nes/ because I goo to my father/ and ye shall se
me no moare: And of iudgement/ because the ch
efe ruler of this worlde/ is iudged alreedy.

¶ I have yet many thyngs to saye vnto you: but
ye cannot beare them awaye nowe. When he is
wons come (I meane the sprete of verite) he w
ill leade you into all trueth. ¶ He shall nott speake
of hym selfe: but whatsoever he shall heare/ that
shall he speake/ and he will shewe you thyngs to
come. ¶ He shall glorify me/ for he shall receave of
myne/ and shall shewe vnto you. All thynges that
my father hath at myne. Therefore sayd I vnto
you thatt he shal take of mine and shewe vnto you.

¶ After a whyle ye shall nott se me/ and agayne
after a whyle ye shall se me: For I goo to my fa
ther. ¶ The sayd some of his disciples bitwene the
selves: what is this thatt he sayth vnto vs/ after
a whyle ye shall nort se me/ and agayne after a wh
yle ye shall se me: and thatt I goo to my father.
They sayde therefore: what is this thatt he sayth
after a while: we canot tell what he saith. ¶ Jesus

The Gospell.

perceaved / that they wolde axe hym / and sayde vnto them: This is it that ye enquire of bitwene youre selves / that I sayd / after a whyle ye shall nott se me / and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe and lament / and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe touned to ioye

A woman whē she traveyleth hath sorowe / because her houre is come: but as sone as she is delivered off her chylde she remembreth no moare her anguysshe / for ioye that a man is borne in to the worlde. And ye nowe are in sorowe: butt I will se you agayne / and youre hertes shall reioyce / and youre ioye shall no man take fro you. And in that daye shall ye axe me no question. Verely verely I saye vnto you / whatsoever ye shall axe the father in my name / he will geve it you. Heretherto have ye axed nothig / i my name. Axe and ye shall receave it: that youre ioye maye be full.

These thinge I have I spoken vnto you in proverbes. The tyme will come whē I shall no more speake to you in proverbes: but I shall shewe you playnly fro my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For my father hym self loveth you / because ye have loved me. and beleved that I cam out from god. I wēt out from the father / and cam into the worlde: I leve the worlde agayne / and go to the father.

His disciples sayd vnto hym: loo nowe speakest thou playnly / and thou vstest no proverbe. Nowe knowe we that thou vnderstodest all thises / and nedest not that any man shulde axe the

Of. S. Ihon fo. cylvj.

eny question. Therefore beleve we that thou camst from god. Jesus answered the: Nowe ye do beleve. Beholde the houre draweth nye / and ys alreedy come / that ye shalbe scatered every man his wayes / and shall leave me alone. And yet am I not alone. For my father is with me.

These wordes have I spoken vnto you that i me ye myght have peace. In the worlde shall ye have tribulacion: but be of good cheare / I have overcome the worlde.

The. xvij. Chapter.

These wordes spake Jesus and lifte vpp his eyes to heven / and sayde: father the houre is come glorify thy sonne that thy sone maye glorify the. As thou hast geven hym power over all fleshe / that he shulde geve eternall life to as many as thou hast geven him. This is life eternall that they myght knowe the that only very God: and whom thou hast sent Jesus Christ.

I have glorified the o the erth. I have fynysshed the workes whych thou gavest me to do. And nowe glorify me thou father in thyn awne presence / with the glory which I had with the yere the worlde was. I have declared thy name vnto the men whych thou gavest me out off the worlde. Thyne they were / and thou hast geven them me / and they have kept thy sayinges. Nowe have they knowen that all thig / whatsoever thou hast geven me / are of the. For I have geve vnto them the wordes which thou gavest me / and they have receaved them / and have knowen surely that I cam out from the: and have beleved

The Gospell.

that thou diddest send me.

I praye for them. I praye not for the worlde: but for them which thou hast geuen me / for they are thine / and all myne are thine / and thine are myne / and I am glorified in the. And now am I no moare in the worlde / but they are in the worlde / and I come to the. Wholy father kepe in thine awne name them which thou hast geue me / that they maye be one as we are. Whyll I was with them in the worlde / I kepte them in thy name. Those that thou gavest me / have I kepte / and none of them is lost / but that lost chylde / that the scripture myght be fulfilled.

Nowe come I to the / and these wordes speake I in the worlde that they myght have my ioye full in them. I have geuen them thy doctryne / and the worlde hath hated them / because they are nott off the worlde / even as I am not of the worlde. I desyre not that thou shuldest take the out of the worlde: but that thou kepe them from evyll. They are not off the worlde / as I am not of the worlde. Sanctify them in thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde / evē so have I sent them into the worlde / And for their sakes sanctify I my selfe / thatt they also myght be sanctified thorowe the trueth.

I praye not for them alone: butt for them also which shall beleve on me thorowe their preachinge / that they all maye be one / as thou father arte in me / and I in the / that they maye be also one in vs / that the worlde maye beleve that thou hast sent me. And that glory that thou gas

Of S. Ihon. fo. cxlviij.

test me I have geue the / that they maye be wone / as we are wone. I am in the and thou arte in me / that they maye be made perfecte in won / and that the worlde maye knowe that thou hast sent me / and hast loved them / as thou hast loved me.

Father I will that they which thou hast geue me / be with me where I am / that they maye see my glory which thou hast geuen me. For thou hast loved me before the makinge of the worlde. O righteous father the very worlde hath nott knowen the: butt I have knowen the / and these have knowen that thou hast sent me. And I have declared vnto them thy name / and will declare it / that the love wherewith thou lovedst me / be in them / and that I be in them.

The. xviii. Chapter.

When Jesus had spoken these wordes / he went forth with his disciples over the brooke Cedron / where was a garde / into the which he entred with his disciples (Judas also which betrayed hym knewe the place / for Jesus oft tymes resorted thither with his disciples) Judas then after he had receaved a bonde off men / and ministers of the hy prestes / and of the pharises cam thither with lanterns / and fyrebrondes / and wepens. Then Jesus knowynge all thyng that shulde come on hym / went forth and sayde vnto them: whom seke ye? They answered hym: Jesus off nazareth. Jesus sayde vnto them: I am he.

Judas also which betrayed hi stode by with the. As sone as he had sayd vnto them I am he /
E iiij

The Gospell.

they went backe wardes and fell to the grounde. He asked them agayne: whome seke ye? They sayde: Jesus off Nazareth. Jesus answered: I sayde vnto you / I am he. If ye seke me / lett these goo theyr waye / That the sayinge myght be fulfilled which he spake: of them which thou gavest have I not lost one.

Simon Peter had a swearde / and drue hym out / and smote the hye prestes servaunt / and cutt off his right eare. The servautes name was Malchias. Then sayde Jesus vnto Peter: put vs ppe thy swearde into the sheath. Shall I not drynke of the cuppe which my father had geven me? Then the company / and the Captayne / and the ministers off the iewes / toke Jesus and bounde hym / and ledde hym awaye to Anna fyrst: For he was father lawe vnto Cayphas / which was the hye preste thatt same yeare. Cayphas was he thatt gave counsell to the iewes thatt it was expedient thatt won man shulde dye for the people.

Simon Peter folowed Jesus / and another disciple / thatt disciple was knowne of the hye preste / and went in with Jesus into the pallys off the hye preste. Peter stode att the dore with outt. Then wentt outt thatt other disciple which was knowne vnto the hye preste / and spake to the damsell thatt kept the dore / and brought in Peter. Then sayde the damsell thatt kept the dore vnto Peter: Arte nott thou wone off this mannes disciples? He sayde: I am nott. The servautes and the ministers stode there / and had made a fyre off coles. For it was colde / and they warmed them selves. Peter also stode amonge them as

Of S. Ihon. Fo. cylviii.

and warmed hym selfe.

The hye preste asked Jesus of his disciples / asnd of his doctrine. Jesus answered hym: I spake openly in the worlde. I ever taught in the synagoge and in the temple whither all the iewes resorted: and in secrete have I sayde nothyng: wherfore art thou me? Arte thou which herde me what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoken / one off the ministers which stode by / smote Jesus on the face sayinge: Answerest thou the hye preste so? Jesus answered hym: If I have evyll spoken / beare witnes of the evyll: yf I have well spoken / why smyttest thou me? Annas sent hym bounde vnto Cayphas the hye preste.

Simon Peter stode and warmed hym selfe / and they sayde vnto hym: Arte thou also wone off his disciples? He denyed itt / and sayde: I am not. Won of the servaunts of the hye preste (his cosyn whose eare Peter smote off) sayde vnto hym: did not I see the in the garde with hym? Peter denyed itt agayne. and immediatly the cocke crewe.

Then ledde they Jesus from Cayphas into the house of iudgement. It was in the mornynge / and they them selves went not into the iudgement house lest they shulde be defyled / butt thatt they myghte eate Pascha. Pilate then went oute vnto them and sayde: What accusation brynge ye agaynst this man? They answered and sayd vnto hym: If he were nott an evyll doer / we wolde not have delyvered hym vnto the. Then sayd Pilate vnto them: take hym vnto you / and iudge hym after youre awne lawe. The iewes sayde

The Gospell.

unto hym. It is nott lawfull for vs to putteny man to deeth. That the wordes of Iesus myght be fulfilled which he spake / signifyge what deeth he shulde deye.

¶ Then Pilate entred into the iudgement house agayne / and called Iesus / and sayd vnto hi: Arte thou kynge of the iewes? Iesus answered: sayst thou that off thy sylfe / or did other tell yte the of me? Pilate answered: Am I a iewe? Thys ne awne nacion an hye prestes have delivered the vnto me. What hast thou done? Iesus answered: my kyngdome is not of this worlde. If my kyngdome were of this worlde the wolde my ministers suerly fight / that I shulde not be delysvered to the iewes / but nowe is my kyngdome not from hence. Pilate sayde vnto hym: Arte thou a kynge then? Iesus answered: Thou sayst that I am a kynge. For this cause was I borne / and for this cause cam I into the worlde / that I shulde beare witnes vnto the trueth. All that are of the trueth heare my voice. Pilate sayde vnto hym: what is trueth?

¶ And whē he had sayde that / he went out agayne vnto the iewes / and sayde vnto the: I fynde in hi no cause at all. Ye have a costome amonge you / that I shulde delivre you wō loosse at ester. will ye that I loose vnto you the kynge of the iewes. The cryed they all againe sayinge: Not hi / but Barrabas. Barrabas was a Robber.

The xix. Chapter.

¶ Then Pilate toke Iesus and scourged hym. And the souldiers wonde a crowne off thoz

Of S. Ihon. Fo. cxiij.

nes and put it on his heed. And they did on hym a purple garment / and sayd: hail kynge off the iewes. And they smote hym on the face. Pilate went forth agayne / and sayde vnto them: beholde I brynge him forth to you / that ye maye knowe that I fynde no faute in hym. Then cam Iesus forth wearynge a crowne of thornes / and a robe of purple. And Pilate sayd vnto them: Beholde the man. When the hye prestes and ministers sawe him / they cryed sayinge: crucify him / crucify hym. Pilate sayde vnto the: Take ye hym and crucify hym: For I fynde no cause in hym. The iewes answered hym: We have a lawe / and by oure lawe he ought to deye: be cause he made hym silfe the sonne of God.

¶ When Pilate herde that sayinge / he was the moare afrayde / and went agayne i to the iudgement housse / and sayde vnto Iesus: whence arte thou? Iesus gave hym none answer. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou nott that I have power to crucify the / and have power to loose the? Iesus answered: Thou coudest have no power att all agaynst me / except it were geven vnto the from above. Therefore he that delivered me vnto the / is moare in synne. And from thece forth sought Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou lett hym goo / thou arte not Cesaris frende. Whosoever maketh hi silfe a kynge / is agaynst Cesar.

¶ Whē Pilate herde that sayinge he brought Iesus forth / and sate doune to geve sentence / in a place calted the pavement: But in the he brue

tonge / Gabbatha. (Sitt was the saboth even which falleth in the ester fest / and aboute the sixte houre) And he sayde vnto the iewes: Beholds your kynge. They cryed awaye with hym / as waye with hym / Crucify hym. Pilate sayde vnto them: Shall I crucify your kynge? The hye prestes answered: We have noo kynge but Cesar. The delivered he hym vnto them to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse / and went forth into a place called the place off deed mens sculles (which is named in hebrue / Golgatha) where they crucified hym. And with hym two other: onethersyde won / and Jesus in the myddes. Pilate wrote his title / and put it on the crosse: The wrytyng was / Jesus off anzareth / kynge off the iewes. This tytyle reed many off the iewes. For the place where Jesus was crucified / was nye to the cite. And it was written in hebrue / greke / and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott / kynge off the iewes: butt that he sayde / I am kynge off the iewes. Pilate answered: what I have written / that have I written.

The souldiers / when they had crucified Jesus / toke his garment / and made foure partes / to evey souldier a parte / and also his coote. The coote was with out seme woven vpon thorowe and thorowe. And they sayde won to another: Lett vs nott deuyde it: butt cast lootes who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amōge thē / and on my coote did cast lottes. And the souldiers

did soche thynges in dede.

There stode by the cross of Jesus his mother / and his mothers sister / Mary the wyfe off Cleophas / and Mary magdalene. When Jesus sawe his mother / and the disciple stondyng whō he loved / he sayde vnto his mother: Womā be holde thy sonne. The sayde he to the disciple: be holde thy mother. And from that houre the disciple toke her for his awne.

After that when Jesus perceaved that all thynges were performed / that the scriptures myght be fulfilled / he sayde: I thyrst. There stode a vessell full off veneger by. They filled a sponge with veneger / and wond it about with ysoppe / and put it to his mough. As sone as Jesus had receaved of the veneger / he sayd: It is fynneshed / and bowed his heed / and gave vpp the goost.

The iewes thē be cause it was the saboth eve that the bodyes shuld not remayne apō the crosse sō the saboth daye (For that saboth daye was an hye daye) besought Pilate that their legges myght be broken and that they myght be taken doune. The cam the souldiers and brake the legges of the fyrst / and of the other which was crucified with Jesus. When they cam to Jesus and sawe that he was deed alre dy / they brake not his legges: butt one off the souldiers with a speare / thrust hym into the syde / and forth with cam there out blude and water.

And he that sawe it bare recorde / and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. These thynges were done that the scripture shulde be fulfilled: Ye shall

The Gospell.

not breake a boone of him. And agayne another scripture sayeth: They shall loke on hym / who they pearced.

After that / Joseph off Aramathia (which was a disciple of Jesus: but secretly for feare off the iewes) besought Pilate that he myght take doune the boddy off Jesus. And Pilate gave hi licence. And there ca also Nicodemus which att the begynnyng came to Jesus by nyght / and broght of mirre and aloes mingled to gedder aboute an hundred pounde wayght. Then toke they the body of Jesu and woude it in linnen clothes with those cōseccions as the māner of the iewes is to bury. In the place where Jesus was crucified / was a garden / and in the garden a newe sepulcre / wherein was never mā layde. There lays de they Jesus because of the iewes saboth even / for the sepulcre was nye at honde.

The. v. Chapter.

The morowe after the saboth daye ca Mary magdalene erly when it was yet darcke / vnto the sepulcre / and sawe the stone rowled as waye from the tounge. Then she ranne / and cam to Simon Peter / and to the other disciple whom Jesus loved / and sayde vnto them: They have taken awaye the lorde out off the tounge and we cannot tell where they have layde hym. Peter went forth and that other disciple / and cam vnto the sepulcre. They ranne bothe to gether / and that other disciple did out runne Peter / and cam fyrst to the sepulcre. And he stouped doune and sawe the linnen clothes / yet went

Of. S. Jhon.

fo. clj.

henot in. Then cam Simon Peter folowynge hym / and went into the sepulcre / and sawe the linnen clothes lye / and the napkyn that was as bonte hys heed nott lyinge wyth the linnen clothes / but wrapped togedder in a place by yt sylse. Then went in also that other disciple which cam fyrst to the sepulcre / and he sawe and beleved. For as yett they knew nott the scriptures / that he shulde ryse agayne from doeth. And the disciples went awaye agayne vnto their awne home.

Mary stode with out att the sepulcre wepynge; As she wept / she bowed her sylse into the sepulcre and sawe two angels clothed in whyte sitting the one att the heed / and the other att the fete / where they had layde the body of Jesus. They sayde vnto her: womā why wepest thou? She sayde vnto them: They have taken awaye my lorde / and I wote not where they have layde hi. When she had thus sayde / she turned her sylse backe and sawe Jesus stondynge / and knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She suppoosynge that he had bene the gardener / sayde vnto hym: Syr if thou have borne hi hence tell me where thou hast layde him / and I will take hym awaye. Jesus sayde vnto her: Mary. She turned her sylse / and sayde vnto hym: Rabboni which is to saye master. Jesus sayde vnto her: touche me not / for I have nott yet ascended to my father. Butt goo to my brothren and saye vnto them / I ascende vnto my father / and yowre father: my God / and yowre god. Mary maga

The Gospell.

dalene cam and tolde the disciples that she had sene the lorde / and that he had spoken sochethis ges vnto her.

The same daye at nyght / whych was the moste rowe after the saboth daye / when the doores were shutt (where the disciples were assembled together for feare of the iewes) cam Jesus and stode in the myddes / and sayd to them: peace be with you. And when he had so sayde / he shewed vnto them his hondes and his fete / and his syde. The were the disciples glad when they sawe the lorde. He sayde vnto them agayne: peace be with you. As my father sent me / even so sende I you. When he had sayde that / he blawe on them / and sayde vnto them: Receaue the holy goost: whosoever synnes ye remyt / they are remitted vnto them: And whosoever synnes ye retayne / they are retayned.

Thomas one off the twelve / called didimus / was not with them when Jesus cam. The other disciples sayd vnto hym: we have sene the lorde. And he sayde vnto the: except I se in his hondes the print of the nayles / and put my fynger in the holes off the nayles / and thruste my honde into his syde / I will not beleve.

And after viij dayes agayne / the disciples were within / and Thomas was with them. Jesus cam when the doores were shet / and stode in the myddes and sayde: peace be with you:

He sayde he to Thomas: put i thy fynger here / and se my hondes / and putt forth thy honde and thrust hym into my syde / and be nott without sayth: but beleve. Thomas answered and sa-

Of S. Ihon . fo. clif.

ye vnto hym: my lorde / and my God. Jesus sayde vnto hym: Thomas because thou hast sene me / therefore hast thou beleved: Happy are they that have not sene / and yet have beleved.

And many other signes did Jesus in the presence of his disciples / which are not written in this booke. These are written that ye myght beleve that Jesus is Christ the sonne of God. and that ye in belevyng myght have life thorewe his name.

The xviij. Chapter.

After thatt Jesus shewed hym selfe agayne at the see of tyberias. And on this wyse shewed he hi selfe. There were together Simo Peter and Thomas / which is called Didimus: and Nathanael of Cana a cite of galile / and the sonnes off Zebedei / and two other off the disciples / Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto hym: we also wyll goo with the. They went their waye and entred into a shipp straight waye / and that nyght caught they noo thyng. When the mornynge was nowe come / Jesus stode on the shore / Nevertheless the disciples knewe not that it was Jesus. Jesus sayde vnto them: Syrs / have ye eny meate? They answered hym noo. And he sayde vnto them: cast out youre nett on the right syde of the shippe / and ye shall fynde. They cast out / and anon they were not able to drawe it for the multitude of fysshes. Then sayde the disciple whom Jesus loved vnto Peter: It is the lorde. When Simon Peter herde that it was the lorde / he gyrde his mantell to hym (for he was naked) and sprange into the

The Gospell.

see. The other disciples cam by shippe: For they were nott farre from londe/ butt as itt were two hondred cubit/ And they drew the net with fishes. As sone as they were come to londe/ they sawe hoot coles layde and fische laye ther on/ and breed. Jesus sayde vnto them: brynge of the fishes which ye have nowe caught. Simon Peter stepped forth and drew the nett to londe full of greate fishes/ an hondred and .liij. And for all there were so many/ yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste ake hym: what arte thou? For they knewe that it was the lorde. Jesus then cam and toke breed/ and gave them/ and fische lyk wyse. And this is nowe the thyrd tyme that Jesus apered to his disciples/ after that he was rysen agayne from deeth.

When they had dynd/ Jesus sayde to Simon Peter: Simon Joana/ lovest thou me more then these? He sayde vnto hym: ye lorde/ thou knowest that I love the. He sayde vnto hym: fede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna/ lovest thou me? He sayde vnto hym: ye lorde thou knowest that I love the. He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrd tyme: Simon Joanna/ lovest thou me? Peter sorowed because he sayde the thyrd tyme/ lovest thou me/ and sayde vnto hym: Lorde/ thou knowest all thyng/ thou knowest that I love the. Jesus sayde vnto hym. fede my shepe.

Verely verely I saye vnto the/ whē thou wast yonge/ thou gerdest thy silfe/ and walkedst

Of S. Ihon. Fo. clij.

whither thou woldest. but when thou arte olde/ thou shalt stretche forth thy hondes/ and a nots her shall gyrd the/ and leade the whither thou woldest not. That spake he signyfinge by what deeth he shulde glorify God.

And when he had sayde thus/ he sayd to hym folowe me. Peter turned about/ and sawe that disciple whom Jesus loved folowynge (which also leued on his brest at super) and sayde: lorde which is he that shall betraye the? When Peter sawe hym/ he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto hym: If I will have hym to tary tyll I come/ what is that to the? folowethou me. Then went this sayinge a broode amonge the brethren/ that that disciple shulde nott deye. And Jesus sayde nott to hym/ he shall not deye: butt yff I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifieth off these thynges/ as he wrote these thynges. And we knowe we/ thatt hys testimony is true.

There are also many other thynges which Jesus did: the which yff they shulde be written every wyse on/ I suppose the worldde coulde nott cōtayne the bookes that shulde be written.

Here endeth the Gospell
off Sainct Ihon.

The Actes off The Apostles.

The fyrst Chapter.



In my fyrst treatise (Deare frende Theophilus) I have written off all that Iesus began to do and teache vntill the daye in the whiche he was take vp / after that he thowethe holy goost / had geuen commaundement vnto the Apostles / whiche he chose: to whom also he shewed hym selfe alive / after his passion by many tokens / aperyng vnto them fourty dayes / and spake vnto them off the kyngdom of god / and gaddered them to gedder / and comaunded them / that they shulde not departe from Ierusalem: but to waite for the promys of the father / wher of ye have herde off me. For Ihon baptised wyth water butt ye shalbe baptised with the holy goost / and that wyth in this feawe dayes.

When they were come togedder / they asked of hym / sayinge: Master wilt thou at this tyme restore agayne the kyngdom of israhel? He sayde vnto them: It is not for you to knowe the tymes or the seasons which the father hath put in hys awne power: butt ye shall receave power off the holy goost which shall come on you. And ye shal

So. cliv.

be witnesses vnto me in Ierusalem / and in all iewery / and in samary / and even vnto the worldes ende.

And when he had spoken these thyngs / whyll they behelde he was taken vp / and a cloude receaved hym vp out of their sight. And as they fastened their eyes in heven / as he went / loo two men stode by them in white clothyng / which also sayde: ye men of galile / why stonde ye gasynge vp into heven? This same Iesus which is taken vp from you in to heven / shall soo come / eve as ye have sene hym goo into heven.

Then returned they vnto Ierusalem from mount olivete / which is nye to Ierusalem / cōteynynge a sabbath dayes iorney. And whē they were come in / they went vp into a parler / where as bode both Peter and James / Iho and Andrew / phillip and Thomas / Bartlemew and Mathew / James the sonne off Alphens / and Simon Zelotes / and Judas James sonne. These all continued with one acorde / in prayer / and supplication with the women / and Mary the mother off Iesu. And with his brethren.

And in those dayes Peter stode vp in the myddes of the disciples and sayde (The noumbre off names were aboute an hondred and twenty) Ye men and brethren / thys scripture must ned be fulfilled which the holy goost thowethe mouth of David spake before of Judas / which was gyde to them that toke Iesus. For he was nombred with vs and obtayned fellowship in this ministry. And he hath nowe possessed a plot of ground with the rewarde off iniquyte. And

The Actes.

when he was hanged / brast a sondre in the myddes / and all his bowels gushed out. And it is known vnto all the inhabiteres off Jerusalem. In somoch that that felde is called in their mother tonge / Acheldema / that is to saye the bloud felde.

It is written in the booke off psalmes / His habitation be voyde / and noo man dwellynge therein: and his bissshoprycke lett another take. Wherefore off these men which have companied with vs (all the tyme that the lord Jesus went out and in amonge vs / begynnynge att the baptim of Ihon vnto that same daye that he was taken vp from vs) must one be ordeyned to be a witness with vs of his resurreccion.

And they apoynted two / Joseph called Barsabas (whose syrname was Justus) and Matthias. And they prayed saynge: Thou lord whiche knowest the hert of all men / shewe whether thou hast chosen of these two / that the one maye take the rounne of this ministracion / and apostleshippe from the which Judas by transgressiō fell / that he myght goo to his awne place. And they gave forth their lottes / and the lott fell on Matthias. And he was counted with the eleven apostles.

The. Seconde. Chapter.

When the fyfth daye was come / they were all with one accorde gaddered together in won place. And sodenly there came a sounde from heven as it had bene the commynge off a myghty wynde / and it filled all the house

Of The Apostles. Fo. clv.

asse where they sate. And there apered vnto the cloven tonges / as they had bene fyre / and it sate apon eache off them: and they were all filled with the holy goost / and began to speake with other tonges / even as the sprete gave them utterance.

There were dwellynge at Jerusalem iewes / devoute men / which were off all nacions vnder heven. When this was noysed aboute / the multitude cam togedder and were astonied / because that every man herde them speake in his awne tounge. They wondred all / and marveylled sayinge amonge themselves: Loke / are not all these which speake off galile? And howe heare we every mā his awne tounge wherein we were boren? Parthians / Medes / and Elamyti / and the inhabiteres of Mesopotamia / off Iury / Capadocia / Ponthus / and of Asia / Phrygia / Pamphylia / and of Egypte / and off the parties off Libya / which is besyde Syrene / And straungers off Rome / Jewes and Proselytes / Grekes and Arabians: We have herde them speake with ourre awne tonges the greates workes off god. They were all amased / and wondred sayinge wone to another: what meaneth this? Other mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven / and lift up his voyce / and sayde vnto them: Ye men off Jewry / and all ye that inhabit Jerusalem: be this knowne vnto you / and with youre eares heare my wordes. these are nott dronken / as ye wene / For itt is yet butt the thyrde houre off the daye / but this is that which was spoke by the prophet

Johell: It shalbe i the last dayes (sayth God) of my sprete I will poure out apō all flesshe. And youre sonnes / and youre doughters shall prophesy / youre yongemen shall se visions. And youre olde men shall dreame dreames. And on my seruants / and on my honde maydens I will poure out off my sprete in those dayes / And they shall prophesy. And I will shewe wonders in heve a bove / and tokens in the erth be nethe / bloud and fyre / and the vapour off smoke. The sun shalbe turned into darknes / and the mone into bloud / before that greate / and that notable daye of the lorde come. And the tyme shall come that whosoever shall call on the name of the lorde / shalbe saved. Ye men off Israhel / heare these wordes. Jesus of Nazareth / a man approved off God amonge you with myracles and wondres / and signes which God did by hym in the myddes off you / as ye youre selves knowe: hym have ye taken by the hondes of vnrighthewes persones / after he was delivered by the determinat counsell and foreknowledge of God / and have crucified and slayne hym / whom god hath raysted vpp and lowsed the sorowes of deeth / because it was vnpossible that he shulde be holden of it. David speaketh of hym: Afore honde / sawe I God alwayes before me: For he is on my right honde / that I shulde nott be moved. Therefore did my hert reioyce / and my tonge was glad. Moreover also / my flesshe shall rest i hope because thou shalt not leve my soul i hell / nether shalt suffre thy saynt to se corrupcion. Thou hast shewed me the wayes of lyfe / Thou shalt make me full off ioye

with thy countenaunce.

Men and brethren / lett me freely speake vnto you of the patriarke David: For he is both deed and buryed / and his sepulchre remayneth with vs vnto this daye. Therefore sence he was a prophet / and knewe that God had sworne with as nothe to hym / that the frute of his loynes shulde sit on his seate: He sawe before / and spake of the resurreccion of Christ / that his soule shulde not be lefte in hell: nether his flesshe shulde se corrupcion. This Jesus hath God rayseyd vppe / where of we all are witnesses.

Sence nowe that he by the right honde of god exalted is / and hath receaved off the father the promys off the holy goost / he hath sheed forth the that which ye nowe se and heare. For David is not ascendid into heaven / but he sayde: The lord sayde to my lord sit on my right honde / vntill I make thy foes thy fote stole. So therefore lett all the housse of Israhel knowe for a suerty / that God hath made the same Jesus whome ye have crucified / Lorde and Christ.

When they herde this / they were pricked in their hertes / and sayd vnto Peter / and vnto the other apostles: Ye men and brethren / what shal we do? Peter sayde vnto them: Repent and be baptised every one off you in the name of Jesus Christ / For the remission off synnes / and ye shall receave the gyfte off the holy goost. For the promys was made vnto you / and to youre chyldren / and to all that are as farre / even as many as oure lorde God shall call. And with many other wordes bare he witnes / and exhorted them

The Actes

saying: Save your selves from this vntoward generation. They that gladly receaved hys preachynge were baptised / And the same daye / there were added vnto them aboute a thre thousande soules.

And they continued in the Apostles doctrine and fellyshippe / and in breakynge of bread / and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. All that beleved gaddered the togedder / and had all thynges comen. And solde their possessions and goddes / and parted them to all men / as every man had nede. And they continued dayly with one acorde in the temple / and brake bread in every housse / and ate their meate togedder with gladnes / and singlenes of hert praysynge god / and had faveour with all people / and the lord added to the congregacion dayly them that shulde be saved.

The .iiij. Chapter.

Peter and Jhon went vp to gedder into the temple at the nythe houre of prayer: and there was a certayne man halt from his mothers wombe / whom they brought ad layde at the gate of the temple called beautifull / to receave his almes of them that entred into the temple. When he sawe Peter and Jhon / that they wolde i to the temple / he desyred to receave an almes / Peter fastened his eyes on hym with Jhon and sayde: loke on vs / and he gave hede vnto them / trustinge to receave somethynge of them. Then sayd Peter: Silver and golde have I none / suche as I have

Of The Apostles. Fo. clviij.

geve I the. In the name of Jesu Christ off Nazareth / ryse vppe and walke. And he toke hym by the right honde / and lifte him vppe. And immediately his fete and ancle bones receaved strenght / and he sprange / stode / and also walked / and entred with them into the temple walkynge / and leapyng / and laudynge god.

And all the people sawe hym walke and laude God. And they knewe hym / that ytt was he whiche sate and begged at the beautifull gate of the temple. And they wondred / and were sore astonnyed at that which had happened vnto hi. As the halt whych was healed helde Peter and Jhon / all the people ranne amased vnto them in Solomons hall.

When Peter sawe that he answered vnto the people: Ye men off Israhell / why marvayle ye at this? Or why loke ye soo stedfastly on vs / as though by oure awne power / or holynes we had made thys man goo? God off Abraham / Isaac / and Jacob / the God off oure fathers hath glorified hys sonne Jesus / whom ye betrayed / and denyed in the presence of Pilate / when he had iudged hym to be lowfed: but ye denyed the holy and iust / and desyred that he shulde geve you a mootherer / and fylled the lord off lyfe who god hath raised from deeth / of the which we are witnesses: And hys name thorow the fayth off hys name hath made thys man sounde whom ye see and knowe. And the fayth which ys by hi / hath to thys man geven thys health / in the presence of you all.

And nowe brethren I wote wele that thorow

The Actes

ignorance ye have done ytt / as did also your heddies. But God which shewed before by the mouth off all his prophet that Christ shulde suffer / hath thus wyse fulfilled it. Repēt ye therefore and turne that your synnes maye be done away whē the tyme of comforte cometh / which we shall have of the presence of the lorde / and whē god shall sende hi / which before was preached vnto you / that is to wite Jesus Christ / which must here receave vntill the tyme that all thyngs be restored agayne / which god hath spokē by the mouth off all his holy prophet sence the worlde began.

For Moses sayd vnto the fathers: A prophet shall your lorde god raise vp vnto you / won of your brethren / lyke vnto me / hym shall ye heare in all thing whatsoever he shall saye vnto you. For the tyme will come / that every soule which shall not heare that same prophet / shall be cryled fro the people. Also all the prophet fro Samuell / and thence forth as many as have spoken / have in lyf wyse tolde of these dayes. We are the chyldren of the prophet / and to you pertayneth the testament that god hath made vnto our fathers saying to Abraham: Even in thy seed shall all the kynred of the erth be blessed. First vnto you hath god raysed vp his sonne Jesus / and hi he hath sent to blysse you / that every one off you shulde turne from his wickednes.

The. iij. Chapter.

As they spake vnto the people / the prest / and the ruelar off the temple / and the saduces

Of The Apostles. Fo. clviij.

cam upon them / takynge greuously that they taught the people and preached in the name off Jesus the resurreccion from deeth. And they layde hondes on them / and put them in holde vntill the nexte daye. For itt was now even tyde. Many of the which herde the wordes beleved / and the noubre off the men was aboute fyve thousande.

But chaunced on the morwe that their ruelers / and seniores / and scribes / as Annas the chiefe prest / and Cayphas / and Ion and Alexander / and as many as were off the kynred off the hye prest / were gaddered to gedder at Jerusalem / and set them in the myddes / and axed by what power / or in what name have ye done this syr. Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people / and seniores of israhel / if we this daye are examined of the good dede done to the sycke man by what meanes he is made whole: beyt known vnto you all / and to all the people of israhel / that in the name of Jesus Christ of nazareth / whom ye crucified / and whom god raysed from deeth agayne / this man stondeth heare present before you whole. This is the stone cast a syde of you bylders which is sett in the chiefe place of the corner. Nether is there health in any other. Nor yet also is there any other name given to men wherein we must be saved.

When they sawe the boldnes off Peter and Ion / and knew that they were vnlerned men / and laye people / they marvelled / and they knew that they were with Jesu. Seinge als

The Actes

So the man whych was healed stondynge wyth them / they could nott saye agaynst yt / but commaunded them to goo a syde out of the counsell / And commened amonge them selues sayinge: what shall we do to these men? For a manifest signe is done by them / and is openly knowen to all them that dwell in Iherusalem / and we cans nott denye it: But that it be noysed no father amonge the people / lett vs threaten and charge them that they speake hence forth to noo man in this name.

And they called them / and commaunded them that in noo wyse they shulde speake or teache in the name off Jesu. Butt Peter and Ihon answered vnto them and sayde: whither yt be right in the syght of god to obeye you moare then god iudge ye. For we cannot butt speake that whych we have sene and herde. Soo threatened they them and lett them goo / And founde noo thyng howe to punnysshe them / because of the people: For all men lauded God for the myracle whych was done. For the man was above forty years re olde / on whom this myracle of healinge was shewed.

As sone as they where let goo they cam to thes ir felowes / and shewed all thatt the hye prestes and seniours had sayde. When they herde that / with one mynde they lyfte vp their voyces to god and sayde: Lorde / thou arte God which hast made heven and erth / the see and all thatt in the ys / whych by the moughth off thy seruannt Dauid hast sayd: Why did the hethen grudge / and the people immagen vayne thynges. The kyns

Of The Apostles. Fo. cliij.

off the erth stode vp and the ruelars cam to gedder agaynst the lorde / And agaynst his Christ.

For off a trueth agaynst thy holy chylde Jesus / whom thou hast annoynted / bothe Herode and also Poncius Pilate wyth the gentyls / and the people off Israhel / gaddered them selues to gedder forto do whatsoeuer thy honde and thy counsell determened before to be done. And now we lorde beholde their threatenynge / and grasunte vnto thy seruaunt wyth all confydence to speake thy worde. So that thou stretch forth thy honde that healyng / and signes / and wonders be done by the name off thy holy chylde Jesus. And as sone as they had prayed / the place moved wheare they were assembled to geder / and they were all filled with the holy goost / and they spake the worde of god boldly.

The multitude of them that beleved / were off won hert / And off won soule. Also none off them sayde / that eny thyng off those whych he possessed was his awne: Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Nes ther was there eny amonge them thatt lacked. For as many as were possessers off lond / or houses / solde them and brought the pryce off the thyng / whych were solde / and layed ytt doune att the Apostles fete. And distribucion was made vnto every man accordynge as he hade nede.

And Ioses which was also called of the apos

The Actes.

files Barnabas (that is to saye the sonne of consolation/ beyng a levite/ and off the countre off Cyprus) had londe/ and solde itt / and layde the pryce doune at the apostles fete.

The v. Chapter.

A Certayne man named Ananias with Sapphira his wyfe solde a possession/ and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte and layde itt doune att the apostles fete. Then sayde Peter: Ananias how is it that satan hath filled thyne hert / thatt thou shuldest lye vnto the holy goost / and kepe awaye parte off the pryce off the lyvelod: Pertayned it not vnto the only? And after it was solde / was not the pryce in thyne awne power? Howe is it that thou hast concealed this thyng in thyne herte? Thou hast nottlyed vnto men/ but vnto God. When Ananias herde these wordes / he fell doune and gave vp the goost. And grett feare cam on all them that these thynges herde. And the yonge men roose vp and put hym a parte/ and caryed hym out/ and buried hym.

It fortunied as it were aboute the space of iij. houres after / that his wyfe cam in ignoraunt of that which was done. Peter sayde vnto her: Tell me / solde ye the londe for so moche? And she sayde: ye for so moche. Peter sayd vnto her: why have ye agreed to gedder / to tempt the sprete off the lord? Loo / the fete off them which have buried thy husbände are at the dore / and shall cary the out / the she fell doune strayght waye at his fete

Of The Apostles. Fo. clv.

and yelded vp the goost. The yonge men cam in and founde her ded / and caryed her out and buried her by her husbände. And grett feare cam on all the congregacion. And on as many as herde it.

By the hōdes of the Apostles were many signes and wondres shewed amonge the people. And they were all togedder wyth one acorde in Solomons hall. And of other durst noo man ioyne hym silfe to them: but the people magnifyed them. The noumbre of them that beleved in the lorde bothe of men and women grewe moare and moare in somoch that they brought their sicke is to the strettes / and layde them on beddes and pallets / that at the lest waye the shadowe off Peter when he cam by / myght shadowe some of them. There cam also a multitude out off the cites round about vnto Jerusalem / bryngyng with the their sicke and them which were vexed with vncleane sprettes. And they were healed every won.

The chiefe preste arose vp and they that were with hym (which is the secte off the Saduces) and were full of indignacion / and layde hondes on the apostles / and put them in the comen prison: but the angell of the lorde by night openned the prison dore / and brought them forth / and sayde: goo steppe forth / and speake in the temple to the people all the wordes of this lyfe. Whē they herde that / they entred into the temple early in the mornyng and taught.

The chiefe preste cam and they that were with him and called a counsell togedder / and all the seniors off the chyl dren off israhel / and sent to the prison to fet them. When the ministers cam and

¶ The Accēs.

founde the nōt in the p̄eson / they cam agayne and tolde sayinge: The p̄eson founde we shut with all diligence / and the keepers stondynge without before the doores: but when we had opened we founde no man within. When the chiefe prest of all and the ruler of the temple / and the hye prestes herde these thynges / they douted off them / where vnto this wolde growe.

¶ Then cam won and shewed them: Loo the mē thatt ye putt in p̄eson stonde in the temple / and preache to the peple. Then went the ruler of the temple with ministers / and brought them without violence. For they feared the people lest they shulde have bene stoned. And when they had brought them / they sett them before the counsell. And the chiefe preste axed them sayinge: Did nōt we straytely commaunde you that ye shulde not teache in this name? and beholde ye have filled Jerusalem with youre doctrine / and ye intende to brynge this mans bloud apon vs.

¶ Peter and the other apostles answered / and sayde: We ought moare to obey God then men. The God of oure fathers raysed vp Jesus / whom ye slewe and hanged on tre. Hym beyng a ruler and a saveoure hath god exalted with his right honde / for to geve repentaunce to Israhell and for gevenes of synnes. And we are his recordes as concernynge these thynges: and also the holy goost / whom God hath geven to them that obey hym. When they herde that they clave asunder / and sought meanes to slee them. Then stode there vp won in the counsell / a pharisey named Gamaliell / a doctour off lawe / had in auct

¶ Of the Apostles. Fo. clvj.

torite amonge the people and commaunded to put the apostles a syde a lytell space / And sayde vnto them: Men of Israhell take hede to youre selues what ye entende to do as touchinge these mē. Before these dayes rose vp one Theudas boasting hym silse / to whom resorted a nombre off men / about a foure hondred / which was slayn / and they all which beleved hym were scatred a broode / and brought to nought. After this man arose there vp won Judas off Galile / in the tyme when tribute began / and drew awaye moche people after hi. He also perished: and all even as many as harkened to hym are scattered a brood.

¶ And nowe I saye vnto you: refrayne youre selues from these men / and let them alone: For yff this counsell or werke be of men / itt will come to nought: but and if it be of God / ye can not destroye it / lest haply ye be founde to stryve agaynst god. And to hym they agreed / and called the apostles / and bett them / and commaunded that they shulde not speake in the name of Jesu / and lett the go.

¶ And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple / and in every housse they ceased nōt / teachynge and preachynge Jesus Christ.

¶ The vi. Chapter.

¶ In those dayes as the nombre of the disciples grewe / there arose a gredge amonge the greces agaynst the ebriues / because theyr wyddowes wer despysed in the dayly mynystracion. The twelve called the multitude of the disci

The Actes

ples to gedder and sayde: it is nott mete that we shulde leave the worde of god and serve at the tables/ wherfore brethren loke ye out amonge you seven me of honest reporte/ full of the holy goost and wisdom/ which we maye apoynte to this nedz full busines: but we wolle geve oure selves continually to prayer/ and to the ministracion off the worde. And the sayge pleased the whoale multitude wele. And they chose Steven a man full off fayth/ and off the holy goost/ and Philip/ and Prochorus/ and Nicanor/ and Timon/ and Permenas/ and Nicholas a proselite of antioche/ which they sett before the apostles/ and they prayed and layde their hondes on them.

And the worde of god encreasyd/ and the nombre of the disciples multiplied in Jerusalem greatly/ And a grett company of the prestes were obedient to the faythe. Steven full off faythe and power did grett wonders/ and myracles amonge the people. There arose certayne off the Synagoge/ which are called lebertines/ and Sireniens/ and Alexandrians/ and Cilicians/ and Asians/ and disputed with Steven. And they couldenot resist the wisdom/ and the sprete/ with which sprete he spake. Then sent they i men which sayd: we have herde hym speake blasphemous wordes agaynst Moses/ and agaynst god/ and they moved the people/ and the senours/ and the scribes: and they cam apon hym and caught hym/ and brought him to the counsell/ and brought forth false witnesses which sayde: This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe/ for

Of The Apostles. Fo. clxij.

we herde hym saye/ This Jesus off Nazareth shall destroye this place/ and shall chaunge the ordinances which Moses gave vnto vs. And all that sate i the counsell looked stedfastly on him/ and sawe hys face as it had bene the face off an angell.

The. vij. Chapter.

Then spake the chiefe prest: ys ytte even so? And he sayde: ye men/ brethren/ and fathers/ harken to. The God off glory apered vnto oure father Abraham whill he was yet in mesopotamia/ before he dwelt in charran/ and sayd vnto hym: come out of thy contre/ and from thy kynred/ and come into the lande which I shall shewe vnto the. Then cam he out off the lande of caldey/ and dwelt in charran. And after that as sone as his father was deed/ he brought him into this lande/ where in ye nowe dwell/ and he gave him none inheritauce in it/ no not one fote of grounde. And promised that he wolde geve it to hym and to hys seed after hym/ when as yet he had no chylde.

God verely spake on thys wyse/ thy seed shall be a dweller in a straunge lande/ and they shall put them in bondage/ and shall entreate them evyll. iij. C. yeares. And the nacion to whom they shalbe in bondage/ will I iudge (sayde god) and after that shall they come forth/ and serve me in this place. And gave hym the testament of circumcision/ and he begat Isaac/ and circumcised hym the vij. daye/ and Isaac begat Jacob. and Jacob the twelve patriarchs.

The Actes.

And the patriarkⁱ havinge indignacion for Ioseph into Egypte/ and God was with hym and delivered hym out off all his adversites. And gave hym faveour and wisdom in the sight off Pharao kynge off Egypte/ And Pharao made hym governor over Egypte/ and over all his householdes.

Then cam there a durther over all Egypt/ and Canaan/ and grett affliction/ and our fathers founde no sustenance. When Jacob herde that there was corne in Egypte/ he sent oure fathers fyrst/ And when he had sent them the secourde tyme/ Joseph was knowen off his brethren/ and Josephs kynred was made knowne vnto Pharao. Then sent Joseph and caused his father to be brought and all his kynne/ thre score and .xx. soules. And Jacob descended into Egypte/ and deyed bothe he and oure fathers/ and were translated into Sichem/ and were put in the sepulchre that Abraham bought for money of the sonnes of Emor/ at Sichem.

When the tyme off the promes druenye (whiche God had promysed with an othe to Abraham) the people grewe and multiplied in Egypte till another kynge arose which knewe nought off Joseph. The same dealte suttelly with oure kynred/ and evyll intreated oure fathers/ and made them to cast awaye their chyldren/ that they shulde not remayne alyve. The same tyme was Moses borne/ and was a propper childe in the sight off God/ which was nourished vp in his fathers housse thre monethes. When he was cast out Pharaos daughter toke hym vp/ and nouris

Of The Apostles. Fo. clxiii.

hed hym vp for her awne sonne. And Moses was learned in all manner off wisdom of the Egyptians/ and was mighty in dedes and in wordes.

When he was full forty yeare olde/ it cam into his hert to visit his brethren/ the chyldren off Israel. And when he sawe one off them suffre wronge/ he defended hym/ and avenged his quarrell that had the harme done to hym/ and smote the egipcian. For he supposed hys brethren wolde have vnderstonde howe that God by his hondes shulde geve them health: butt they vnderstode nought.

And the next daye he shewed hym silfe vnto them as they strove/ and wolde have sett them atone agayne saynge: Syrs ye are brethren why hurte ye won another? but he that did his neighbour wronge/ thrust hym awaye sayinge: Who made the a ruelar And a iudge amonge vs? Why at wilt thou kill me/ as thou diddest the egipcian yester daye? Then fled Moses at that worde/ and was a stranger in the londe off Madian/ Where he begat two sonnes.

When .xl. yeares were expired/ there appeared to hym in the wilderness of mounte Sina the angel off the Lorde in a flam off fyre in a busshe. When Moses sawe itt he wondred at the sight/ and drue neare to beholde it. And the voyce off the Lorde spake vnto hym: I am the God of thy fathers/ the God of Abraham/ the God of Isaac and the God off Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to hym: Putt off thy shewes from thy fete/ for the place

The Actes.

wherethou stondeſt is holy grounde. I have perfectly ſene the affliction off my people whych is in Egipte / and I have herde theyr gronyng / and am come doune to deliver them. And nowe come and I will ſende the into Egipte.

¶ The ſame Moſes whom they forſoke ſayins ge: who made the a ruelar and a iudge: God ſent bothe a ruelar and a deliverer / by the hondes of the angell which apered to hym in the bouſſhe. This man brought them outt ſhewynge wonderes and ſignes in Egipte / and in the reed ſee / and in the wildernes xl. yeares. This is that Moſes which ſayde vnto the chyldren off Iſrahell: A prophet ſhall youre lord God rayſe vp vnto ys ou of youre brethren lyke vnto me / hym ſhall ye heare.

¶ This is he that was in the cōgregacion / in the wildernes with the angell which ſpake to him in the mounte Syna. and with oure fathers. Thys man receaved the worde of lyfe to geve vnto vs / to whom oure fathers wolde not obeye: But caſt it from them / and in their hertes turned backe agayne into Egipte / ſayinge vnto Aaron: Maſke vs goddes to goo before vs. For we wote nott what is become of this Moſes that brought vs out of the londe off Egipte. And they made a calyfe in thoſe dayes / and offered ſacrifice vnto the ymage / and reioysed in the workes of theyr awne hondes.

¶ Then God turned hym ſilſe / and gave them vp / that they ſhulde worſhipp the ſtarres of the ſkye / as it is written in the boke of the prophet: O ye off the houſſe off Iſrahell: have ye given

Of the Apoſtles. Fo. clviii.

vnto me offerynges or ſacrifice / by the ſpace off xl. yeares in the wildernes? And ye toke vnto ys ou the tabernacle off Moloch / and the ſtarre off youre god Remphan / figures which ye made to worſhippe them. And I will translate you beyonde Babilon.

¶ Oure fathers had the tabernacle of teſtimony in wildernes / as he had apoynted them ſpeaſkyng vnto Moſes / that he ſhulde make it accordynge to the faſſion that he had ſene / which tabernacle oure fathers receaved / and brought it in with Joſue into the poſſeſſion of the gentyls / which gentyls god drave out before the face of oure fathers vnto the tyme of David / which founde favour before god / and deſired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an houſſe.

¶ But he that is hreſt of all dwleth not in temples made with hondes / as ſayth the prophete: Heren is my ſeat / and erth is my ſote ſtole / wher at houſſe will ye bylde for me ſayth the lord? or what is my reſtyng place? hath nott my honde made all theſe thynges?

¶ Ye ſtiffenecked and of vncircumciſed hertes and eares: ye have all wayes reſiſted agaynſte the holy gooſt: as youre fathers did / ſo do ye. Which off the prophetes have not youre fathers perſecuted? And they have ſlayne them / which ſhewed before off the cōmyng off that iuſt / whom ye have betrayed and mordred. And ye alſo have receaved a lawe by the ordinaunce off angels / and have not kept it.

¶ When they herde theſe thynges / their hertes

The Actes

elove a sunder / and they gnasshed on hym with their tethe. He beyng full of the holy goost loked vp with his eyes into heven and sawe the mates ste off God / and Jesus stondynge on the ryght honde of god / and sayde: loo / I se the heavens open / and the sonne off man stonde on the ryght honde of god. Then they gave a shute with a loude voyce / and stopped their eares and ranne upon hym all at once / and caste hym out off the cite / and stoned hym. And the witnesses layde doune their clothes att a yonge mannes fete named Saul. And they stoned Steven callynge on and sayinge: Lorde Jesu receave my sprete. And he kneled doune and cryed with a loude voyce: lorde impute not this synne vnto them / For they wote not what they do. And whē he had thus spoken he fell a slepe.

The. viij. Chapter.

Saul had pleasure i his deeth. At that tyme was there a grett persecucion agaynst the congregacion which was att Jherusalem / and they were all scattered abroadethorowout the regions of Juy and Samaria / except the apostles. The devout men dressed Steven / and made grett lamentacion over hym. Saul made havocke off the congregacion entrynge into every housse / and drewe out bothe man and woman / and thrust them into preson. They that were scattered abroad went every where preachyng the worde. Then cam Philip into a cite off Samaria and preached Christ vnto them. And the peo-

Of The Apostles. So. clxxv

ple gave hede vnto those thyngs which Philip spakewyth one acorde / in thatt they herde and sawe the miracles which he did. For vnclene spretes cryngewith loude voyce cam out of many which were possessed off them / Many taken with palseys / and many that halted were healed. And there was gret ioye in that cite. There was a certayne man called Simon / which before tyme in the same cite / used witchecrafte and bewitched the people / sayinge that he was a man that coulde do greates thigs. Whom they regarded / from the lest to the grettest sayinge: this ys that power of god / which is called grett. Sym they sett moche by / because of longe tyme wyth sorcery he had deluded their wittes. As sone as they beleved Phillipes preachynge off the kyngdome off God and off the name off Jesu Christ / they were baptised bothe men and women. The Simon hym sylfe beleved and was baptised / And continued with Phillip / and wondered beholdynge the miracles and signes / which were shewed.

 When the Apostles which were at Jerusalem herde saye that Samaria had receaved the worde of god: they sent vnto them Peter and Jhon / which when they were come / prayed for them / that they myght receave the holy goost. For as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then layde they their hondes on them / and they receaved the holy goost.

 When Simon sawe thatt thorowe layinge on off the Apostles hondes on them / the holy

The Actes

goost was geuen: he offered them money sayinge: Geue me also this power / that on whom so ever I laye hondes / he maye receave the holy goost. Then sayde Peter vnto hym: Perissh thou and thy money togedder. For thou wenest that the gyfte of god maye be obteyned with money? thou hast nether parte nor fellowshippe i this busines. For thy hert is not right i the sight of god. Repent therfore of this thy wickednes / and praye God that the thought off thyne hert maye be forgiven the. For I perceave that thou arte full of bitter gall / and wrapped in iniquyte.

Then answered Simo and sayde: Praye ye to the lorde for me that none off these thynges whiche ye have spoken fall on me. And they whē they had testified / and preached the worde of the lord / returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angell of the lorde spake vnto Phillip sayinge: Arise and goo towardes midde daye vnto the waye which leadeth from Jerusalem vnto Gaza / which is in the desert. He arose and went on / and beholde a man off ethiopia which was gelded / and of grete auctorite with Candace queene of the ethiopians / which had the rule off all her treasure / cam to Jerusalem for to praye. as he returned home agayne sittynge in his charette he redde Esay the prophet.

The sprete sayde vnto Philip: Goo neare and ioyn thy selfe to yonder charet. Philip ranne to hym / and herde hym rede Esay the prophet and sayde: Understondest thou what thou reddest? And he sayd: howe can I / except I had a gyde?

Of The Apostles. So clxxi.

And he desyred Philip that he wold come vp and sit with hym. The tene of the scripture which he redde was this. He was ledde as a shepe to be slayne: And lyke a lambe dom before his shere: so opened he nott his mowth / in that he submitted hym selfe / his iudgement was exalted: who shall declare his generation? for his life is taken from the erthe. The gelded man answered Philip and sayde: I praye the off whom speaketh the prophet this? of hym selfe? or off some other man?

Philip opened his mowth / and began at the same scripture / and preached vnto hym Jesus. And as they went on their waye / they cam vnto a certayne water / and the gelded man sayde: Se here is water / what shall lett me to be baptised? Philip sayde vnto hym: If thou beleve with all thyne hert / thou mayst. He answered sayinge: I beleve that Jesus Christe is the sonne of God. And commaunded the charet to stonde still. And they went doune bothe ito the water: bothe Philip and also the gelded man. And he baptised hym. As sone as they were come out off the water the sprete off the lorde caught Philip. And the gelded man sawe hym no moore. And he wet on his waye reioysynge: butt Philip was founde at Azotus. And he walked thorowe out the countrey preachynge i their cites / till he cam to Cesarea.

The. ix. Chapter.

Saul yet breathynge out threathynge and slaughter agaynst the disciples of the lorde /

The Actes

went vnto the hye preste / and desired of hym letters to damascō / to the sinagoges: that yf he founde any of this waye whether they were men or women / he myght brynge them bounde vnto Jerusalem. As he went on his iorney / hit fortuned that he drue neye to damascō / and sodenly there shyned rounde about hym a lyght from heven. And he fell to the erth / and herde a voyce saynge to hym: Saul / Saul / why persecutest thou me? And he sayde what arte thou Lorde? The lorde sayd / I am Jesus whom thou persecutest / it shalbe harde for the to fynde agaynst the prycke. He bothe tremblyng and astonyed sayde: Lorde what wilt thou have me to do? And the lorde sayde vnto hym: Aryse and goo into the cite / and ytt shalbe tolde the what thou shalt do.

The men which accompanied him on his waye were stode amased / for they herde a voyce / butt sawe no man. Saul arose from the erth / And when he had opened his eyes he sawe no man. Then ledde they hym by the honde / and brought him into damascō. And he was iij. dayes wythout sight / and nether ate nor dranke.

There was a certayne disciple att damascō named ananias / to hym spake the lorde in a vision: Ananias. And he sayde: I am here lorde. And the lorde sayde vnto hym: Aryse and goo into the strete which is called strayght / and seke in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth / And hath sene in a vision a man named Ananias as comynge in vnto hym / And puttyng his

Of The Apostles: So. clxviij.

hondes on hym / thatt he myght receave his sight.

Ananias answered: Lorde I have herde by many off this man / howe moche hurte he hath done to thy sanctes att Jherusalem / and in this place he hath auctorite off the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessel vnto me / to beare my name before the gentyls / and kyngs / and the chyldren off israhel. For I wyll shewe hym howe grett thynges he must suffre for my names sake.

Ananias went his waye and entred into the housse and putt his honde on hym and sayde: brother Saul the lorde that apperyd vnto the in the waye as thou camst / sent me vnto the / that thou myghtest receve thy sight and be filled with the holy goost. And immediatly there fell fro his eyes as ytt had bene scales and he receaved his sight / and arose and was baptised. And receaved meate and was comforted.

Then was Saul a certayne dayes wyth the disciples which were at damascō. And streight waye he preached Christ in the Synagoge / howe that he was the sonne off God. All that herde hym were amased and sayde: ys nott this he that spoylled them which called on this name in Jerusalem? And cam hydder for the entent that he shulde brynge them bounde vnto the hye prestes? Saul encreased in strengthe / And confounded the iewes which dwelte at damascō affirminge that this was very Christ.

The Actes.

After a good while / the iewes toke counsell as monge them selves to kyll hi. But there awayte wer knowen of Saul. And they watched att the gatf daye and nyght to kyll hym. Then the disciples toke hym by nyght / and putt hym thorowe the wall and lett hym doune in a basket.

When Saul cam to Jerusalem he assayed to cople hym silfe with the apostles / and they wer all afrayde of hym and beleved not that he was a disciple. But Bernabas toke hym and broughte hym to the apostles and tolde them howe he had senethelorde in the waye and had spoken wyth hym; and how he had done boldly at damascō in the name off Jesu. And he had his conversacion with them att Jherusalem / and quitt hym silfe boldly in the name off the lorde Jesu. And he spake and disputed wyth the grekf and they went aboute to slee hym. When the brethren knew of that / they brought hym to cesarea / and sent hym forth to tharsus. Then had the congregacions rest thorowoute all iewry and galile and samary / and wer edified / and walked in the feare of the lorde / And multiplied by the comforte of the holy gost.

It chaused that as Peter walked thoroughoute all quarters / he ca to the saintf which dwelt at lydda and there he founde a certayne man named Eneas / whych had kepte hys bed viij. yere sicke of the palsey. Then sayde Peter vnto hym: Eneas / thelorde Jesus Christ make the whole. Arise and make thy beed. And he arose immedyatly. And all that dwelt at lydda and affard sawe hym / and tourned to the lorde.

Of The Apostles. Fo. clviij.

Ther was at Joppa a certayne woman (which was a disciple named Tabitha / which by interpretation is called dorcas) she was full off good workf and almes dedes / which she did. It chaused in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in a chamber: Because lydda was nye too Joppa / and the disciples had herde that Peter was there / they set vnto hym / desyringe him that he wolde not be greved to come vnto them.

Peter arose and cam with them: when he was come they brought hym in to the chamber / and all the widdoos stode roude aboute hym wepyng and shewyng the coottf and garmentf whych dorcas made whill she was with the. Peter putt them all forth and kneled doune and prayde and turned hym to the body / and sayde: Tabitha arise. She opened her eyes / and whē she sawe Peter she sat vppe. And he gave her his honde and lyft her vppe / and called the saintf and wyddoos and shewed her alyve. And hit was knowne throwout all Joppa / and many beleved on thelorde. And hit fortunēd that he taried many days in Joppa with one Simon a tanner.

The. x. Chapter.

There was a certayne man in Cesarea called Cornelius / a captaine of the souldyers of ytaly / a devoute man / and won that feared God with all his housholde / which gave moche almes to the people / and prayde God alwaye. The same man sawe in a vssion evidently aboute the nynthe houre of the daye the angell of god

■ The Actes.

commynge in vnto hym / and sayinge vnto hym: Cornelius. when he looked on hym / he was afrayde / and sayde: what is it lord? He sayde vnto hym: Thy prayers and thy almeses are come vppen in to remembrance in the presence of God. And now sende men to Joppa / and call for one Simon named also Peter. he lodgeth with one Simon a tanner / whose house is by the see syde. He shall tell the / what thou oughtest to doo. When the angell which spake vnto Cornelius was departed / he called two of his householders / and a deuoute souldier off them that waited on hym / to whom he tolde all the mater / and sent them to Joppa.

On the morowe as they went on their iorney / and drew nye vnto the cite / Peter went vppen in to the vpermost parte of the house to praye / aboute the vi. houre. Then waxed he an hongred / and wolde haue eaten. whill they made redy for hym / He fell into a traunce / and sawe heven opened / and a certayne vessell come doune vnto hym / as it had bene a greate shete / fnytt at the iij. corners / and was lett doune to the erth / wherein were all maner of iij. footed beastes of the erth and vermen and wormes / and foules off the ayer. And a voyce spake vnto hym from heve: Rise Peter / Kyt and eate. Peter sayde: God forbid lord / for I have never eaten eny thyng that is common or vncleane. And the voyce spake vnto hym as gayne the seconde tyme: What God had cleansed thatt make thou not common. This was done thryse And the vessell was receaved vppe agayn into heven.

■ Of the Apostles. fo. clxix.

Whyle Peter mused in hym selfe what this vision which he had sene meant / beholde / the men which were sent from Cornelius / had made inquryrance for Simons house / and stode before the dore. And called oute wō and asked whether Simon which was also called Peter / were lodged there. Whyll Peter thought on this vision / the sprete sayde vnto hym: Loo / men seke the. arise therefore / get the doune / and goo with them / and doute not. For I have sent them. Peter wēt doune to the men which were sent vnto hym from Cornelius / and sayde: Loo / I am he / whom ye seke. what is the cause wherefore ye are come? They sayde vnto hym: Cornelius the captayne a iuste man / and won thatt feareth God / and off good reporte amonge all the people of the iewes was warned by an holy angell / to sende for the / to his house / and to heare wordes of the. Then called he them in / and lodged them.

On the morowe Peter went with them / and certayne brethren from Joppa accompanied hym. And the thyrde daye entred they into Cesaria. Cornelius waited for them / and had called to gedder his kynsmen / and speciall frendes. And as it chaunced Peter to come in / Cornelius met hym / and fell doune at his fete / and worshipped hym. Peter toke hym vppe / sayinge: Rise vyn I my selfe am a man. And as he talked with hym he cam in / and founde many that were come to gedder / And he sayde vnto them: Ye doe knowe howe thatt hyttys an vlawefull thyng

The Actes.

for a man beyng a iewe to company or come vnto an alient: But god hath shewed me that I shoulde not call eny mā comen or vnclene: therfore cam I vnto you with outen scruple/as sone as I was sent for. Take you therfore: for what intend/have ye sent for me?

¶ And Cornelius sayde: This daye nowe. iiii. dayes I fasted/ and at the nyghte I prayde in my housse/ and beholde/ a mā stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is herde/ and thy almes dedes are had in remembrance in the sight of God. sende therefore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse off wch Simon a tanner by the see syde/ the which as sone as he is come/ shall speake vnto the. The sent I for the immediatly/ and thou hast well done for to come. Nowe are we all here/ present before god to heare all thynges that are commaunded vnto the of God.

¶ Peter opened his mouth and sayde: Of a truth I perseave/ that God is not parcial/ but in all people he that feareth hym and worketh rightewesnes/ is accepted with hym.

¶ Ye knowe the preachynge that God sent vnto the chyldren off Israhell/ preachynge them peace by Jesus Christe (which is lord over all thynges) which preachynge was published thorough oute all iewery/ and began in galile/ after the baptim preached by Jhon/ After thatt God had annoynted Jesus off Nazareth with the holy goost/ and with power/ he went aboute doinge goode/ and healynge all that were oppress

Of the Apostles. Fo. clxx.

sed with dyables/ for God was with hym. And we are witnesses off all thynges which he did in the londe of the iewes and at Jerusalem/ whom they slew/ and hounge on tree. Hym God reysed vpp the thyrde daye/ and shewed hym openly/ not to all the people/ butt vnto vs witnesses chosyn before off God/ which ate and dronke with hym/ after he arose from deeth. And he commaunded vs to preache vnto the people and to testifie/ that it is he that is ordered of God a iudge off quyet and deed. To hym geueth all the prophetes witnes/ that throue his name shall receave remission of synnes all that beleve in hym.

¶ While Peter yet spake these wordes/ the holy gost fell on all them which herde his preachynge. And they of the circumcision which beleved were astonied/ as many as cam with Peter/ because that on the gentyls also was shed oute the gyfte of the holy gost. For they herde them speake with tonges/ and magnify God. Then answered Peter: can eny man forbyd water that these shoulde not be baptised/ which have receaved the holy gost as wele as we? And he commaunded them to be baptised in the name of the lord. Then prayde they hym/ to tary a fewe dayes.

The xj. Chapter.

H It came to the eares of the apostles and brethren which were in iewry/ that the hethen also had receaved the worde of God. When Peter was come vpp to Jerusalem/ they off the circumcision disputed wyth hym/ sayinge: Thou wentest in vnto men vncircumcised/ and art

The Actes.

with them.

¶ Peter begā and expounde the thyng in order to them saynge: I was in the cite of Joppa prayyng / and in a traunte I sawe a vision / A certen vessell descende as it had bene a large lynnyn clothe / lett doune from heven by the fower corners / And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fowere footed beastes off the erth / and vermen and wormes / and foules off the ayer. I herde also a voyce / sayinge vnto me: Arise Peter / slep and eate. And I sayd: God forbyd lorde / for nothyng comen or vncleane hath att eny tyme entred into my mought. The voyce answered me agayne from heven count not thou those thyngs comen / which God hath clensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

¶ And beholde immediatly wer thre men come vnto the housse where I was / sent from Cesarea vnto me. And the sprete sayde vnto me / that I shulde goo with them / with out doutinge. morover these sixe brethren accompanied me. And we entred into the mans housse. and he shewed vs / how he had sene an angell in his housse / which stod and sayde to hym: Send men to Joppa / and call for Symon / named also Peter / he shall tell the wordes / wher by both thou and all thyn housse shalbe saved. As I began to praye / the holy goost fell on them / as he dyd on vs at the begynnynge. Then cam to my remembraunce the wordes of the lorde / howe he sayde: Ihs on verely baptised with wather / butt ye shalbe

Of The Apostles. fo. clxxi.

baptised with the holy goost. For as moche then as God gave the lyfe gistes / as he dyd vnto vs / when we beleved o the lorde Jesus Christ: what was I that I shulde have withstonde God: when they herde this / they helde their peace and glorified God / saynge: Then hath God also to the gentylls graunted repentance vnto lyfe.

¶ They which were scattryd abroad thorowe the affliction that arose aboute steven / walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche / preachynge the worde to no man / butt vnto the iewes only. Some off them were men off Cypers and off Syrene / which when they were come into Antioche / spake vnto the greks / and preached the lorde Jesus. And the honde off the Lorde was with them / and a greete nombre beleved and turned vnto the lorde.

¶ Tydynge off this cam vnto the eares off the congregacion / which was in Jerusalem / And they sente forth Barnabas thatt he shulde goo vnto Antioche. Which when he was come / and had sene the grace off the lorde / was glad / and exhorted them all / thatt with purpose off hertt they wolde continually cleave vnto the lorde. For he was a perfect man / and full of the holy goost and off faith. And moche people was added vnto the lorde. Then departed Barnabas to Tarsus / for to seke Saul / and when he had founde hym / he brought hym vnto Antioche. It chaunfed thatt a whole yere they had their conversacion with the congregacion there / and taught moche people in somoche thatt

The Actes

the disciples off Antioche wer the first that wer called Christen.

In those days cam prophet from Ierusalem vnto Antioche. Ther stode vppe won off them named Agabus. And signified by the spere that there shulde be grett derth throughout all the worlde. which cam in passe in the emperours clausdus dayes. The disciples every man accordyng to his habilitie purposed to sende socoure vnto the brethren which dwelt in ieremy. whych thyng they also did. and sent it to the semours by the hondes of Barnabas and Saul.

The. vij. Chapter.

In that tyme Herode the kynge layed honours on certayne of the congregaciō. to vexe them. He kylled James the brother off Ihon with a swerde. and because he sawe that it pleased the iewes. he proceeded forth to take Peter also. The wer the dayes of vnleued breed. And when he had caught hym. he put him in prison. and delyvered hym to iij. quaternions off souldiers to be kepte. entendinge after ester to bringe hym forth to the people. The was Peter kepte in prison. But prayer was made without ceasinge off the congregacion vnto god for hym. When herod wolde have brought hym oute vnto the people. the same nyght slepte Peter bitwene iiij. souldiers. bounde with two chaynes. And the keepers before the dore kepte the prison.

And beholde the angell of the lorde was there present. and a light shyned in the lodge. And he

Of The Apostles. Fo. clxxij.

smote Peter on the syde. And steryd hym vppe sayinge: arise vppe quicly. And the cheynes fell off from his hondes. and the angell sayd vnto hym: gird thy silfe and bynde on thy sandalles. And so he dyd. And he sayde vnto hym: cast on thy mantle aboute the. and folowe me. And he cam oute and folowed him. and wist not that it was truth which was done by the angell. butt thoughte he had sene a vision. When they were past the fyrst and the seconde watche. they cam vnto the yeron gate. that ledeth vnto the cite. which opened to them by his awne accorde. And they went oute and passed thorow the won stret. and by and by the angell departed from hym.

And when Peter was come to hym silfe. he sayde: nowe I knowe off a surety. that the lorde hath sent his angell. and hath delyvered me fro the honde off Herode. and from all the waynyng ge force of the people of the iewes. And as he considered the thyng. he cam to the housse of Mary the mother of one Ihon. which was called marthe also. where many were gaddered togedder in prayer. As Peter knocked at the entry dore. a damsell cam forth to harkē. named Rhoda. And when she knewe Peters voyce. she opened nott the entrey for gladnes. but ran in and told howe Peter stode before the entrey. And they sayd vnto her: thou arte mad. And she bare them doun that hit was even so. Then sayde they: it is hys angell. Peter continued knockinge. When they had openned the dore. and sawe him. they were astonysd. He beckened vnto them with his honde to holde thetr peace. and tolde them by what mes

The Actes

anes the lorde had brought hym oute of preson. And sayde: goo shewe thys vnto James and to the brethern. And he departed and went into a nother place.

As sone as ytt was daye there was nolytell a doo amonge the souldiers/what was becom off Peter. When Herode had called for hym/and founde him not/he examyned the keepers/and comaunded to departe. And he descended from Jewry to Cesarea/and there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once/and made intercessiō vnto blastus the kyngs chamberlein/and desired peace/because their countrey was noysshed be the kyngs londe. Apon a daye apoynted/the kyng arayed hym in royall apparell/and set hym in his seate/and made an oracion vnto them. And the people gave a shute/sayinge: It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote hi/because he gave not God the honoure/and he was eatyn of wormes/and gave vppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Jerusalem/and fulfilled their office/and toke with the Jhon/which was also called Marcus.

The. viij. Chapter.

Here were at antioche/ in the congregaciō on/ prophets and doctours/as Barnabas and Symon/called Nyger/And lucius of ceresne/and Manahen Herode the tetrarchs noysse

Of The Apostles: So. clxxiij.

lowe/and Saul. As they served God/and fasted/The holy gost sayd:seperat me Barnabas and Saul/for the worke where vnto I have called them. Then fasted they and prayed/and put their hondes on them/and let them goo. And they after they wer sent of the holy gost/cam vnto seleucia/and from thence they sayled to cyprus. And when they wer come to salamine/they shewed the worde off god in the sinagog/ vnto the iewes. And they had Jhon to their minister.

When they had gone over all the yle vnto the cite of Paphos/they founde a certayne sorcerer/a false prophet which was a iewe/named Barsesus/which was with the rueler off the countrey won Sergius Paulus a prudent man. the same ruler called vnto hym Barnabas and Saul/and desired to heare the worde of god The Sorcerer Elemas (for so was his name by interpretation) with stode them/and sought to turne away the rueler from the faith. Then Saule which also is called Paul beinge full off the holy goost/set his eyes on hym/and sayde: O full off all sotelte and disseytfulnes the chyld off the despyll/and the enemye of all righteousnes thou ceasest not to pervert the strayght wayes off the lorde. And now beholde the honde off the lorde is upon the/and thou shalt be blide and not se the sūne for a season. And immediatly fell on hym a myste and a darknes/ And he went aboute sesyinge/ them thatt shulde leade hym by the hondes. Then the rueler when he sawe what had hapened/beleved/and wondred at the doctryne of the lorde.

The Actes

¶ When Paule and they that were with hym had shynned from Paphus / they ca to Perga a cite of Pamphilia. There departed Jhon from them / and returned to Jerusalem. But they wandered thorowe the countres / from Perga to Antioche a cite in the countre of Pisidia / and went in to the synagoge on the saboth daye / and sate doune. After the lectur of the lawe and the prophet / the ruelers of the synagoge sent vnto the saynge: Ye men and brethren / yf ye have eny sers mon to exhorde the people / save on.

¶ Paul stode vppe and beclened with his honde and sayde: Men off Israhel / and ye that feare God / geve audience. The God off this people chose oure fathers / and exalted the people / whē they dwelt as strawngers in the londe of Egypt / and with a mighty arme brought them outt off it / and aboute the tyme off .xl. yeares suffred he their maners in the wildernes. And destroyed vij. nacions i the londe of Canaan / and devided their londe to them by Lott. And afterwarde he gave voto the iudges aboute the space of .iiij. C. and .l. yerres vnto the tyme off Samuel the prophet. And after that they desyred a kynge / and God gave vnto them Saul the sonne off Cis / a man off the tribe of Benjamin / by the space off xl. yerres. And after he had putt hym doune / he set vppe David to be their kynge / to whome he gave witnes / saynge: I have founde David the sonne off Jesse / a man after myne awne hert / he shall fullfyll all my will.

¶ Of this manes seide hath God (accordinge to his promes) brought forth to the people off Is

Of The Apostles. Fo clxxviii.

rael a savour / wō Jesus / when Jhon had fyrst preached before his comynge the baptim off repentance to Israhel. When Jhon had fulfyllled his course / he sayde: Whome ye thynke that I am? the same am I not / but beholde there comes th won after me / whose shewes of his fete I am not worthy to lose.

¶ Ye men and brethren / children off the generacion of Abraham / and whosoever amonge you feareth God / to you is this worde of helth sent. The inhabiteurs of Jerusalem / and their ruelers because they knewe hym nott / nor yet the voyces off the prophet / which are redde every saboth daye / have fulfyllled them in condempnyng hym. And when they founde no cause of deeth in hym / yet desired they Pilate to kyll hi. And when they had fulfyllled all that were written of hym / they toke hym doune from the tree and putt hym in a sepulchre: But God raysted hym agayne from deeth / and he was sene many dayes of them / which cam with hym from galile to Jerusalem which are his witnesses vnto the people.

¶ And we declare vnto you / howe that the promes made vnto the fathers / god hath nowe fulfilled vnto vs the children / in that he reysed vppe Jesus agayne / evē as it is written i the fyrste psalme: Thou arte my sonne / this same daye bes gat I the. As concernynge that he so reysed hym vppe from deeth / nowe no more to retorne to corrupcion / he sayd o this wyse: The holy promys ses made to David I will kepe faithfully. Wherfore he saith also i another place: Thou shalt not soffre thy sancte to se corrupciō. For David

The Actes

after he had in his tyme fulfilled the will of god: he slepte / and was layd with hys fathers / and sawe corrupciō. Butt he whom god reysed agayne / sawe no corrupcion.

Be hit knowne vnto you therfore ye men and brethre / that thorow this man is preached vnto you the foryevenes of synnes / And by him are all that beleve iustified from all thyngs from the which ye couldenott be iustified by the lawe off Moyses. Beware therfore lest that fall on you / which is spoken off in the prophet: Beholde ye despisers / and wonder / and perishe ye: for I do a worke in youre dayes / which ye shall not beleue / yf a man wolde declare it you.

When the Jewes wer gone oute of the Synagoge / the gentyls besought them that they wolde preache the worde of god to them bitwene the sabbath dayes. When the congregacion was broken vpp / many of the iewes and verteous proselytes folowed Paul and Barnabas / which spake to them and exhorted them to continue in the grace off God. And the next sabbath daye came. Almoste the whole cite togedder to heare the worde off God. When the iewes sawe the people / they were full off indignacion and spake agaynst those thinges which wer spoken off Paul. They spake agaynst it / and disprayed it / raylinge on it. The Paul and Barnabas waxed bolde / and sayde: it was mete that the worde off God shulde fyrst have bene preached to you / Butt seinge ye putt it from you / and thynke youre selves onely worthy off everlastynge lyfe / loo / we tourne to

Of The Apostles. So. clxxv

the gentyls. For so hath the lorde comaunded vs: I have made the a lyght to the gentyls / that thou be helth vnto the ende of the worlde.

The gentyls herde / and were glad and glorified the worde of the lorde / and beleved even as many as wer ordered vnto eternall lyfe. And the worde off the lorde was publISHED thorowoute all the region. Butt the iewes moved the worst shypfull and honorable women / and the chiefe men of the cite. And reysed persecucion agaynst Paul and Barnabas / And expelled them oute off their cost. But they shuke of the duste of their fete agaynst them / and cam vnto Iconium. And the disciples wer fylled with ioye and with the holy goost.

The. viiiij. Chapter.

It fortuneth in iconium that they wēt both togedder in to the Synagoge of the iewes / and so spake / that a gret multitude both off the iewes and also off the grekes beleved. Butt the unbelevinge iewes / steryd vpp and vnquyeted the myndes off the gentyls agaynst the brethren. Longe time a bode they their and quit the selves boldly with the helpe of the lorde / the which gave testimony vnto the worde off hys grace / And causyd signes and wonders to be done by their hondes. The people off the cite were divided: and parte helde with the iewes / and parte wyth the apostles.

The Actes.

¶ Whē there was a saute made both of the gentyls and also off the iewes with their rulers / to put them to shame and to stone the / they wer was re of it / and fled vnto listra and derba / cites off Licaonia / and vnto the region that lyeth rounde aboute / and there preached the gospell. And there sate a certayne man at listra weake in his fete / beinge halt from his mothers wombe / and never walkyd. The same herde Paul preache / which behelde hym and perceaved that he had faith to be whole / and sayd with a loude voyce / stond vppe right on thy fete. And he stert vppe / and walked. whē the people sawe what Paul had done / they lifte vp their voyces / sayinge i the speeche of Licaonia: Goddes ar come doune to vs in the lyknes off men. And they called Barnabas / Jupiter / And Paul Mercurius / because he was the preacher. The Jupiters preste / which dwelt before their cite / brought oxen and gers lond vnto the churche porche / and wolde have done sacrifice with the people.

¶ Whē the apostles / Barnabas and Paul hersed that / they rent their clothes / and ran i amonge the people / cryinge and sayinge: syrs / why do ye this? We are men lyke vnto you / and preache vnto you / that ye shulde turne from these vanities vnto the lvyng god / which made heve and erth and the see and all that i them is / the which in times past suffred all nacions to walke i their owne wayes. Nevertheless he lefte not hym selfe withoute witnes / in that he shewed his benefaictes / in gerynge vs rayne from heve and fruts full ceasons / fyllinge oure herts with fode and

Of The Apostles. Fo. clxxvi.

gladnes. And with these sayings / sease refrayned they the people / thatt they had not done sacrifice vnto them.

¶ Thether cam certayne iewes from Antioch and Iconiū / and optayned the peoples consent and stoned Paul / and drew hym oute of the cite / supposynge he had bene deed. As the disciples stode rounde aboute hym / he arose vppe and cam into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite / and taught many / they returned agayne to Listra / and to Iconium and Antioche / and strengthened the disciples soules / exhortinge them to continue i the faith / affyrminge that we muste throwe moche aduersite entre into the kyngdom of god. And when they had ordered them sentours by election in every cōgregacion / after they had prayde and fasted / they comended them to god on whom they beleved.

¶ And they went over all Pisidia and cam into paphlā / and when they had preached the worde of god in perga / they descended in to Attalia / and thence departed by shipp to Antioche / fro whēce they wer delyvered vnto the grace of god / to the worke which they had fulfilled. When they wer come and had gathered the congregacion togedder / they rehearsed all that god had done by them / and howe he had opened the dore of faith vnto the gentyls. And there they abode long tyme with the disciples.

The. xv. Chapter.

¶ And there cam certayne fro ierusalem and taught

The Actes.

the brethren: excepte ye be circumcysed after the maner of Moses ye can not be saved. Then arose there dissencion and disputynge not a little vnto Paul and Barnabas agaynste them. And they determened that Paul and Barnabas and certayne other of them shulde ascende to Jerusalem vnto the apostles and senours aboute this questio. After they were brought on their waye by the congregacion they passed over Phenices and Samaria / declarynge the conversacion off the gentyls / and they brought gret ioye vnto all the brethren. When they were come to Jerusalem they were receaved of the congregacion and of the apostles and senours. And they declared what thynges God had done by them. Then arose there vppon certayne of the secte of the pharises / which dyd beleve sayinge thatt itt was nedes full to circumcise them and to inioyne them to kepe the lawe of Moses. The apostles and senours came to gedder to reason of this matter.

When there was moche disputynge / Peter rose vppon and sayd vnto them: Ye men and brethren / ye knowe howe that a goode while agoe / God chose amonge vs that the gentyls by my mouth shulde here the worde off the gospell and beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy gost even as he dyd vnto vs / And he putt no difference bitwene them and vs / and with fayth purified their hertes. Nowe therefore why tempte ye God / thatt ye wolde putt a yoke on the disciples neckes which nether our fathers nor we were able to beare: Butt we beleve thatt thorowe the

Of the Apostles. Fo. clxxvii.

Grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

As sone as they helde their peace / James answered sayinge: Men and brethren herken vnto me / Simeon tolde howe God at the beginninge dyd visit the gentyls / and receaved of them people vnto his name. And to this agreith the word of the prophet / as it is writte: After this I will returne / and will bylde agayne the tabernacle of David which is falle doune / and that which is falle in decaye of it will I bilde agayne and I will set it vppon / that the residue of me myght seeke after the Lorde / and also the gentyls vppon whom my name is called on sayth the lorde / which doth all these thynges: Knowne vnto God are all his werkes from the beginninge of the woelde. Wherefore my sentece is / that we trouble not the which of the gentyls are turned to God: but that we write vnto them that they abstayne them selves from filthines of ymages / fro fornicaciō / from straglyd / and fro bloude. For Moses of olde tyme in every cite hath the that preache hym / and he is reede in the synagoges every saboth daye.

The pleased it the apostles and senours with the whole congregacion to send chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas and Silas which were chese men among the brethren and gave the letters in their hand after this maner

The apostles / senours and brethren send grete

The Actes.

tynges vnto the brethren which are of the gentes
ys in Antioche Siria and cilicia. For as moche
as we have herde thatt certayne wich departed
from vs / have troubled you with wordes / and
combred youre myndes sayinge: Ye must be cir-
cumcised / and kepe the lawe / to whom we gave
no soche commaundment. It semed therfore to
vs a goodethynge / when we were come to gedds
er with won accorde / to sende chosyn men vnto
you / with oure beloved Barnabas and Paul /
men that have ieoperded theyr lives / for the na-
me of oure lorde Jesus Christ. We have sent the-
erfore Judas and Syllas / which shall also tell
you the same thynges by mouth. For hitt semed
good to the holy gost and to vs / to putt no grev-
ous thyng to you more then these necessary thy-
nges / that is to saye that ye abstayne from thyn-
ges offered vnto the ymages / from bloud / from
strangled / and fornicacion. From which if ye ke-
pe youre selves / ye shall do well. Soo fare ye
well.

When they were departed / they cam to Antio-
che and gaddred the multitude togedder and des-
livered the pistle. Whē they had redde it / they re-
ioysed off that consolacion. Judas and Syllas
beinge prophetes / exhorted the people with mos-
te preachynge / and strengthened them. After thes
y had detaryed there a certayne space / they were
lett goo in peace off the brethren vnto the apostles.
Notwithstondynge it pleasyd Syllas to aby-
de there still. Paul and Barnabas continued in
Antioche teachynge / and preachynge the worde
of the lorde with other many.

Of the Apostles. So. clxxviij.

Butt after a certayne space Paul sayde vnto
Barnabas: Lett vs goo agayne and visite oure
brethren in every cite / where we have shewed
the worde of the lorde / and se howe they do. Bar-
nabas gave counsell / to take with them Iohn
called also Marke: But Paul thought it not me-
te to take hi vnto theyr company whiche departs
ted from them at Pamphylia / and went nott wis-
th them to the worke. Soo sharp was the dissens-
cion bitwene them / thatt they departed asunder
won from the other. And Barnabas toke Mar-
ke and sayled vnto Cypers. Paul chose Syllas
and departed delivered off the brethren vnto the
grace of God. And he wet thorowe all Cyria and
Cilicia / stablissynge the congregacions.

The xviij. Chapter.

Then cam he to Derba and to Listra / And
beholde a certayne dysciple was there nas-
med Thimotheus a womans sonne whych was
a iewe and beleved / but his father was a greke
of whom reported well the brethren of Listra and
Iconium. Paul wolde thatt he shulde goo forth
with hym / and toke and circumcised hym becaus-
se of the iewes which were in those quarters / for
they knewe all thatt his father was a greke. As
they went thorow the cites / they delivered them
the decrees for to kepe / ordeyned off the apostles
and seniours which were at Jerusalem. So wes
re the congregacions stablissed in the faith / and
encreased in noumber dayly.

When they had goone thorowe out phrigia /

The Actes.

and the region of Galacia / and were forbidden off the holy goost to preach in Asia / they cam to Misia / and sought to goo into Bethinia / and the sprete suffered the not. Whē they had gone over Misia / they cā doune to Troada and a vision appeared to Paul i the nyght. Therestode a man off Macedonia and prayed hym saynge: Come into Macedonia and helpe vs. After he had sene the visiō immediatly we prepared to goo into Macedonia certified that the lorde had called vs forth to preache the gospell vnto them. Thē osed we forth from Troada / and with a strayght course cam we to Samothracia / the nexte daye to Neapoli / and fro thēce to Philippos / which is the chief cite i the parttes of Macedonia and a fre cite.

¶ We were in that cite abidinge a certayne dayes / and on the saboth dayes we went out of the cite besydes a river where men were wont to praye / and we sate doune and spake vnto the women which thither resorted. And a certayne woman named Lidia / a seller off purple / of the cite off Thiatira which worshypped God / gave vs audience / whose hert god openned that she attended vnto tho thynges which Paul spake. When she was baptised / and her housholde / she besought vs sayinge: If ye thynke thatt I beleve on the lorde come into my housse / and abide there. And she constrained vs.

¶ It fortunēd as we went to prayer / a certayn yndam sell possessed with a sprete that prophesied met vs / which brought her master and maistres moche vauntage with prophesyng. The same folowed Paul and vs sayinge: These men

Of The Apostles. So. clxxix.

are the servants of the most hye god / which shewe vnto vs the waye of helth. And this did she many dayes. But Paul nort content turned about and sayd to the sprete: I comaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

¶ When her master and maistres sawe that the hope of their gaynes was gone / they caught Paul and Silas / and brought them into the market place vnto the ruelars / and delivered them to the officers sayinge: These men trouble our cite / which are iewes and shewe newe decrees / which are nort lauffull for vs to receave / nether to observe seing we are romains. And the people ranne on them / and the officers rent their clothes / and commaunded them to be beaten with rodde / and when they hadde beaten them sore / they cast them into prison commaundyng the iolyer to kepe them surely. Which when he had receaved suche commandment thrust them in to the inner prison / and made their fete fast in the stockes.

¶ At mydnyght Paul and Silas prayed / and lauded god. and the prisoners herde them. Sodenly there was a greate erth quake / so that the foundacio of the prison was shaken / and by and by all the doores opened / and every mannes bondes were lowsed. When he keper off the prison wakede out off hys slepe / and sawe the prison doores open / he drue outt his swearde and wolde have killed hym silf supposyng the prisoners had bene fledde. Paul cryed with a lowde voyce sayinge: Do thy silf no harme for we are

The Actes

all heare.

He called for a light and sprange in / and came tremblyng / and fell doune before Paule and Silas / and brought them out and sayde / Syrs what must I do to be saved? And they sayde: belesye on the lord Jesus / and thou shalt be saved and thy housholde. And they preached vnto hym the worde of the lord / and to all that were in his housse. And he toke them the same houre off the nyght and washed their wondes / and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse / he sett meate before them / and ioied that he with all his houssholde beleyed on God.

And whē it was daye the officers sent the misters sayinge: Lett those men goo. The keeper off the prison tolde this sayinge to Paul: the officers have sent worde to lose you. Now therfore gett you hence and goo in peace. The sayde Paul vnto them: They have beaten vs openly vnscondempned / for all that we are Romans / and haue cast vs into prison: and nowe wolde they sende vs awaye preuely? Naye nott so / butt lett them come them selves and fett vs out. The misters tolde these wordes vnto the officers and they feared when they herde that they were Romans / and came and besought them and brought them out / and desired them to departe out of the cite. They went out of the prison and entred into the housse of Lidia / and when they had sene the brethren / they comforted them and departed.

The. xvij. Chapter.

Of The Apostles. So clyxx.

As they made their iorney thorowe Amphipolis / and Apolonia / they came to Thessalonica where was a sinagoge off the iewes. Paul as his maner was went in vnto them. and thre sabboth dayes declared of the scripture vnto them / openyng and alegyng that Christ must nedes haue suffered and risen agayne from deeth. And thatt this Jesus was Christ / whom (sayde he) I preache to you. And some off them beleyed and came and companied with Paul and Silas. Also off the honourable grekes a greete multitude / and of the chiefe women / not a feawe.

The iewes which beleyed not havyng indig nation toke vnto them evyll men which were vagabondes / and gadered a company / and sett all the cite on a roore / and made a saute vnto the housse off Jason / and sought to brynge them out to the people / and when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite crying: These that trouble the worlde are come hidder also / which Jason hath receaved preuely. and these all do contrary to the ordinations off Cesar / affirmynge another kynge / wō Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered off Jason / and of the other they lett them goo.

The brethren immediatly sent awaye Paul / and Silas by nyght vnto Berrea. When they were come thither they entred into the sinagoge off the iewes. These were the noblest amonge them off Thessalonica / which receaved the worde with all diligence of mynde / and searched the

The Actes

Scriptures dayly whether those thynges were es-
ven soo. And many of them beleved / and of wors-
shipfull women which were grek / and off men
nott afeawe. When the iewes off thessalonia
had knowledge that the worde off god was pres-
ached off Paul att berrea / they cam thither and
moved the people / and then by and by the bres-
chren sent away Paul to goo vnto the see: butt
Silas and Timotheus abode there still. They
that gyded Paul brought hym vnto Attens / and
receaved a cōmaundment vnto Silas and Ti-
motheus for to come to hym a tonce. And cam
their waye.

Whill Paul wayted for them at Attens / hys
prete was moved in hym to se the cite geven to
worshippinge of ymages. Then he disputed in
the Synagoge with the iewes / and with the des-
vout persones / And in the market dayly wyth
them that cam vnto hi. Certayne philosophers
of the Epicures / and of the stoyck / disputed wth
hym. And some there were which sayde: what
wyl thys babbler saye. Other sayd: he semeth
to be a tydynges brynger off newe devyls / be-
cause he preached vnto them Jesus / and the res-
urreccion / and they toke hym / and brought hym
into Marce strete sayinge: maye we nott knowe
what ys thys newe doctrine wher off thou speas-
est. For thou bryngeest straunge tydyngs to ou-
re eares. We wolde knowe therfore what these
thyngs meane. For all the Attensians an stra-
ngers which were there gave them selves to
nothynges / but other to tell or to heare newe
tydynges.

Of The Apostles. Fo. clxxxij

Paul stode in the myddes of Marce strete and
sayde / ye men of Attens / I perceave that in all
thyngs ye are somewhat superstitious. For as I
passed by and behelde the manner howe ye wors-
ship youre goddes / I founde an aultre wher in
was written: vnto the vnknewen god. Whom
ye then ignorantly worship / hym shewe I vnto
you. God that made the worlde / and all that are
in it / seynge that he is lord off heaven and erth /
he dwelleth nott in temples made with hondes
nether is worshipped with mennes hondes / as
though he neded of eny thyng. For as moche as
he geveyth to all men lyfe and breth every wher-
re / and hath made off one bloud all nacions off
me / for to dwell on all the face of the erthe. And
hath assigned tymes apoynted before / And the
endes of their in habitation / that they shulde se-
ke god / yf they myght fele and fynde hym / thou-
gh he be nott farre from every one off vs. For
in hym we live / move / and have oure beyng-
as certayne of youre awne poetes sayde. For we
are also his generacion. For as moche then as
we are the generacion off God / we ought nott
to thynke that the godhed is lyfe vnto golde / sil-
ver / or stone / graven by crafte and ymaginaciō
of man.

And the tyme of this ignoraunce god regarded
nott: butt now he biddeth all men every where
repent / because he hath apoynted a daye / in the
which he woll iudge the worlde acording to ris-
ghtwesnes / by that man / whom he hath apoy-
nted / and hath geven faith to all men / after thys
as he had raysed hym from deeth.

■ The Actes.

■ When they herde off the resurrection from Deth / some mocked / and other sayde: we will hee are the agayne of this matter. So Paul departed from amonge the. Certayne men clave vnto Paul and beleved / amonge the which was Disenarius a senatour / and a woman named Damasius / and other with them.

■ The. xviii. Chapter.

After that / Paul departed from Attens / and cam to Corinthum / and founde a certayne iewe named Aquila / borne in Ponthus / lately come from Itali with his wyfe Priscilla (because that the Emperour Claudius had commaunded all iewes to departe fro Rome) and he drew vnto them. And because he was of the same craft he abode with them and wrought (their craft was to make tentes) and he preached in the synagoge every sabbath daye / And exhorted the iewes and the gentyls.

■ When Silas and Timotheus were come from macedonia Paul was payned in the sprete / as he testified to the iewes that Jesus was Christ. when they sayde contrary and blasphemed / he shooke his rayment and sayde vnto them: youre bloud upon youre awne heeddes. for hence forth I go vnto the gentyls / and departed fro thens / and entered in to a certayne manes house named Justus which worshipped god. whose house layned hard to the synagoge. Won Crispus a ruler of the Synagoge beleved on the lorde with all his household. And many of the Corinthians gave

■ Of The Apostles. Fo: clxxvij.

audience and beleved / and were baptised.

■ Then spake the lorde to Paule in the nyght by a vision: be nott afrayde / but speake / and holde not thy peace: for I am with the / and noo man shall invade the that shall hurte the. For I have remoche people in this cite. And he rested there a yeare and sixe monethes / and taught them the worde of God.

■ When Gallio was ruler of the countre of Achaia. The iewes made insurrection with one accorde agaynst Paul / and brought him to the iudges seate saying: This man teacheth to worship god contrary to the lawe. As Paul was about to open his mouth Gallio sayde vnto the iewes: yf itt were a matter off wronge / or an evyll dede (o ye iewes) reason wolde that I shulde heare you: but yf it be a question off wordes / or off lawes / or of youre lawe / loke ye to it youre selves. For I wil be noo iudge in soche matters / and hee drave them from his seate. Then toke all the grecques Sostenes a ruler of the synagoge and smote him before the iudges seate. And Gallio cared for none of thynge.

■ Paul after this / taried there yet a goode while / and then toke his leave of the brethren / and sayled thence into Ciria / Priscilla and Aquila accompanyinge hym after thatt he had schorne his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he him self entered into the synagoge / and reasoned with the iewes. When they desyred hym to tary longer tyme with them / he consented nott / but bad them feare wel sayinge: I must nedes att

The Actes

this feast that cometh be in Jerusalem: but I will returne agayne vnto you yff God will. And departed fro Ephesus and cam vnto Cesarea: and ascended and saluted the congregacion/ and departed vnto Antioche/ and when he had taried there a whyle/ he departed/ and went over all the countre off Galacia and Phrygia by order/ strengthynge all the disciples:

A certayne iewe named Apollos/ borne at Alexandria cam to Ephesus. An elequent man/ and myghty in the scriptures. The same was informed in the waye off the lorde/ and he spake fervently in the sprete/ and taught diligently the thyngs off the lorde/ and knewe but the baptism of Ihon only. And began to speake boldely in the Synagoge. When Priscilla and Aquila had herde hym: they toke hym vnto them/ And expounded vnto hym the waye off God more perfectly.

When he was disposed to goo into Acaia/ the brethre exhorted hym therto/ and wrote vnto the disciples that they shulde receave hym. After he was come thither he holpe them moche/ which had beleved thorowe grace. And myghtely he overcam the iewes openly shewinge by the scriptures that Iesus was Christ.

The. xix. Chapter.

Fortuned/ whill apollos was at Corinthus/ that Paul passed over the vpper costes/ and cam to Ephesus/ and founde certayne disciples and sayd vnto them: have ye receaved the holy gost after ye beleved? And they sayde

Of The Apostles: So. clxxxviii.

vnto hi: Noo/ nether have we herde yf there be eny holy gost or noo. And he sayd vnto the: wher with were ye the baptised? And they sayd: with Ihons baptism. Then sayde Paul: Ihon verely baptised with the baptism off repentaunce/ sayinge vnto the people that they shulde beleve on hym/ which shulde come after hym. That ys on Christ Iesus. When they herde that/ they were baptised in the name of the lorde Iesu/ and whē Paul layde his hondes apon them/ the holy gost cam on them. And they spake with tongis and prophesied. All the men were aboute xij.

And he went into the synagoge/ and behaved hym silfe boldely for the space of thre monethes/ disputynge/ and geyng them exhortacions of the kyngdom off God. When divers were hard herted/ and beleved nott/ but spake evyll off the waye off the lorde before the multitude: he departed from them/ And severed the disciples awaye/ And taught dayly in the scole off won called Tyrannus. And this continued by the space of two yeares: So that all they which dwelt in Asia herde the worde off the lorde Iesu/ bothe Jewes and grekes. And god wrought not small myracles by the hondes of Paul. So that fro his body were brought vnto the sicke/ napkins or partlettis/ and the diseases and evyll spretes departed from them.

Certayne of the vagabonde iewes exorcistes/ toke apō them to call over them which had evyll spretes the name of the lorde Iesus sayinge: We adiure you by Iesu whom Paul preacheth. These were seven: sonnes off one Sceva a ruelar off

The Actes.

the synagoge which did soo: and the devyll spake answered and sayde: Jesus I knowe/ and Paul I knowe: but who are ye? And the man in whose the wicked devyll was/ ranne on the/ and overscam them/ and prevayled agaynst the/ soo that they fledde out of the housse naked and wounded. Thys was knowne to all the iewes and grekes also/ which dwelt att Ephesus/ and feare cam on them all. And they magnified the name of the lord Jesus.

¶ And many that belevyd cam/ and confessed and shewed their workes. Many of them which used curious craftes/ brought their booke and burned the before all men/ and they counted the price of them and founde it fifty thousande silverlynages. So myghtely grewe the worde of god/ and prevayled. After these thiges were ended Paul purposed in the sprete/ to passe over Macedonia and Acaia/ and to goo to Jerusalem saying: After I have bene there I must also se Rome. Soo sent he into Macedonia two of them that ministered vnto hym: Timotheus and Erastus: butt he hym selfe remayned in Asia. For a season.

¶ The same tyme there arose no litell ado aboute that waye. For a certayne man named Demetrius/ a goldsmith/ which made silver schrynes for Diana/ was nott a litell beneficiall vnto the craftes men: which he called togedder with the worke men of lyke occupacion/ and sayd: Gys ye knowe that by this craft we have vantage. Moreover ye se and heare that nott alone at Ephesus: but almost thorowe oute all Asia/ thys Paul entyseth/ and turned awaye moche people

Of the Apostles. Fo.. clxxxiiiij.

saying: that they be not goddes which are made with hondes: so that not only this oure craft cometh into parell to be sett at nought: butt that also the temple of greate Diana shulde be despysed. And her maieste shulde be destroyed/ which all Asia/ and the worlde worshippeth.

¶ When they herde these saynges/ they were full of wrathe/ and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore/ and they rushed into the comen hall with one assent/ and caught Gaius/ and Aristarcus/ men of Macedonia/ Pauls companions. When Paul wolde have entred in vnto the people/ the disciples suffered hym not. Certayne also off the chiefe of Asia which were his frendes/ sent vnto hym/ desyringe hi that he wolde not preace into the comen hall. Some cryed won thige/ and some another and the congregacio was all out of quyetude/ and the moare parte knewe not wherefore they were come togedder.

¶ Some of the company drue forth Alexander (the iewes thrustinge hi forwardes) Alexander bekened with his honde/ and wolde have geve the people an answer. When they knewe that he was a iewe/ there arose a shute almost for the space of two houres off all men cryinge/ greate is Diana of the Ephesians.

¶ When the tounelard had ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesians is a worshipper of the grett goddes Diana/ and off the ymage which cam from heven. Gernge then that no man sayth here agaynst/ ye ought

The Acres.

to be content / and to do nothyng rashly / For ye have brought hither these men / whiche are nether robbers off churches / nor yett despisers of youre goddes. Wherfore if Demetrius and the craftes men which are with hym / have eny sayinge to eny man / the lawe is open / and there are ruelars / lett them accuse won another. If ye go about eny other thyng / itt maye be determined in a lawfull congregacion. For we are in iopes redy to be accused off this dayes busines. For as moche as there is noo cause wherby we maye geve a rekenyng off this concourse off people. And when he had thus spoken / he let the congregacion departe.

The .xx. Chapter.

After the rage was ceased / Paul called the disciples vnto hym / and toke his leave off them / and departed for to goo into Macedonia. And when he had gone over those parties / and geuen them large exhortacions / he cam into grece. And there abode .iij. monethes. When the iewes layde wayte for hym as he was aboutt to sayle into Syria / he purposed to retorne therowte Macedonia. There accompanied hym into Asia Sopater of Berea: And of Thessalonica Aristarcus and Secundus / and Gaius of Derba / and Timotheus: Out of Asia Tychicus / and Trophimus. These went before / and taried vs at Troas. We sayled awaye from Philippos after the easter holidayes / and cam vnto them to Troas in five dayes / and there abode seven dayes.

On a sabboth daye the disciples cam to gedget

Of The Apostles. fo. clxxxv.

for to breake bread / and Paul preached vnto them (redy to departe on the morowe) and continued his preachyng vnto mydnyght. There were many lightes in the chamber where we were gaddered to gedder / and there sate in a wyndow we a certayne yonge man named Eutychus / fallen into a depe slepe. And as Paul declared he was moare overcome with slepe / and fell doune from the thyrde losse / and was taken vp deed. Paul wentt doune and fell on hym / and embrassed hym / and sayde: Make nothyng a do. For his lyfe is in hym. When he was come vp agayne / he brake bread / and tasted / and commened a longe whyle evē till the mornynge / and soo departed. They brought the yonge man alive / and were nott alitell comforted.

Then toke we shippynge / and departed vnto Asson / there to receave Paul. For soo had he appointed / and wolde hym selfe goo be londe. Whē he was come to vs vnto Asson / we toke hym in / and cam to Mitylenes. and sayled thence / and cam the nexte day over agaynst Chios. And the daye folowynge we arryved at Samos / and taried at Trogiliō. The nexte daye we cam to Miletō. For Paul had determined to leave Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (yff itt were possible) at Jerusalem in the feaste off pentecoste.

From Miletō he sent to Ephesus / and called the seniours off the congregacion. When they were cōe to hym / he sayde vnto them: Ye knowe fro the fyrst daye that I cam vnto Asia / after what maner I have bene wryth you at all seasons

The Actes.

seruyng God with all humblenes off mynde/ and with many teares/ and tentacions/ whiche happened vnto me by the layingf awayte off the iewes/ and howe I kept backe nothyng thatt myght be for youre proffet: but that I have shewd you/ and taught you openly and at home in youre houses/ witnessyng bothe to the iewes/ and also to the grefes/ the repentaunce taward god/ and faith tawarde oure lorde Jesu.

And now beholde I goo bounde in the sprete vnto Jerusalem/ and knowe nott what shall come off me there/ butt that the holy gost witnesseth in every cite sayinge: that bondes and troules abyde me: but none of tho thinges move me. Nether is my lyfe dere vnto my silfe/ that I myght fulfill my course with ioye/ and the ministracion which I have receaved of the lorde Jesu to testify the gospell of the grace of god.

And now beholde/ I am sure that henceforth ye all (thorow whom I have gone preachyng the kyngdom of god) shall se my face noo moore. Wherfore I take you to recorde this same daye/ that I am pure from the bloud of all men. For I have kepte nothyng backe: butt have shewed you all the counsell off god. Take hede therefore vnto youre selves/ and to all the flocke/ wher of the holy gost hath made you oversears/ to rule the congregacio of god/ which he hath purchasid with his bloud. For I am sure off this/ that after my departyng shall grevous wolves entre in amonge you/ which will nott spare the flocke. And off youre awne selves shall men aryse speakyng perverse thynges/ to drawe disciples

Of The Apostles. So. clxxxvi.

after them. Therfore awake and remember/ that by the space off iij. yeares I ceased not to washe every one of you/ both nyght and daye with teares.

And nowe dere brethren I commend you to god and to the worde of his grace/ which is able to bylde further/ and to geve you an inheritauce amonge all them which are sanctified. I have desired no mans silver/ golde/ or vestur/ Ne ye knowe wel that these hondes have ministred vnto my necessites/ and to them thatt were with me. I have shewed you all thyng/ howe that so laborynge ye ought to receave the weake/ and to remember the wordes off the lorde Jesu/ howe that he sayde: It is more blessed to geve/ then to receave.

When he had thus spoken/ he kneeled doune/ and prayed with them all. And they wept all as boundantly/ And fell on Pauls necke/ and kysed hym sorowynge/ most of all/ for the wordes/ which he spake/ thatt they shulde se his face noo moore/ And they accompanied hym vnto the shippe.

The xxj. Chapter.

And it chaused that as sone as we had lauched forth/ and were departed from them/ we cam with a strayght course vnto Echon/ and the daye folowynge vnto the Rhodes/ and from thence vnto Patara. And we founde a shyppe redde to sayle vnto Phenices. And went a boorde and sett forth. Then apered vnto vs Ciprius/ and we lefte it on the lefte honde/ and sayled vnto

Of the Actes.

Stria. and cam vnto Tirc. For there the shippe vnloaded her burthen. And when we had founde brethren / we taried there .vij. dayes. and they tolde Paul thow the sprete / that he shuld not goo vppe to Jerusalem. And when the dayes were ended we departed / and went oure wayes / and they all brought vs on oure waye / with their wyues and children till we were come out off the cite. and we kneeled doune i the shore and prayde. and when we had taken oure leave one off another / we toke shippe / and they returned home agayne.

When we had full ended the course / from Tirc / we arriued at Ptholomaida / and saluted the brethren / and abode with them one daye. The nexte daye / we that were off Paulus company / cam vnto Cesarea. and we entred into the house of Philip the euangelist / which was one of the seven / and abode with hym. The same man had fourer daughters virgens / which did prophesy. And as we taried there a good many dayes / there cam a certayne prophete from iewry / named Agabus. When he was come vnto vs / he toke Pauls girdell / and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem / bynde the man that oweth this gyrdell / and shall deliver hym into the hondes of the gentils.

When we herde this / both we and other of the same place / besought hym / that he wolde nott goo vppe to Jerusalem. Then Paul answered / and sayd: What do ye wepyng / and breakyng anyne hert? I am redy not to be bound only / but

Of the Apostles. fo. dxxxvij.

also to deye at Jerusalem for the name off the lord Jesu. When we coulde nott turne his mynde / we ceased sayinge: The will of the lorde be fulfilled. After those dayes we made oure silfes redy / and went vp to Jerusalem. There went with vs also certayne off the disciples off Cesarea / and brought with them won Mnason off Ciprus / an olde disciple / with whom we shulde lodge. And when we were come to Jerusalem / the brethren receaved vs gladly. On the moreowe Paul went in with vs vnto James. And all the sentours cam to gedder. And when he had saluted them / he tolde by order / what thyng God had wrought amonge the gentyls by hys ministracion. when they herde itt / they glorified the lorde / and sayde vnto hym: Thou seist brother / howe many thousande Jewes there are which beleve / and they are all zelous over the lawe. and they are informed off the that thou teachest all the Jewes which are amonge the gentyls to forsake Moses / and sayst that they ought not to circumcise their children / nether to live after the customes. What is it therfore? The multitude must nedes come togedder. For they shall heare that thou arte come. Do therfore this that we saye to the.

We have .iiij. men / which have a vowe o them / them take and purifye thy silfe with them. and do cost o them / that they maye shawe their heeds des. and all shall knowe that tho thynges which they have herde off the are nothyng: but that thou thy silfe also walkest and kepest the lawe. As touchinge the gentyls whyche beleve we have

The Actes

written and concluded / that they observe no sordid thynges: but that they kepe them selves from thynges offered to ydoles / from bloud / from strangled / and from fornicacion. Then the next daye Paul toke the men and purified hym selfe with them / and entred into the temple / declaringe the fulfillingge off the dayes of purification / vntyll that an oblation shulde be offered for every one off them.

And as the seven dayes shulde have bene ended / the iewes which were of Asia when they sawe hym in the temple / they moved all the people and layde hondes on hym crying: Men of Israell helpe / This is the man that teacheth all men every where agaynst the people / and the lawe / and this place. Moreover also he hath brought grekes into the temple / and hath polluted this holy place. For they sawe won Trophimus an Ephesian with hym in the cite. Hym they supposed Paul had brought into the temple. And all the cite was moved / and the people swarmed together. And they toke Paul / and drue hym out of the temple / and forth with the doores were shut to.

As they went about to kyll hym / tynges came vnto the hye captayne off the souldiers / thatt all Jerusalem was moved. which immediatly toke souldiers and vndercaptaynes / and rann doune vnto them. When they sawe the vpper captayne and the souldiers / They leste smytynge off Paul. Then the captayne came neare and toke hym / and commaunded hym to be bounde with two chaynes / and demaunded whatt he was / and whatt he had done. Won cryed this / another that / as

Of The Apostles. So clxxxviij.

mogethe people. And when he coulde nott knowe the certayne / for the rage: He commaunded hym to be caried into the castle. When he came vnto a grece / hit fortunied that he was borne off the souldiers for the violence off the people. The multitude off the people folowed after cryinge: a waye with hym.

And as Paul shulde have bene caried into the castle. He sayde vnto the hye captayne: Maye I speake vnto the? Which sayde: Canst thou speake greke? Arte not thou that Egypcian which before these dayes / made an vproure / and ledde out into the wildernes about iiij. thousande men that were murtherers? Paul sayde: I am a man which am a iewe of Tharsus a cite in Cicill / a cisteyn off noo vyle cyte / I besethe the soffre me to speake vnto the people. When he had geuen him licence / Paul stode on the steppes / and beckned with his honde vnto the people / and there was made a greate silence. And he spake vnto them in Ebree sayinge:

The. xx. Chapter.

Men / brethren / and fathers / heare myne answer which I make vnto you. When they herde that he spake Ebree vnto them / they kept the more silence. And he sayde: I am verely a man which am a iewe / borne in Tharsus / a cite in Cicill / neverthelesse yet brought vppe in this ciste / at the fete off Gamaliel / and informed diligently in the lawe off the fathers / and was fervet mynded to God warde / as ye all are this same daye / and I persecuted this waye vnto the death

The Actes

byndynge / and delyverynge into pryson bothe me
and weme / as the chiefe prest doth beare me wit-
nes / and all the seniours: of whom also I recea-
ved letters vnto the brethren / and went to Damas-
cō to brynge them which were there bounde
vnto Jerusalem for to be punysshed.

And it fortunēd that as I made my iorney / and
was comē nye vnto Damascom / aboute none / so-
denly there shone from heven a greatelyght ros-
sunde aboute me / and I fell vnto the erth / and he-
arde a voice sayinge vnto me: Saul / Saul / why
persecutest thou me? And I answered: what art
thou lord? and he sayde vnto me: I am Jesus
of Nazareth / whom thou persecutest. And they
that were with me sawe verely a lyght and were
a frayde: but they herde nott the voyce of hi that
spake with me. And I sayd: what shall I do lord?
And the lord sayde vnto me: Arise and goo
into Damascon and there it shalbe tolde the off
all thinge which are apoynted for the to do. And
whē I sawe nothyng for the brightnes of that
light / I was ledde by the honde off them that
were with me / and cam into Damascon.

Wōn Ananias a perfecte man / and as pertas-
nyng to the lawe havynge goode reporte of all
the iewes which there dwelt / cam vnto me / and
stode and sayd vnto me: Brother Saul receave
thy sight. And that same houre I receaved my
sight and sawe hym. And he sayde vnto me / the
god off oure fathers hath ordeyned the before /
that thou shuldest knowe his will / and shuldest
se that which is rightfull / and shuldest heare the
voyce off hys mought: for thou shalt be his wite-

Of The Apostles: So. clxxxix.

nes vnto al men off tho thyng which thou hast
sene and herde. And now: why tariest thou? Ar-
rise and be baptised / and wesse awaye thy syn-
nes / in callynge on the name of the lorde.

And it fortunēd / whē I was come agayne to
Jerusalem and prayde in the temple / that I was
in a traunce / And sawe hym sayinge vnto me:
Make haste / and gett the quickly out of Jerusas-
lem: For they wil nott receave the witnes that
thou bearest of me. And I sayde: lord they knos-
we that I presoned / and bett i every synagoge the
that beleved o the. and whē the bloud of thy wite-
nes Steven was shed / I also stode by / and cōs-
sented vnto his deeth. and kept the rayment off
them that slewe hym. And he sayde vnto me: des-
parte for I will sende the a farre hence vnto the
gentyls.

They gave him audience vnto this worde / and
liste vppe their voyces and saide: a waye with so-
the a felowe from the erth. yt is pitie that he sh-
ulde live. And they cryed and cast off their clothe-
es / and threue dust into the ayer. The captayne
bade hym to be brought into the castle / and com-
maunded hi to be scourged / and to be examined /
that he myght knowe wherfore they cryed on hi.
And as they bounde hym with thong / Paul sas-
yde vnto an vnder captayne: As it lausfull for
you to scourge a Romain vncōdemned? Whē
the vnder captayne herde that / he went to the
upper captayne / and tolde hym sayinge: What
intendest thou to do? This man is a Romain.

The upper captayne cam to hym / and say-
de: Tell me / art thou a Romain? He sayde: Yee

The Actes.

And the captayne answered: With moche money obtayned I this freedom. And Paul sayde: I was free borne. Then strayght wayde departed from hym they which shulde have examined hym. And the captayne also was a frayde / after he knewe that he was a Romain / because he had bounde hym.

On the morowe he lowsed hym from hys bonds / desyringe to knowe the certaynte for what cause he was accused of the iewes / and commaunded the hye prestes and all the counsell to come togedder / and brought Paul / and sett hym before them.

The. xviij. Chapter.

Paul behelde the counsell and sayde: Men and brethren / I have lived in all good conscience before god vntill this daye. The hye prest Ananias commaunded them that stode by / to synnys hym on the mought. The sayde Paul to hym God shall smyte the thou payntyd wall. Sirrest thou and iudgest me after the lawe: and commaundydest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hye preste? The sayd Paul: I wist not brethren / that he was the hye preste. For it is writte thou shalt not speake evyll to the ruler of thy people.

When Paul percaved that the one parte were Saduces / and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisyse / the sonne off a pharisyse. Of hope / and of resurreccio from deeth I am iudged. And when he had soo sayde / there arose a debate betwene

Of The Apostles. So. cxc.

betwene the pharisyse and the saduces / and the multitude was divided. For the saduces saye that there is no resurreccio / nether angell / nor sprete. But the phariseies graunt bothe. And there arose a grett crye / and the scribes which were of the pharisyse parte strove saynge: We fynde none evyll in this man. Though a sprete / or an angell hath apered to hym / lett vs not stryve agaynst God.

And when there arose greate debate / the captayne fearynge lest Paul shuld have bene plucked asondre off them / commaunded the souldiers to goo doune / and to take hym from amonge them / and to brynge hym into the castle. The nyght following god stode by hym and sayd: Be of good cheare Paul: For as thou hast testified off me in Jerusalem / soo must thou beare witnes at Rome.

When the daye was come / certayn of the iewes gathered them selves togedder / and made a vowe saige: that they wolde nether eate nor drynke till they had killed Paul. They were aboute .xl. which had made this conspiracio. And they came to the chefe prestes and seniores / and sayde: we have bounde oure selves with a vowe / that we will caste nothyng vntill we have slayne Paul. Nowe therefore geve knowlege to the upper captayne / and to the counsell that he brynge hym forth vnto vs to morow / as thought we wolde knowe somethinge more perfectly of hym. But we (or ever he come neare) are redy in the mean season to kill him.

When Pauls sisters sonne herde of their laying awayte / he went and entred into the castle / and toke Paul. And Paul called one off the vnder captaynes vnto him / and sayde: Brynge this

The Actes

Younge mā vnto the capteyne. for he hath accusayne thynge to shewe hym. And he toke hi/ and ledde him vnto the hye capteyne/ and sayd: Paul the presoner called me vnto hym and prayed me to brynge this younge mā vnto the/ which hath a certayne matter to shewe the.

The hye capteyne toke hym by the hond/ and wēt a parte with hym out of the waye/ and asked hym: what hast thou to saye vnto me? And he said: the iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell/ as though they wolde enquire some what of him more perfectly. But folowe not their mides: for there laye awayte for hym off the/ moō then xl. men/ which have bounde them selves with a vowe/ that they will nether eate nor drynke till they have killed hym. And nowe are they redy/ and loke for thy promes.

The vpper capteyne left the yōge man departe and charged: Se thou tell no man that thou hast tolde me this. And he called vnto hym two vnder captaines/ sayinge: Make redy two hundred souldiers to goo to Cesarea/ and horsemen the rescoure and ten. And speare men two hundred/ at the thyrde houre off the nyght/ And deliuer them beastes that they maye putt Paul on/ and brynge hym safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lysias vnto the most mighty ruelar Felix sendeth gretynge. This man was taken of the iewes/ and shulde have bene killed of them: The cā I with souldiers/ and rescued hi/ and perscued that he was a Romaine. And when I

Of The Apostles. fo. cxcj

wolde have knownen the cause/ wherfore they accused hym/ I brought hym forth into their counsell. There perceaved I that he was accused off questions of their lawe: but was not guilty of eny thinge worthy of deeth/ or of bondes. After wards when it was shewed me howe that the iewes layde wayte for the man/ I sent hym strayght waye to the/ and gave comaundment to his accusars/ yf they had aught agaynst hym/ to tell it vnto the: fare well.

The souldiers as it was comaunded vnto the/ toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsemen to goo with hym/ and returned vnto the castle. whē they cā to Cesarea/ they delivered the pistle to the debite/ and presented Paul before hi. whē the debite had redde the letter/ he asked off what countre he was/ and when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thyne accusars are come also. And comaunded hym to be kepte in Herods pallys.

The .xviiiij. Chapter.

After v. dayes/ Ananias the hye prest descended/ with seniours/ and with a certayne oratour named Tartullus/ and enformed the ruelar agaynst Paul. whē Paul was called forth/ Tartullus began to accuse hi sayig: Seynge that we live i gret quyetnes by the meanes of the and that many goode thyngs are done vnto this nacion thorow thy providence: that alowe we esver and in all placis/ most myghty Felix with all thankes. Notwithstandynge/ lest I be redeous

¶ The Actes.

unto the / I praye the / thatt thou woldest heare
vs of thy curtesy a feawe wordes.

¶ We have founde this man a pestilent felowe /
and a mover of debate amonge the iewes thorow
we out the worlde / And a mayntayner off the
secte off the Nazarens: Which also hath enforced
to pollute the temple / whom we toke and wolde
have iudged accordynde to oure lawe: but the
hye captayne Lysias came apon vs / and with grett
violence toke hym out of oure hondes / commaunds
dunge his accusars to come vnto the / off whom
thou mayst (yff thou wilt enquire) knowe the
certaynte of all these thyngs wher off we accuse
hym. The iewes lyke wyse assermed / sayinge that
it was even so.

¶ Then Paul (after that the ruelar hi silfe had
beckened vnto hi that he shulde speake) answered:
I shall with a moare quyet mynde answer for
my silfe / for as moche as I vnderstonde that thou
hast bene off many yeares a iudge vnto this
people / because that thou mayst knowe that these
re are yet but xij. dayes sence I went vpp to Ierusalem
for to praye. And that they nether founde
me in the temple disputinge with eny man / other
raysynge vp the people / nether in the synagoges
nor in the cite. Nether can they prove the thynges
wher of they accuse me.

¶ But this I confesse vnto the / that after thatt
waye (which they call heresy) so worshippe I
the god of my fathers / belevege all thyngs whiche
are writte in the lawe and the prophet / and
have hope toward god / that the same resurrection
from derth (which they themselves loke for

¶ Of the Apostles. Fo.. cxcij.

also) shalbe both of iust and vniust. And theres
fore stody I to have a cleare conscience toward
god / and toward man also.

¶ Many yeres agoe I came and brought almes
to my people and offering / in the which they for
unde me purified in the temple / nether with multi
tude / nor yett with vnquyetnes. There were
certaine iewes out of Asia which ought to be he
re present before the / and accuse me / yf they had
ought agaynst me: or els let the same here saye /
if they have founde eny evyll doinge in me / whill
I stonde here in the counsell / excepte it be for this
one voyce / that I cryed stondynge amonge the
off the resurrection from derth am I iudged off
you this daye.

¶ When Felix herde that he differde them / for
he knewe very wele of that waye and sayde: whe
n Lysias the captayne is come / I will know the vt
most of youre matters. and he commaunded an vnder
captayne to kepe Paul / and that he shuld have
rest / and that he shulde forbyd none of his aquas
yntaunce to minister vnto hi / or to come vnto hi.

¶ After a certayne dayes came Felix / and his wyfe
Drusilla which was a iewe / and called forth
Paul / and herde hym of the fayth which is toward
Christ. And as he preached of Justice / tem
peraunce / and Iudgement to come / Felix trem
bled / and answered: thou hast done ynough at
this tyme / departe / when I have a convenient
tyme / I will seide for the. He hoped also that mo
ney shulde be geven hym off Paul thatt he mys
ght loose hym / wherfore he called hym the oft
enner / and comened with hym. After two yeare

B B

The Actes

cam Festus Porcius into Felix roume / and Felix wyllynge to shewe the Jewes a pleasure lefte Paul in preson bounde.

The .xxv. Chapter.

When Festus was come into the province / after thre dayes / he ascended from Cesarea vnto Jerusalem. Then enformed hym the hye prestes / and the chiefe off the iewes agaynst Paul. And they entreated hym / and desired fauour agaynst hym that he wold sende for hi to Jerusalem / and layde awayte for hym in the waye to kill hi. Festus answered that Paul shulde be kept at Cesarea: but that he hym selfe wold shortly departe thither. Lett the therefore (sayd he) whiche amonge you are able to do it come doune with vs and accuse hym / if there be eny faute in the man.

When he had taried there moare then ten dayes he departed vnto Cesarea / and the nexte daye sate doune in the iudgement seate / and commaunded Paul to be brought. When he was come the iewes which were come from Jerusalem / cam aboute hym and layde many and greuous complaintes agaynst Paul / which they coulde nott proue as longe as he answered for hym selfe / that he had nether agaynst the lawe of the iewes / nether agaynst the temple / nor yet agaynst Cesar offended eny thyng at all.

Festus wyllynge to do the iewes a pleasure / answered Paul / and sayde: Wilt thou goo to Jerusalem / and there be iudged of these thynges before me? The sayd Paul: I stonde at Cesars iudgement seate / where I ought to be iudged. To the

Of The Apostles. Fo. cxciiij.

Jewes have I no harme done / as thou very well knowest. If I have hurte them / or committed eny thyng worthy of deeth / I refuse not to dye. If none off these thyngs are / where off they accuse me / no man ought to deliver me to them. I appeale vnto Cesar. Then spake Festus with deliberacion / and answered: Thou haste appealed vnto Cesar: vnto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam vnto Cesarea to welcom Festus. And when they had bene there a good ceason / Festus reherased Pauls cause vnto the kynge saying: There is a certayne man left in preson off Felix a about whom when I cam to Jerusalem the hye prestes / and seniores of the Jewes informed me / and desired to have iudgement agaynst hym. To whom I answered: It is nott the manner off the Romayns to deliver eny man that he shulde perishe / before that he which is accused / have hys accusars before hym / and have licence to answer for hym selfe / as pertaynyng to the crime wherof he is accused. when they were come hidder / with out delaye on the morowe I sate to geve iudgement / and commaunde the man to be brought forth. agaynst whom when the accusers stode vpp / they brought none accusation off soche thynges as I supposed: But hadde certayne questions agaynst hym off their awne supersticion / and of one Jesus which was ded. whom Paul affirmed to be alive. Because I doubted off the questions / I axed hym whither he wolde goo to Jerusalem / and there be iudged of these matters. Then when Paul had answered

The Actes.

pealed to be kept vnto the knowledge off Cesar. I comaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus: I wolde also hee are the mā my silfe. To morowe (sayde he) thou shalt heare hym. On the morowe whē Agrippa was come and Bernice with greates pompe and were entrede into the counsell housse with the capytaynes and chesemen of the cite / at Festus comaundement Paul was brought forth / and Festus sayde: Kyng Agrippa / and all men which are heare present with vs: Vese this man abowt whom all the multitude off Jewes hath bene with me / both at Jerusalem and also here / crying that he ought not to live eny lenger. Yet forūde I nothyng worthy of deeth that he had committed. Neverthelesse seinge that he hath appealed to Cesar / I have determyned to sende hym. Off whom I have no certayne thyng to wryte vnto my lord. Wherefore I have brought hym vnto you / and specially vnto the / Kyng Agrippa / that after examinacion had / I myght have sumwhat to wryte. For me thynketh it vnreasonable for to sende a prisioner / and not to shewe the causes / which are layde agaynst hym.

The xxvj. Chapter.

Agrippa sayde vnto Paul: Thou arte permitted to speake for thy silfe. The Paul stretched forth his honde / and answered for hym silfe: I thynke my silfe happy kyng Agrippa / because I shall answer this daye before the of all the thyngs whereof I am accused of the iewes /

Of The Apostles. Fo. cxciiij.

namly be cause thou arte experte in all customes / and questions / which are amonge the iewes. wherefore I besethe the to heare me patiently.

My livynge off a chylde / which was at the fyrst amonge myne awne nacion att Jerusalem knowe all the iewes which knew me from the begynnyng / yf they wolde testifie it. For after the most straytest secte of oure laye lived I a pharise saye and nowe I stōd and am iudged for the hope off the promes made off God vnto oure fathers vnto which promes / oure .xij. tribes instantly servyng God daye and nyght / hope to come. For which hopes sake / kyng Agrippa am I accused off the iewes. why shulde itt be thought a thyng vncredible vnto you / if God rayse agaynst me the deed?

I also verely thought in my silfe / that I ought to do many contrary thyngs / clene agaynst the name off Jesus off Nazareth: which thyng I also did in Jerusalem. And many of the sayntes shut I in prisō. moreover I receaved auctorite off the hye prestes: And when they were put to deeth I gave the sentence. And I punnyshed them ofte in every synagoge / and compelled them to blaspheme. and was yett more mad upon the and persecuted them / even vnto straunge cites. About the which thynges as I went to Damascon with auctorite / and commission from the hye prestes / even at myd daye (kyng Agrippa) I sawe in the waye a lyght from heven / above the brightnes of the sunne / shyne rounde about me and them / which iorneyed with me.

When we wer all fallen to the erth / I herde a

The Actes.

voyce speakynge vnto me / and sayinge in the ebs
true tonge: Saul / Saul / why persecutest thou
me? It is harde for the to ficke agaynste the prs
se. And I sayde: Who arte thou lord? And he
sayde: I am Iesus whom thou persecutest: But
ryse and stond vppe on thy fete. For I have apes
red vnto the for this purpose / to make the a mys
nister / and a witnes both off tho thynges which
thou hast sene / and off tho thynges in the which
I will apere vnto the / delyverynge the from the
people / and fro the gentyls / vnto the which now
we I sende the / to open their eyes that they myg
ht turne ff from dardnes vnto light / and ff from
the power of Satan vnto God / that they maye
receave forgevenes of synnes / and inheritaunce
amonge them which are sanctyfied by sayth
in me.

¶ Wherfore kynge Agrippa I was not disobey
dient vnto the hevenly vssion: butt shewed fyrst
vnto them off Damascon / and att Jerusalem /
and thorow out all the costes off Jewry / and to
the gentyls / that they shulde repent / and turne
to God / and do the right werkes off repentaunce.
For this cause the iewes caught me in the tem
ple / and wēt about to kill me. Nevertheless I ob
tayned helpe off God / and stond vnto this daye
witnessyng bothe to smale and to greate / sayyng
none other thynges / the those which the proph
ets and Moses did saye shulde come / that Christ
shulde suffre / and that he shuld be the fyrst that
shulde ryse from deeth / and shulde shewe light
vnto the people / and to the gentyls.

As he thus answered for hym selfe: Sestus say

Of the Apostles. Fo. cxcv.

ydew with a lowde voyce: Paul / thou arte besides
thy selfe. Moche learnynge hath made the mad.
And Paul sayde: I am not mad most dere Sestus
us: but speake the word of trueth and sobernes
The kynge knoweth of these thynges / before wh
om I speke freely. nether thynke I that eny of thes
es thyngs are hidden from hym. For this thyn
ge was not done in a corner. Kynge Agrippa be
levest thou the prophetes? I wote wele thou bes
levest. Agrippa sayde vnto Paul: Sumwhatt
thou bryngeest me in mynde ffor to become chris
ten. And Paul sayd: I wolde to God that not
oly thou: but also all that heare me to daye / we
re not sumwhatt only / but altogedder soche as I
am except these bondes. And when he had thus
spoken / the kynge rose vppe / and the debite / and
Bernice / and they that sate with them. And wh
en they were gone aparte / they talked betwene
them selves sayinge: This man doeth nothyng
worthy of deeth / nor of bondes. Then sayde Ag
rippa vnto sestus: This man myght have bene
lowsed yf he had not apealed vnto Cesar.

The .xxvij. Chapter.

¶ W^{hen} it was cōcluded that we shulde sayle
into italy / they delivered Paul / and cers
tayne other presoners vnto won named Julius /
a vndercaptayne of Cesars souldiars. and we etres
ed ito a shippe of Adramiciu / and lowsed fro lod /
apoynted to sayle by the costes off Asia / won As
ristarcus out of Macedonia / of the cōtre of Th
essalia / beigewith vs. The nexte daye cā we to si
do / and Julius courteously etreated Paul / and

The Actes

gave him libertie to goo vnto his frendes / and to refresshe hym silfe. And from thence lanchd we and sayled harde by Cypers / be cause the wyns des were contrary. Then sayled we over the see off Cicill / and Pamphylia / and cam to Myra a cite in Lycia.

And there the vndercaptayne founde a ships pe off Alexandry redy to sayle into Italy / and put vs therein / and when we had sayled slowly many dayes / and scace were come over agaynst Gnydon (be cause the wynde with stode vs) we saled harde by the costes off Candy / over agays nste Salmo / and with moche worke sayled beys onde hytt / and cam vnto a place called Goode porte. Neye where vnto was a citte called Las sea. When moche tyme was spent / and saylynge was nowe ieoperdeous / because alsoo thatt we had overlonge fasted / Paul put them in remems braunce / and sayde vnto them: Syrs I perceas vethar this vyage wilbe with hurte and domas ge / not off the ladyng and shippe only; but also off oure lyues. Butt the vndercaptayne beleved the gouernor / and the master better then thoo ths ynges which were spoken off Paul. And becaus se the haven was nott commodius to wynter in / many toke counsell to departe thence / yff by eny meanes they myght atayne to phenices and ths ere to wynter / whych haven pertayneth to Can dy / and servith to the soughthwest / ad north west wynde. Whē the soughth wynde blewe / they sups posyng to obtayne theyr purpose lowsed vnto Asson / and sayled paste all Candy.

Butt anon after there arose (agaynst there

Of The Apostles. fo. cxcvi.

purpose) a flawe off wynde out of the northe ste Whē the shippe was caught / and coulde not res sist the wynde / we lett her goo ad drave with the wedder. We cā vnto an yle named Claua / And had moche worke to come by a boote / which they toke vppe / and vsed helppe vndergerdyng the shippe / fearynge lest we shulde have fallen into Syrtes / and we let doune a vessell and soo were caryed. The nexte daye whē we were tossed with an exadyng tempest / they lightened the shippe / and the thyrde daye we cast out with oure awne hōdes the tacklige of the shippe. Whē at the last nether sunne nor starre in many dayes apered / And noo smale tempest laye apon vs / all hope thatt we shulde be saved / was taken awaye.

Then after longe abstinence Paul stode forth in the myddes of them and sayde: Syrs ye shulz de have herde me / and not have departed from Cādy / nether to have brought vnto vs this hars me ad losse. And nowe I exhorte you to be of goo: de chere / ffor there shalbe noo losse off eny mans lyfe amonge you: Butt off the shippe only. For there stode by me this nyght the angell off God whose I am / and whom I serve / sayinge: feare nott Paul / for thou must be brought before Ces sar. And loo / God hath geuen vnto the all thatt are in the shippe with the / wherfore Syrs be of goode chere / for I beleve God that so it shalbe es ven as it was tolde me / and we must be cast into a certayne ylonde.

But when the fourtenth nyght was come as we were caryed in Adria / about mydnyght the shipmen demed thatt there apered some countre

The Actes

unto them / and they sounded / and founde it xx. feddoms. they went a lytell further and sounded agayne / and founde xv. feddoms. The fearinge lest they shulde have fallen on some Rofte / they cast iij. ances out of the sterne / and wysshed for the daye. As the shipmen were about to fle out of the shippe / and had lett doune the bote into the see / vnder a colour as though they wolde have cast ances out off the forshippe: Paul sayd vnto the vnder captayne and the souldiers: excepte these abyde in the shippe ye cannot be safe. The souldiers cut off the rope off the bote / and lett yt fall awaye.

And in the meane tyme / bitwixt that and daye / Paul besought them all to take meate / sayinge: this is the fourtenth daye that ye have taried and continued fastyng receauynge no thyng at all / wherfore I praye you to take meate. for this no dout is for youre helth / for there shal all not an heere fall from the heed of eny of you. And when he had thus spoken he toke bread and gave thankes to God in presence off them all / and brake it / and began to eate. Then were they all of Good cheare / and they also toke meate. We were all togedder in the shippe / two hondred and thre score and sixtene soules. When they had eaten ynough / they lightened the shippe and cast out the weate into the see.

When ytt was daye they knew not the lande / butt they spied a certayne reache with a banke / into the which they were mynded (yff ytt were possible) to thrust in the shippe. And when they

Of The Apostles: So. cxcviij.

had taken vpp the ances / they comitted themselves vnto the see / and lowsed the rudder bonds and hoysed vpp the mayne sayle to the wynde and drue to londe / and they fell into a place / which had the see on bothe the sydes / and thrust in the shippe / and the foore parte stucke fast / and moved not / and the hynder parte brake with the violence of the waves.

The soudears counsell was to kyll the presoners lest eny off them / when he had sworne out shulde fle awaye: but the vnder captayne willisge to save Paul kept the from their purpose / and commaunded that they that coude swim shulde cast the selves fyrst into the see / and scape to londe. And the other he commaunded to goo / some on bordes / and some on broken peces off the shippe. and so cam it to passe / that they cam all safe to londe.

The. xxviij. Chapter.

And when they were scaped they knewe that at the yle was called Miletus. The people off the countre shewed vs no litell kyndnes / for they kyndled a fyre and receaved vs every one because off the present rayne / and because off calde. When Paul had gaddered a bounde off stickes / And putt them into the fyre / a viper (because off the heet) crept out and lept on his honde. When the men off the countre sawe the worme hange on hys honde / they sayde amons gethem selves: thys man must nedes be a more therer / Whom (though he have escaped the

¶ The Actes.

see) yet vengeance suffreth nott to live. and he shute of the verme into the fyre/ and felt no harme. They wayted when he shulde have swolne/ or falle doune deed sodently. But after they had looked a greate whyle/ and sawe no harme come to hym/ they chaunged their myndes/ and sayde that he was a God.

¶ In the same quarters/ the chiefe mā off the yle whose name was Publius/ had a lordshippe/ whych receaved vs/ and lodged vs thre dayes courteously. It fortunēd that the father of Publius laye sicke off a siever/ and of a bluddy fire to whom Paul entred in and prayde/ and layde his hondes on hym/ and healed hym. when this was done/ other also which were diseased in the yle/ cam and were healed: and they did vs grett honour. And when we departed/ they laded vs with thyngs necessary.

¶ After thre monethes we sayled in a shippe off Alexandry/ which had wyntred in the yle/ whose badge was Castor and pollux. And when we cam to Ciracusa/ we taryed there iij. dayes/ fro whence we sayled about and cam to Regium. And after won daye the south wynde blewe/ and we cam the next daye to Putiulus where we founde brethren/ and were desyred to tary with them seven dayes/ and so cam we to Rome. And from thence/ when the brethren herde of vs/ they cam to Appiphorum/ and thre taverns/ and met vs. when Paul sawe the he thanked God/ and wexed boold. whē we cam to Rome/ the vnder captayne delivered the presoners to the chiefe captayne of the host: butt Paul was suffered to dwell

¶ Of The Apostles. Fo. cxcviij.

alone with wone souldier that kept hym.

¶ It fortunēd that after thre dayes Paul called the chiefe of the iewes togedder. When they were come/ he sayde vnto the: Men and brethren/ though I have committed noo thyng agaynst the people/ or lawes of oure fathers: yett was I delivered prisoner from Jerusalem into the hondes of the romains. Which when they had examened me wolde have lett me goe/ because they founde no cause of deeth in me: but when the iewes cryed contrary: I was constrained to appeale vnto Cesar. Not because I had ought to accuse my people of. For this cause have I called for you to se you/ and to speake with you. For I be cause off the hope off Israel/ am bounde with this chayne.

¶ And they sayde vnto hi: We nether receaved letters out of Jewry pertayninge vnto the/ nether cam eny of the brethren thatt shewed or spake eny harme of the. Butt we woll heare of the whas atthou thynkest. For we have herde off this secte/ that every wheare it is spokē agaynst. Whē they had apoynted hym a daye/ there cam many vnto hym into his lodgyng: to whom he exposuned and testified the kynngdom off God. and preached vnto them off Jesu: both by the lawe off Moses/ and also by the prophet from mornynge to nyght. And some beleved the thynges which were spoken/ and some beleved not.

¶ When they agreed not amonge them selves/ they departed/ after thatt Paul had spoken one worde: well spake the holy goost by Esay the prophet vnto oure fathers/ sayinge: Goo vnto this

The Actes.

people and saye: with youre eares shall ye heare/
and shall not vnderstonde. and with youre eyes
shall ye se and shall not perceave. For the hert
off this people is waxed grosse / and their eares
were thicke of hearinge / and their eyes have they
closed / lest they shulde se with their eyes / and he
are with their eares / and vnderstonde with their
hertes / and shulde be converted / and I shulde
heale them. Be it knowne therfore vnto you / that
at this consolaciō of God is sent to the gentyls /
and they shall heare it. And when he had sayde
that / the iewes departed fro hym / and had grete
despiciōs amonge them selves.

 But Paul dwelt two yeaeres in his lodgyng.
And receaved all thatt cam to hym / preaching
the kyngdome off God / and teachyng
those thyngs whych concerned
the lorde Jesus wyth all
confidence / noo man
forbyddyng
hym.

Here endeth the Actes off the
Apostles.

The Epistle off the
Apostle Paul / to the Ro-
maynes.

The fyrst Chapter.



Paul the servaunte
 off Jesus Christ / called
 vnto the office off an apostle/
 putt a parte to preache the gos-
 spell of God / which he promys-
 sed afore by his prophet / i the
 holy scriptures that make men-
 tion of his sone / the which was
 begotten of the seede of David /
 as pertaynyng to the fleshe /
 and declared to be the sonne of God with power
 of the holy goost / that sanctifieth / sence the tyme
 that Jesus Christ our lord rose agayne from
 deeth / by whom we have receaved grace and as-
 postle shippe / thatt all gentiles shulde obeye to
 the fayth which is in his name / of the which nos
 umbre are ye also / which are Jesus Christes by
 vocacion.

To all you of Rome beloved of God / ad sanc-
 ctes by callynge. Grace be with you and peace
 from God our father / and from the lord Je-
 sus Christ.

Fyrst verely I thanke my god thorow Jesus
 Christ for you all / because youre faith is publis-
 shed through out all the worlde. For god is my
 witness.

The epistle of Paul.

witnes/whō I serve in my sprete/ in the gospell of his sonne that with out ceasinge I make mencion of you all wayes in my prayers/besechynge thatt at one tyme or another / a prosperous iorney (by the will of god) myght fortune me to come vnto you. For I longe to see you/ that I myght bestowe amonge you some spirituall giste/to strengthe you with all (thatt ys) that I myght have consolacion togedder with you / through the commen fayth/ which bothe ye and I have.

I wolde that ye shulde knowe/ brethren/ howe that I have often tymes purposed to come vnto you (but have bene lett hidderto) to have some frute amonge you/as I have amōge other of the gentyls. For I am detter both to the greskes/and to them which are no grekes/vnto the learned and also vnto the vnlarned. Lyke wyse/as moche as in me is / I am redy to preache the gospell to you of Rome also.

For I am nott a shamed of the gospell of Christ/be cause it is the power of God vnto salvation to all that beleve/namly to the iewe/ and also to the getyle/ For by it the rightewesnes which cometh of God is opened/ from faythe to faythe. As it is written: The iust shall live by faythe.

For the wrath of god of heven apereth agaynst all vngodlynnes and vnrightewesnes of men which withholdethe trueth in vnrightewesnes/seyng that that which maye be knowen of god/ is manifest amonge them. For God did shewe it vnto them. For his invisibile thyngs (that is to saye/his eternall power and godhed) are vnderstonde and sene/ by the werks from the creati-

Vnto the Romayns So. cc.

on of the worlde. So that they are without excuse/in as moche as when they knewe God they glorified hym not as god/nether were thankfull/ but waxed full of vanities in their imaginacions. And their foolish hertes were blynded. When they counted them selves wyse/they became folles and turned the glory of the immortall god/vnto the similitude of the ymage of mortall man/ and of byrdes/and foure footed beastes and serpentes.

For this cause god gave them vppeto their hertes lustes/vnto vncleannes to defile their awne boddies bitwene themselves: which touned his trueth vnto a lye/ and worshipped and served the creatures more then the maker/ which is blessed for ever Amen. For this cause god gave them vppeto shamfull lustes. For even their women did chaunge the naturall vse vnto the vnaturall. And lyke wyse also the men leste the naturall vse of the woman/and brent in lust wō on another amonge them selves. And man with man wrought filthynes/ and receaved in them selves the rewarde of their errour as it was accordyng.

And as it semed not good vnto them to be acknowledged of god/ even so god deliveryd them vppeto a leawde mynd/that they shulde do those thynges which werte not comly/ beyng full of all vnrighteous doyng/ off fornicacion/ wickednes/ coveteousnes/ maliciousnes/ full of envye/ murther/debate/diffayte/evyll condicions/whisperers/ backbiters/ haters off God/ doers of wronge/proude/besters/bryngers vppeto evyll thyngs/ disobediēt to their fathers and

The epistle of the apostle Paul.

mothers / with out vnderstandynge / covenante breakers / vnlovyng / stouborne and merakes. which men / though they knew the rightewesnes of God / howe that they which soche thys comyt are worthy off deeth / yett not only did the same / but also had pleasure in them that did them.

The Seconde Chapter.

Iherfore arte thou inexcusable o man whos soever thou be that iudgest. For in that same where in thou iudgest another / thou cōdemnest thy silfe. For thou that iudgest doest eue the same silfe thynges. But we are sure that the iudgement of God is accordynge to trueth / agaynst them which commit soche thynges. Thynkest thou O man that iudgest them which do soche thynges and yet dost eue the very same / that thou shalt escape the iudgemēt of God? Or ther despisest thou the riches off his goodnes and paciēce / and longe sufferance? and remembrest not how that the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte that cā nott repent / heapest the togedder the treasure of wrath agaynst the daye of vengeaunce / whē shalbe opened the rightewes iudgement of God / whych wyll rewarde every man accordynge to hys dedes / that is to saye prayse / honoure / and immortallite / to them which continuyng in good doynge / seeke eternall lyfe: Butt vnto them thatt are rebellious / and disobey the trueth / yett folow we iniquytie / shall come indignacion / and wrath / tribulacion and anguysshe apon the soule of every man that dothe vyll. Of the Jewe fyrst

To the Romayns fo. cq.

And also off the gentyll. To every man thatt doeth good shall come prayse / honoure and peace / to the iewe fyrst / and also to the gētyll. For there is no parcialite with god: But whosoever hath synned with out lawe / shall perishe with out lawe. And as many as have synned vnder the lawe / shalbe iudged by the lawe. For before God they are nott righteous which heare the lawe: but they which do the lawe shalbe iustified. For if the gentyls which have noo lawe / do of nature the thynges contayned in the lawe: then they haue vngene noo lawe / are a lawe vnto them selues / which shewe the dede off the lawe written in theyr hertes / Whyll theyr conscience beareth witnes vnto them / and also their thoughtes / accusynge won another / or excusynge at the daye wen God shall iudge the secretes off men / by Iesus Christ accordynge to my Gospell.

Behold / thou arte called a Jewe / and trustest in the lawe and reioysist in God / and knowest his will / and hast experience of good and bad / in that thou arte informed by the lawe: And belevest that thou thy silfe arte a gyde vnto the blinde / a lyght to them which are in dercknes / an informer off them which lacke discrecion / a teacher off the vnlearned / which hast the ensample off thatt which ought to be followed / and off the trueth in the lawe. Howe teachest thou another: but teachest nott thy silfe. Thou preachest / a man shulde not steale: and yet thou stealest. Thou sayst / a man shulde nott commit aduoutry: and thou breakest wedlocke. Thou abhorrest ymagines / and robbest God of his honoure. Thou

The epistle of the apostle Paul.

reioyest in the lawe / and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentyls thorowe you as it is writtē.

Circumcision verely avayleth if thou kepe the lawe: But if thou breake the lawe thy circumcision is made vncircumcision. Therefore yf the vncircumcised kepe the right thynges contayned in the lawe: shall nott his vncircumcision be counted for circumcision? And shall not vncircumcision which ys by nature (yf itt kepe the lawe) iudge the / which beyng vnder the lawe and circumcision / dost transgresse the lawe? For he is not a Jewe / which is a Jewe outwarde. Nether is that thyng circumcision / which is outwarde in the flesshe: But he is a Jewe which is hid within. and the circumcision of the herte is the true circumcision / which is in the sprete / and nott in the letter: whose prayse is not of men but of god.

The. Thirde Chapter.

What preferment then hath the Jewe? or ther what avauntageth circumcision? Surely very moche. Syrst vnto them was committed the worde off God. What then though some off them did not beleve? shall their vnbeleve make the promes of god with out effecte? god forbid. Lett God be true / and all men lyars / as it is written: That thou myghtest be iustified in thy sayngs and shuldest overcome whē thou art iudged. Yfoure vnrightewesnes make the rightewesnes off God more excellent: what shall

Vnto the Romayns. Fo. ccij.

we saye? As god vnrighteous which taketh vēr geauce? (I speake after the maner of men) god forbid. For howe then shall god iudge the worlde? yf the veritie of god apere more excellent thā orow my lye / vnto his prayse / why am I hence forth iudged as a synner? and saye nott rather (as men evyll speake off vs / and as some asserme that we saye) lett vs do evyll / that good maye come therof. whose damnacion is iuste.

What saye we then? Are we better then they? no / in no wyse. for we have all redy proved how that both Jewes and gentyls are vnder synne / as it is writtē: There is none righteous / no nott one: There is none that vnderstandith / there is none thatt seketh after God / they are all gone out off the waye / they are all made vnprofitable / there is none that doeth good / no nott won. Their throte is an open sepulcre / with their tonges they have disceaved: the poyson of Aspes is vnder their lippes. whose mouthes are full of cursynge and bitternes. There fete are swyfte to sheed bloud. Destruction ande wretchednes are in their wayes: And the waye of peace have they nott known. There is no feare of God before their eyes.

Ye and we knowe that whatsoever the lawe layth / he sayth itt to them which are vnder the lawe: That all mouthes maye be stopped / and all the worlde be subdued to God / be cause that by the dedes of the lawe / shall no flesshe be iustified in the sight off god. For by the lawe cometh the knowledge off synne.

Nowe verely is the rightewesnes that cometh

The epistle of Paul.

of God declared with out the fulfillige of the lawe havynge witnes yet of the lawe / and of the prophet. The rightewesnes no dout which ys goode before God cometh by the fayth off Jesus Christe vnto all / and apon all the that beleve.

For there is no differēce / all have synned / and lacke the prayse that is off valoure before God: but are iustified frely by his grace / through the redemcion that is in Christ Jesu / whom God hath made a seate of mercy thorow faith in his bloud / to shewe the rightewesnes which before hym is of valoure / in that he forgeveth the synnes thatt are passhed / which God did suffre to shewe at this tyme: the rightewesnes that is alowed off hym / that he myght be counted iuste / and a iustifier of hym which belevith on Jesus.

Where is then thy reioysynge? Itt is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

We suppose therfore that a mā is iustified by fayth with out the dedes of the lawe. As he the god of the iewes only? As he not also the god off the getyls? He is noo doute / god also of the gens tyls. For it is god only which iustifieth circumcision / which is off faith: and vncircumcision the now fayth. Do we then destroye the lawe thorow fayth? God forbid. We rather mayntayne the lawe.

The.iiij. Chapter.

What shall we saye then / that Abrahamoure father as pertayninge to the fleshe dyd synde? If Abraham were iustified by

Unto the Romayns. Fo. ccij.

dedes / then hath he wher in to reioyce: butt nott with god. For what sayth the scripture? Abraham beleved god / and it was counted vnto hym for rightewesnes. To hym that worketh ys the reward nott reckened off favour: but of duety. Tho him that worketh not / but beleveth on him that iustifieth the vngodly / is fayth counted for rightewesnes. Even as David describeth the blessedfulnes of a man / vnto whom good ascrybeth rightewesnes with out dedes: Blessed are they / whose vnrighewesnes is forgiven / and whose synnes are covered. Blessed is that man to whom the lorde imputeth not synne.

Can this blessednes then apon the circumcised or apon the vncircumcised? We saye verely howe that fayth was reckened to Abraham / for rightewesnes. Howe was it reckened? i the tyme of circumcisiō? or in the tyme before he was circumcised? Not in tyme of circumcision: but whē he was yet vncircumcised. And he receaved the signe of circumcisiō as a seale of that rightewesnes which ys by fayth / which fayth he had yett beyng vncircumcised / that he shulde be the father of all them that beleve / though they be nott circumcised / that rightewesnes myght be imputed to the also / And that he myght be the father of the circumcised: not because they are circumcised only: but because they walke also i the stepes of fayth / which was in oure father Abraham before the tyme of circumcision.

For the promes that he shulde be the heyre of the worlde was not geven to Abraham / or to hys seed thorow the lawe: but thorow the rightewesnes

■ The epistle of Paul.

nes which cometh of fayth. For yf they which are of the lawe be heyres / then is fayth butt vayne / and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is / there is no transgression. Therefore by fayth is the inheritaunce given / that it myght come off faithoure: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham / which is the father of vs all. As hit is written: I have ordeyned the a father to many nations / before God whom thou hast beleved / which quickeneth the deed and calleth those thyngs which be not as though they were.

■ Which Abraham / contrary to hope / beleved in hope / that he shulde be the father of many nations accordynge to that which was spoken: So shall thy seed be / and he faynted nott in the fayth / nor yet considered hys awne boddy / which was nowe deed / even when he was almost an hondred yere olde. Nether considered he the barenes off Sara. He staddered nott at the promes off God thorow vnbelefe: Butt was made stronge in the fayth / and gave honour to God and stedfastly beleved / that he which had made the promes was able also to make it good. and therefore was it reckened to hym for rightewesnes.

■ It is nott written for hym only / that it was reckened to hym for rightewesnes: butt also for vs / to whom ytt shalbe counted for rightewesnes so we beleve on hym thatt raysed / vppon Iesus oure lorde from deeth. Which was deliuered

■ Vnto the Romayns Fo. cciiij.

red for oure synnes / and rose agayne for to iustisfye vs.

■ The. v. Chapter.

■ Because therefore thatt we are iustified by fayth we are at peace with god thorow oure lorde Iesus Christ: by whom we have awaye in thorow faith vnto this fauour wherein we stode and reioyse in hope of the prayse that shalbe geuen of God. Nether do we so only: but also we reioyce in tribulation: For we know that tribulation bryngeth pacience / pacience bryngeth felynge / felynge bryngeth hope. and hope maketh vs not a shamed / because the love that god hath vnto vs / is sheed abroad in oure hertes / by the holy gost / which is geuen vnto vs.

■ For when we were yett weake accordynge to the tyme: Christ dyed for vs which were vngodly. Yett scarce will eny man deye for a rightewes man. Paraventure for a good man durst a man deye. Butt God setteth out hys love thatt he hath to vs / Seyinge that whyll we were yett synners / Christ deyed for vs. Moche more then nowe (seyng we are iustified in hys blosoud) shall we be preserved from wrath thorow hym.

■ For yf when we were enemys / we were reconciled to God by the deeth of hys sone: moche more / seyng we are reconciled / we shalbe preservyd by his life. Not only so / but we also ioye in God by the meanes off oure lorde Iesus Christ / by whom we have receayvd this attonment.

■ Wherefore as by one man synne entred into the

The epistle of Paul.

worlde/ and deeth by the meanes off synne. And so deeth went over all mē in somoch that all mē synned. For even vnto the tyme of the lawe was synne i the worlde: but synne was not regarded/ as longe as there was no lawe. nevertheless deeth rayned from Adam to Moses/ evē over thē also that synned not/ with lyke transgression as did Adam: which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one/ many be deed: moche more plenteous apon many was the faveour of God and gyfte by faveoure: which faveoure was geven by one man Jesus Christ.

And the gyfte is nott over one synne/ as deeth cam thorow one synne of one that synned. For damnacion cam off one synne vnto condemnacion: But the gyft cam to iustify from many synnes. For yff by the synne off one/ deeth raigned by the meanes of one/ moche more shall they which receave aboundance off faveour and off the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to save) Jesus Christe.

Lyke wyse then as by the synne of one/ condemnacion cam on all men: even so by the iustifyinge of one cometh the rightewesnes that bryngeth lyfe/ apon all men. For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in that synne shulde encrease. And where aboundance off synne was/ there was more plenteousnes of grace. That as sinne had raigned vnto deeth

Vnto the Romayns. Fo. ccv.

evē so might grace rayngeth thorow rightewesnes vnto eternall lyfe/ by the helpe of Jesu Christ.

The. vi. Chapter.

What shall we saye then? shall we continue in synne/ that there maye be aboundance off grace? God forbid. Howe shall we that are deed as touchynge synne live eny lenger therein? Remember ye nott that all we which are baptyfed in the name off Christ Jesu/ are baptyfed to deye with hym? We are buryed with hī by baptyfm for to deye: That as Christ was raysed vp from deeth by the glory of the father: evē soo we also shulde walke in a newe lyfe. For yff we be graft in deeth lyfe vnto hym: evē soo must we be in the resurreccō. Thys we must remember/ that oure olde man ys crucified wyth hym also/ that the body of synne myght vtterly be destroyed/ that hence forth we shulde not be servas unti off synne. For he that is deed/ ys iustified from synne.

Wherfore yff we be deed with Christ/ we beleve that we shall live with hym: remembrynge that Christ ōce raysed from deeth/ dieth no more. Deeth hath no more power over hym. For as touchynge that he died/ he died as concernynge synne once. And as touchynge that he liveth/ he liveth vnto God. Lykewyse ymagen ys also/ that ye are deed as concernynge synne: but are alive vnto God thorow Jesus Christ oure lord. Lett nott synne raigne therfore in youre mortall bodyes/ thatt ye shulde there vnto obey in the lustes off it. Neither geve ye youre mēbers

The epistle of Paul.

As instrument^s off vnrighewesnes vnto synne: Butt geve youre selves vnto God / as they that are alive from deeth. And geve youre members as instrument^s of righewesnes vnto god. Synne shall not have power over you. For ye are not vnder the lawe / but vnder grace.

What then? Shall we synne / because we are not vnder the lawe: but vnder grace? God forbid. Remember ye not howe that to whomsoever ye comit youre selves as servaunt^s to obey / hys servaunt^s ye are to whom ye obey: whether it be off synne vnto deeth / or of obedience vnto righewesnes? God be thanked. We were once the servaunt^s of synne: Butt now have obeyed wyth youre hertes vnto the forme off doctryne where vnto ye were delyvered. ye are then made fre fro synne / and are become the servaunt^s off righewesnes.

I wyll speake grossly because off the infirmities off youre flesshe. As ye have geven youre members servaunt^s to vncleannes and to iniquities / from iniquitie vnto iniquitie: even so now geve youre members servaunt^s vnto righewesnes / that ye maye be sanctified. For when ye were the servaunt^s off synne / ye were nott vnder righewesnes. What frute had ye then in tho thyng^s / where off ye are nowe ashamed. For the ende off tho thyng^s is deeth. Butt nowe are ye delivered from sinne / and made the servaunt^s off God / and have youre frute thatt ye shulde be sanctified / and the ende everlastyng lyfe. For the rewarde off synne is deeth: butt eternal

Unto the Romayns. fo. ccvi.

lyfe ys the gyft off God / thorow Jesus Christ oure lorde.

The. vii. Chapter.

Remember ye not brethren (I speake to the thatt know the lawe) how thatt the lawe hath power over a man as longe as yt endueth: For the woman which is in subieccion to a man / is bounde by the lawe to the man / as longe as he liveth. Vff the man be deed / she is loosed from the lawe of the man. So then yf whill the man liveth she couple her silfe with another man / she shalbe couited a wedlocke breaker. But yf the man be deed she is fre from the lawe: so thatt she is noo wedlocke breaker / though she couple her silfe with another man.

Even so my brethren / ye also are made deed as concernyng the lawe by the body off Christ / thatt ye shulde be coupled to another (I meane to hym that is rysen agayne from deeth) thatt we shulde bryng forth furte vnto God. When we were in the flesshe / the lustes off synne whyche were stered vppe by the lawe / raigned in oure members / to bryge forth frute vnto deeth. Butt now are we delivered from the lawe / and deed from hit / where vnto we were in bondage / thatt we shulde serve in an newe conversacion of the sprete / and nott in the olde conversacion off the letter.

What shall we saye then? is the lawe synne? God forbid: but I knewe nott what synne me and butt by the lawe. For I had nott knowne whatt last hadde meant / excepte the lawe hadde

The epistle of Paul.

sayde/ thou shalt not lust. But synne toke an occasion by the meanes off the commaundement/ and wrought in me all manner off concupiscence. For verely with out the lawe sinne was deed. I conceived with out lawe: butt when the commaundement cam/ synne revived/ and I was deede. And the very same commaundement which was ordeyned vnto lyfe/ was founde to be vnto me an occasion of deeth. For synne toke occasiō by the meanes of the commaundement and so disceaved me/ and by the sylfe commaundement slewe me. wherfore the lawe is holy/ and the commaundement holy/ iust/ and good.

¶ Was that then which is good made deeth vnto me? God forbid. Naye synne was deeth vnto me/ that it myght apere how thatt synne by the meanes of that which is good/ had wrought deeth in me: that synne which is vnder the commaundement/ myght be out of measure synfull. For we knowe that the lawe is spirituall: butt I am carnall/ solde vnder synne: because I wore nought what I doo. For what I wold/ that do I not: butt what I hate/ that do I. If I do nowe that which I wolde not/ I graunte to the lawe that ytis good. So then nowe ytis nought I that do it/ butt synne that dwelleth in me. For I knowe that in me (that is to saye i my flesshe) dwelleth no good thyng. To will is present with me: butt I fynde no meanes to performe that which is good. For I doo not that goode thyng which I wold: butt that evyll do I/ which I wolde not. Finally/ yff I do that I wolde not/ then is it nought I that doo it/ butt synne that dwelleth i me doeth it. I fynde

Vnto the Romayns. Fo. ccviij.

then by the lawe that when I wolde do good/ evyll is present with me. I delite in the lawe off God/ as concernynge the inner man. Butt I see another lawe in my members rebellynge agaynst the lawe off my mynde/ and subduynge me vnto the lawe of synne/ which is i my members. O wretched man that I am: who shall delyver me from this boddie of deeth? I thanke God by Jesus Christ oure lord: So then I my selfe in my mynde serve the lawe off God/ and in my flesshe the lawe of synne.

The. viij. Chapter.

¶ Here is then no damnacion to them which are in Christ Jesu/ which walke not after the flesshe: butt after the sprete. For the lawe of the sprete/ wherein is life thorowe Jesus Christ hath delivered me from the lawe off synne/ and deeth. For what the lawe coulde nought doo in as moche as itt was weake because off the flesshe: that performed God/ and sent his sonne in the similitude of synfull flesshe/ and by synne damned synne in the flesshe: that the rightewesnes requyred of the lawe/ myght be fulfilled in vs/ which walke not after the flesshe: butt after the sprete.

¶ For they that are carnall/ are carnally mynded. and they that are spirituall are goostly mynded. To be carnally mynded is deeth. and to be spiritually mynded is lyfe/ and peace: because that the flesshly mynde is enemyte agaynst God: For it is not obedient to the lawe of God/ neyth er can be. So then they that are geven to the

The epistle of S. Paul.

¶ The flesh cannot please god.

¶ But ye are not given to the flesh. But to the spirit: Yf so be that the spirit of God dwell in you. if there be any man that hath not the spirit of Christ / the same is none of his. Yf Christ be in you / the body is dead because of synne: But the spirit is life for rightewesnes sake. Wherefore if the spirit of hym that raysted vppes Jesus from death dwell in you: even he that raysted vppes Christ from death / shall quicken youre mortall bodies / because that his spirit dwelleth in you.

¶ Therefore brethren we are now debtors / not to the flesh / to live after the flesh: For if ye live after the flesh / ye must dye. But if ye mortifie the dedes off the body / by the helpe off the spirit ye shall live / for as many as are ledde by the spirit off God / are the sonnes of god. For ye have not receaved the spirit of bondage to feare any more / but ye have receaved the spirit off adoption wherby we crye abba father. The same spirit certifieth oure spirit that we are the sonnes of god. yf we be the sonnes / we are also the heyres (the heyres I meane of god) and heyres inhered with Christ / yf so be that we suffer together / that we maye be glorified together.

¶ For I suppose that the afflictions of this lyfe / are not worthy of the glory which shall be shewed upon vs. also the fervent desire of the creatures abideth longinge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shall be delivered from the bondage off corru

¶ Unto the Romayns. Fo. ccviij.

pion / into the glorious libertie off the sonnes of god. For we knowe that every creature groveth with vs also / and travayleth in payne even vnto this tyme.

¶ Not they only / but even we also which have the fyrst frutes of the spirit morne in oure selves and wayte for the adoption / and loke for the deliveraunce of oure bodies. For we are saved by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? but ad if we hope for that we se not / then do we with patience abyde for it.

¶ Like wyse the spirit also helpeth oure infirmities. For we knowe not / what to desire as we ought: but the spirit maketh intercession mightely for vs with groynge which cannot be expressed with tonge. And he that searcheth the herte knoweth what is the meanynge off the spirit: for he maketh intercession for the sayntes accordyng to the pleasure of god. For we knowe wel that all thynges worke for the best vnto them that love god / which also are called of purpose. For those which he knewe before / he also ordeyned before / that they shuld be like fashioned vnto the shape of his sone / that he myght be the fyrst begotten sone amonge many brethren. Moreover which he apoynted before / them he also called. and which he called / them also he iustified. which he iustified / them he also glorified.

¶ What shall we then saye vnto these thynges? yf god be on oure syde: who can be agaynst vs? which spared nott his awne sone / butt gave hym for vs all: How shall he nott with hym

The epistle of .S. Paul.

geve vs all thyng? also? Who shall laye eny charge to the charge of goddes chosen? It is God that iustifieth: who then shall condempne? Hyt is Christ which is deed / ye rather which is rysen agayne / which is also on the right honde of god and maketh intercession for vs.

Who shall seperate vs from goddes love? shynall tribulacion? or anguysshe? or persecucion / other hunger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we fylled all daye longe / and are counted as sheepe apoynted to be slayne. Nevertheless in all these thynges we overcome strongly thorow his helpe that loved vs. Ye and I am sure that nether deeth / nether lyfe / nether angell / nor rule / nether power / nether thynges present / nether thiges to come / nether heyth / nether lowth / nether eny other creature shalbe able to departe vs from Goddes love / which is in Christ Jesu our relorde.

The .ix. Chapter.

I Saye the thrueth in Christ and lye nott / in thatt wherof my concience beareth me witness in the holy goost that I have grett hevynes / and continuall sorowe in my hert. For I have wysshed my silfe to be cursed from Christ for my brethre / which are my kynsmen as pertayninge to the flesshe. which are the israhelites / to who pertayneth the adopcion / and the glory / and the testament / and the ordinaunce off the lawe / and the service of God / and the promyses / whose also are the fathers / and they of whome (as coeers

Vnto the Romayns. Fo. ccij.

nyng the flesshe) Christ cam: which is God over all thynges blessed for ever Amen.

I speake not these thynges as though the wordes of God toke none effecte. For they are not all israhelites which cam off Israhel / Nether are they all children strayght way because they are the seede of Abraham: But in Isaac shall thy seede be called / that is to saye / They which are the children of the flesshe / are not the childe of God. But the children off promes are counted the seede. For this is a worde off promes / aboute this tyme will I come / and Sara shall have a sone.

Nether was it soo with her only: but also when Rebecca was with chylde by won / I meane by oure father Isaac / yee the children were borne / when they had nether done good nether bad (that the purpose off God which is by eleccion / myght stonde) it was sayde vnto her / not by the reason of workes / but by grace of the caller / the elder shall serve the yonger. As it is writte: Jacob he loved / but Esau he hated.

What shall we saye the? ys there eny vnrightewesnes with god? God forbid. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: And will have compassion on whom I have compassion. So lieth it not then in a mans will / or runyng / butt in the mercy of God. For the scripture sayth vnto Phrao: Even for thys same purpose have I stered the vppe / to shewe my power on the / and that my name myght be declared thorow out all the worlde. Soo hath he mercy on whom he woll. And whom he woll he maketh herde herted.

The epistle of Paul.

Thou wilt saye then vnto me: why then blasphemeth he vs yett? For who can resist his will? But o man what arte thou / which disputest with God? shall the worke saye to the worker man: why hast thou made me on this fassion? Hath nott the potter power over the claye / even off the same lompe to make one vessell vnto honoure / and a nother vnto dishonoure? Even soo / God willynge to shewe his wrath / and to make hys power knowen / suffered with longe pacience the vessels of wrath / ordeyned to damnacion / that he myght declare the riches off hys glory on the vessels off mercy / which he had prepared vnto glory: that is to saye / vs which he called / nott off the iewes only / butt also off the gentyls. As he sayth in Osee: I will call them my people which where not my people: and her beloved which was nott beloved. And it shall come to passe in the place where it was sayd vnto them: Ye are nott my people / that there shal be called the sonnes of the livynge god.

But Esayas cryeth for Israel though the number of the childre of Israel be as the sonde of the see / yet shall a remnaunt be saved. He finnyssheth the worde verely and maketh it short i righteousness. For a short worde will god make oerth. And as Esayas sayd before: Except the lorde of sabaoth hadde left vs seede / we had bene made as Sodoma / and had benelyfened to Gomorra.

What shall we saye the? we saye that the gentyls which folowed not righteousness / have overtaken righteousness I mane the righteousness which cometh off fayth. Butt Israel which solos

Vnto the Romayns. Fo.. ccv.

wed the lawe of righteousness / coulde not attayne vnto the lawe of righteousness. And wherfore? Because they sought it not by fath: but as it were by the worke of the lawe. For they have stumbled at the stomblyng stone. As it is written Beholde I put in syon a stomblyng stone / and a rocke which shall make men faule. And none theles at belove on hym shalbe a shamed.

The v. Chapter.

Brethren my hertis desyre / and prayer to god for Israel is that they myght be saved. For I beare them recorde that they have a fervent mynde to god warde / but not acordynge to knowledge. For they are ignorant of the righteousness which is allowed before god / and goo about to stablisse their awne righteousness and therefore are not obedient vnto the righteousness which is of value before god. For Christ is the ende of the lawe to iustifie all that beleve.

Moses describeth the righteousness which cometh off the lawe / howe that the man which doth the thyngs of the lawe shall live therin. But the righteousness which cometh off fayth / speakes feth on this wyse: Saye nott in thyne hert: who shall ascende into heven? (That is nothyng els then to fetch Christ doune). Other who shall descende into the depe? That is nothyng els but to fetch vpp Christ from deeth. Butt whatt sayth the scripture? The worde is nye the / even in thy moughth and in thyn herth.

This worde is the worde off fayth which we preache. For yf thou shalt knowledge which thy

The epistle of Paul.

mought that Jesus is the lord / and shalt beleve with thyn hert that God raysed hym vppe from deeth / thou shalt be safe. For the belefe off the hert iustifieth: and to knowlege with the mouth maketh a man safe. For the scripture sayth: whosoever beleveth on hym / shall not be ashamed.

There is no difference vntwene the iewe and the gentyll. For won is lord of all / which is rich vnto all that call on hym. For whosoever shall call on the name of the lord shall be safe. For we shall they call on hym / on whom they beleved not: how shall they beleve on hym off whom they have not herd? how shall they heare without a preacher? And how shall they preachers cepte they be sent? As hit is written: howe beautiful are the feet of them which brynge gladtydyng of peace / and brynge gladtydyng of good thyng. But they have nott all obeyed to the gospel. For Esayas sayth: Lord we shall beleve oure saynges: So then sayth com meth by hearynge / and hearynge com meth by the worde of god. But I aske: have they nott herd? No dout / their sounde went out into all londes: and theirowordes into the endes of the worlde.

But I demaunde whether Israel did knowe or nott? fyrst Moses sayth: I will provoke you forth to envy by them that are no people / and by a folishe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them that sought me nott / and have apered to the that axed not after me. And against Israel he sayth: All daye longe have I stretched forth

Vnto the Romayns. So. ccxi

my hondes vnto a people that beleveth not / but speaketh agaynst me.

The .vi. Chapter.

I Saye then: hath God cast away his people? God forbid. For even I verely am an Israelite of the seed of Abraham / and off the tribe of beniamin. God hath not cast away his people which he knew before. Other wote ye not what the scripture sayth by the mouth off Helias / howe he spake to god agaynst Israel / sayinge: Lord they have killed thy prophetts and digged doune thyn alters: and I am lefte only / and they seke my deeth. Butt what sayth the answer off God to hym agayne? I have reserved vnto me seven thousande men which have nott bowed their knees to baal. Even so at this tyme ys there a remnaunt lefte thorow the eleccion of grace. Vff hit be of grace then is it not by the deservynge of workes. For then were faveour no faveour. Vff it be by the deservynge of workes / then is there no faveour. For then were deserving no deservynge.

What then? Israel hath not obtayned that that he sought. No but yet the eleccio hath obtayned hit. the remnaunt are blynded. accordynge as it is written: God hath given them the spirit off vnquyetnes: eyes thatt they shulde nott see / and eares thatt they shulde nott heare / even vnto this daye. And David sayth: Lett their table be made a snare to take them with all / and an occasion to faule / and a reward vnto them. Lett their eyes be blynded thatt they se nott: and ever

The epistle of Paul.

bowe doune their backs.

I saye the: Have they therfore stombled that they shulde but faule oly? God forbyd: but thos rowe their faule is helth happened vnto the gentyls for to provoke the with all. Wherefore yf the faule of the be the riches of the worlde: and the mynnysshynge of them the riches of the gentyls: Howe moche more shulde it be so yf they all be leved. I speake to you gentyls in as moche as I am the apostle off the gentyls I will magnify myn office that I myght provoke the which are my flesshe: and myght save some of the. For if the castynge awaye of the be the reconcalyng of the worlde: what shall the receavyng of them be but lyfe agayne fro deeth? For yf one pece be holy the whole heepe is holy. And if the rote be holy the braunches are holy also.

Though some of the braunches be broken off and thou beyng a wylde olive tree arte graft in amonge them and made part taker of the rote and fatnes off the olive tree bost not thy sylfe as gaynst the braunches. For yf thou bost thy sylfe remember that thou bearest not the rote but the rote the. Thou wilt saye then: the braunches are broken off thatt I myght be grafted in. This ou sayest wele: because of vnbeleve they are broken off and thou stondest stedfast in saythe. Be not hye mynded but feare: seynge that god spare red not the naturall braunches lest haply he als so spare not the.

Beholde the kyndnes and rigorousnes of god: on them which fell rigorousnes: butt towards the kyndnes yf thou continue in his kyndnes. or

Unto the Romayns. Fo. ccvij.

els thou shalt be hewen of and they yf they byde nott still in vnbeleve shalbe grafted in agayne. For God is of power to grafted them in agayne. For yf thou wast cut out of a naturall wilde olyve tree and wast grafted contrary to nature in a true olyve tree: howe moche more shall the naturall braunches be grafted in their awne olyve tree agayne.

I wolde not that this secrete shulde be hid fro you my brethren (lest ye shulde be wyse in youre awne consaytes) that partly blyndnes ys happened in Israhell vntill the fulnes off the gentyls be come in. And so all Israhell shalbe saved. as it is writen: There shall come oute of Syon he that doth deliver and shall turne awaye the vngodlynes of Jacob. And this is my testamēt vnto them when I shall take awaye their synnes. As concernynge the gospel They are enenies for youre sakes: but as to chynge the eleccion they are loved for the fathers sake.

For verely the gyftes and callynge of god are soche that it cannot repent hym of them. for losse as ye in tyme passed have not beleved God yet have nowe obtained mercy thorow their vnbelefe: even so nowe have they nott beleved the mercy which is happened vnto you. That they also maye obtayne mercy. God hath wrapped all naciōs in vnbeleve that he myght have mercy on all.

Of the depnes off the aboundaunt wisdom and knowledge of God: howe incomprehensible are his iudgement and hys wayes vnserchable.

The Epistle of S. Paul.

For who hath knowen the mynde off the lorde? or who was his counsellor? other who hath geve[n] vnto hym fyrst that he myght be recompensed agayne? For of hym / and thowhe hym / and vnto hym are all thyngs. To hym be glory for ever Amen.

The vij. Chapter.

Beseche you therefore brethre by the mercifulnes of God / that ye make youre bodyes a quicke sacrifice / holy and exceptable vnto God which is youre resonable servynge off god. and fashion nott youre selves lyke vnto this worlde: But be ye chaunged in youre shape by the renuyng of youre wittes / that ye maye fele what thyng that good / that acceptable / and perfect will of god is. For I saye (thowhe the grace that vnto me geuen is) to every man amonge you / that no man esteeme off hym hys selfe more then it becometh hym to esteeme: But that he discretely iudge off hym selfe accordynge as god hath deale to every man the mesur of faith.

As we have many members in one body: and all members have not one office: So we beyng many are one body in Christ: and every man (as moche oure selves) one anothers members. Seyng that we have divers gyftes accordynge to the grace that is geuen vnto vs / yf any man has the gyft off prophesy / lett hym have it that itt be agreynge vnto the fayth. Let hym that hath an office / wayte on his office. Let hym that teacheth take hede to his doctryne. Let hym that

Vnto the Romayns. Fo. ccviij.

erhorteth geve attendaunce to his erhortacion. Yf any man geve / lett hym do it with singlenes. Let hym that ruleth / do it with diligence. Yf any man shewe mercy lett hym do itt with cheerfulnes

Lett love be with out dissimulation. Hate th[at] which is evyll / and cleave vnto that which is good. Be kynde one to another / with brotherly love. In gevyng honoure goo one before another. Let not that busynes which ye have in house be tedious to you. Be fervent in the spryte. Applye youre selves to the tyme. Reioyce in hope. Be pacient in tribulacion / continue in prayer. Distribute vnto the necesite off the saynctes. Blesse them which persecute you. blesse but curse nott. Be mery with them that are mery. wepe with them that wepe. Be off lyke affeccion one towards another. Be nott hie mynded / but make youre selves equall to them off the lower sorte. Be not wyse in youre awne opinions. Rescompence to no man evyll for evyll. Provyde as fore honde thyngs honest in the sight of all men. yf itt be possible / yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geve rounme vnto the wrath of god. For itt is written: vengeance is myne / and I will reward saith the lorde.

Therfore yf thyn enemy hunger fede hym: yf he thirst / geve hym drynke. For in so doynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll with goodnes.

The Epistle of S. Paul.

The. viij. Chapter.

Let every soule submit hym sylfe vnto the auctoritie off the hyer powers. There is no power but of God. The powers that be / are ordyned off God. Whosoever therfore resysteth power / resisteth the ordinaunce off God. They that resist / shall receave to them silfe damnacion. For ruelars are nott to be feared for good workes but for evyll. Wilt thou be without feare of the power? Dowele then: and so shalt thou be praysed off the same. For he is the minister of god / for thy welth. Butt and yff thou do evyll / then feare. for he beareth not a swearde for nought. for he is the minister off god / to take vengeance on them that do evyll. Wherfore ye must nedes obey / nott for feare off vengeance only: but also because of conscience. Even for this cause paye ye tribute. For they are goddes ministers / servinge for the same purpose.

Give to every man therfore his duetie: Tribute to whom tribute belongeth: Custom to whom custom is due: feare to whom feare belongeth: honoure to whom honoure pertayneth. Owe nothinge to eny man: but to love one another. For he that loveth another / fulfilleth the lawe. For these commaundement: Thou shalt not committ adultery: Thou shalt nott kill: Thou shalt nott steale: Thou shalt not beare false witnes: Thou shalt nott desyre: and so forth yf there be eny other commaundement / are all comprehended in this sayinge: Love thyne neighbour as thy silfe. Love hurteth nott his neighbour: therfore is love

Vnto the Romayns. So. ccviii

ye the fulfillinge off the lawe.

This also we knowe / I mea the season / howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerre then when we beleved. The nyght is passed and the daye is come nye. Lett vs therfore cast awaye the dedes off darknes / and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light: nott in eatynge and drynkyng: nether in chamburyng and wantannes: nether in stryfe and envyinge: but put ye on the lorde Jesus Christ. And make not provision for the fleshe / to fulfill the lustes off hit.

The. viij. Chapter.

In that is weake in the faith / receave vns to you / nott in disputynge and troublynge hys conscience. One beleveth that he maye eat all thyng. Another whych ys weake eateth earbes. let nott hym thatt eateth / despyse hym thatt eateth nott. And lett nott hym whych eateth nott iudge hym thatt eateth. For God hath receaved hym. What arte thou that iudgest another mannes servaunt? Whether he stonde or faule / thatt pertayneth vnto hys master. Nee / he shall stonde. For God is able to make hym stonde.

This man putteth difference bitwene daye and daye: another man counteth all dayes as lyke. Se thatt no man waver in hys awne mynde. Se that observeth one daye more then another / doth ytt for the lordes pleasure. And

The epistle of Paul.

hethat obserueth not one daye more then another / doeth it to please the lord also. He that eateth doth it to please the lord / for he giveth god thankes. and he that eateth not / eateth not to please the lord with all / and giveth god thankes. For none of vs liveth his owne servaunt. and also none of vs dyeth his owne servaunt. If we live / we live to be at the lordes will. yf we dye / we dye at the lordes will. Whether we live therfor or dye / we are the lordes. For Christ therfore dyed and rose agayne / and revived / that he shulde be lord both of deed and quicke.

But why dost thou then iudge thy brother? other why dost thou despise thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: As truly as I live sayth the lord / all knees shall bowe to me / and all tonges shall give knowledge to god. So shal every one of vs geve a comptes off hym selfe to God. lett vs nott therfore / iudge one another any more.

Butt iudge this rather / thatt no man putt a stumblinge blocke / or an occasion to faule in his brothers waye. For I knowe / and surely beleve in the lord Jesus / that there is nothyng comen off hit selfe: but vnto hym that iudgeth it to be comen / to hym it is comen. If thy brother be greved with thy meate / now walkest thou not charitably. Destroye not hym with thy meate / for whom Christ dyed. Suffer ye not that youre treasure be evyll spoken of. For the kyngdom off god is not meate and drynke / but righteousness / peace and ioye / in the holy goost. For

The epistle of Paul. So. ccv.

whosoever in these thynges serveth Christ / pleaseth well god: and is comended of men.

Let vs folowe tho thing which make for peace: and thyngs wherewith one maye edifye another. Destroye not the worke off God for a lytell meates sake. All thyngs are pure: butt it is evyll for that man / which eateth with hurte off his conscience. It is good nether to eat fleshe / nether to drynke wyne / nether any thyng / wherby thy brother stumblith / other fallith / or is made weake. Hast thou sayth? have it with thy selfe before god. Happy is he that condemneth not hym selfe in that thyng which he alloweth. For he that maketh conscience / ys dampned if he ate: Because he doth it not off sayth. For whatsoever is not of sayth / that same is synne.

The. xv. Chapter.

Which are stronge ought to beare the fraynes of them which are weake / and not to stonde in oure owne consaytes. Let every man please his neighbour vnto his welth and edifyinge. For Christ pleased not hym selfe: but as it is written: The rebukes off them which rebused the / fell on me. Whatsoever thyngs are written afore tyme / are written for oure learnynge thatt we thorowe pacience and comforte off the scripture shulde have hope.

God which is lord of pacience and consolaciō / geve vnto every one of you / that ye beleve myned won toward another after the insample of Iesu Christ / that ye all agreynge togedder / make

The epistle of Paul.

ye with one mouth prayse god the father of oure lord Jesus. Wherfore receave ye one another as Christ receaved vs / to the prayse of god.

And I saye that Jesus Christ was a minister of the circumcisiō for the truth of god / to cōferre me the promyses made vnto the fathers. And let the gentyls prayse God for hys mercy. As itt is written: For this cause I will prayse the amonge the gentyls / and singe in thy name. And againe he sayth: ye gentyls reioyse with hys people. Agayne / prayse the lord all ye gentyls / and laude hym all nacions. And in another place Esaias sayth: there shalbe the rote off Jesse / and he that shall rysen to raygne over the gentyls: in hi shall the gentyls trust. The god of hope fill you with all ioye and peace in belevynge / that ye maye be ryche in hope thowowe the power of the holy goost.

In my selfe am full certified of you my brethre that ye your selves are full of goodnes / and filled with all knowledge / and are able to counsell won another. Nevertheless brethren I have somewhat boldly written vnto you / as won that putteth you in remembraunce / for the grace which is geven me off God for this purpose that I shulde be the minister off Jesu Christ amonge the gentyls / and shulde minister the gladdetydyng off God / that the gentyls myght be an acceptable offerynge / sanctified by the holy goost. I have therefore wheroff I maye reioyse in Christ Jesu / in tho thyng which pertayne to God. For I dare not speake off eny off tho thynges which Christ hath nōt wrought by me (to

Vnto the Romayns fo. ccvi.

make the gentyls obedient) with worde and dede / in myghty sygnes and wonders / by the power of the sprete off God / so that from Jerusalem and the costes rounde aboute / vnto Illyricū / I have filled all countres with the gladdetydyng of Christ.

So have I enforced my selfe to preache the gospel / not where Christ was named / lest I shuld have bilt on another mannes foundation: butt as itt is written: To whō he was not spoken of / they shall se: and they that herde nōt / shall vnderstonde. For this cause I have bene ofte let to come vnto you: but now seynge I have no moare to do in these countres / and also have bene desyrous many yeaeres to come vnto you / when I shall take my iorney into spayne / I will come to you. I trust to se you in my iorney / and to be brought on my waye thitherwarde by you after that I have somewhat enioyed you.

Nowe goo I to Jerusalem / and minister vnto the sayntes. For it hath pleased them off Macedonia and Achaia / to make a certayne distribution apōn the povre sayntes which are at Jerusalem. Itt hath pleased them verely / and their detters are they. For yf the gentyls be made partetakers off their spirituall thynges / their dutye ys to minister vnto them in carnall thynges. When I have performed thys / and have shewed them this frute / I wyll come backe agayne by you into spayne. And I am sure when I come / that I shall come with abundance off the blessing off the gospel off Christ.

The epistle of Paul.

Ibeseche you brethren for our lord Jesus Christes sake / and for the love of the spirit / that ye helpe me in my busynes / with youre prayers to god for me / that I maye be deliuered from the which beleve not i Jewry. and that this my seruice / which I haue to Jerusalem / maye be accepted to the sancts / that I maye come vnto you with ioye / by the will off God / and maye with you be refreshed. The God off peace be with all you Amen.

The. xvi. Chapter.

IComende vnto you Phebe our suster (which is a minister of the congregacion of Chens crea) that ye receaue her in the lorde as it becometh saynct / and that ye assist her / in whatsoeuer busines she needeth of youre ayde. For she hath suffered many / and myne awne silfe also. Grete Prisca and Aquila my helpers in Christ Jesu: which haue for my lyfelayde donne their awne neck. vnto whom not I only geue thankes: but also all the congregacions of the gentils. Likewise grete all the company that is in their house. Salute my welbeloued Epnetos / which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour o vs. Salute Andronicus / and Junia my cosyns / which were presoners with me also / which are weletaken amonge the apostles / and were in Christ before me. Grete Amplias my beloved in the lorde. Salute Urbā our helper in Christ / and Stachys my beloved. Salute Apellas approved in Christ. Salute the which are of Aristobolus

Vnto the Romayns fo. ccvij.

houssholde. Salute Herodio my kynsman. Grete them of the houssholde of Marcissus which are in the lorde. Salute Triphena and Triphosa / which women labour in the lorde. Salute the beloued Persis / which laboured much in the lorde. Salute Rufus chosen in the lorde / and his mother and myne. Grete Asincritus / Phlegon / Hermas / Patrobas / Mercurius / and the brethren which are with them. Salute Philologus and Julia / Merens and his sister / and Olimpfa / and all the saynct which are with them. Salute won another amonge youre selues with an holy kysse. The congregacions of Christ salute you.

Ibeseche you brethren marke them which cause diuision / and geue occasions of euill contrary to the doctryne which ye haue learned: and auoide them. For they that are suche serue nott the lorde Jesus Christ: but their one bellyes. And by swete preachyngs and flatteryng wordes deceaue the hertes of the innocētes: for youre obedience ys spoken off amonge all men. I am glad no dout off you. But yet I wolde haue you wyse vnto that which is good. And to be innocent as concernyng euill. The God off peace shall treade Satan vnder youre fete in shorreteyme. The grace off our lord Jesus Christ be with you.

Timotheus my worke fellow / and Lucius / and Jason / and Sopater / my kynsmen salute you. Tercius salute you / which wrote this epistle in the lorde. Gaius myn hoste and the hoste off all the congregacions / saluteth you. Erastus saluteth you / the chamberlayne off the cite.

The epistle of Paul.

And Quartus a brother / saluteth you. The grace of our lord Jesus Christ be with you all Amen.

To hym that is off power to stablysshe you accordyng to my gospell / wher with I preache Jesus Christ / in openyng of the mystery whiche was kept close sence the worlde began / and now is openned at this tyme and declared in the scripturs of prophesy / by the commaundes of god / to sterve vnto the obedience to the faythe publickly shewed amonge all naciōs: To the same god / whiche alone is wise / be prayse thowre Jesus Christ for ever Amen.

To the Romayns.

Sent from Corinthum by Phebe / she that was the minister vnto the congregacion at Cenchrea.

So. ccviii.

The fyrst pistle of Paul the Apostle to the Corinthians.

The fyrst Chapter.

Paul by vocaciō the Apostle of Jesus Christ thowre the will of god / and brother Sostenes vnto the congregaciō of God which is at Corinthum. To the which are sanctified in Jesus Christ / sanctified by callinge / with all them that call on the name of our lord Jesus Christ in every place / both of theirs and of ours.

Grace be with you and peace from God our father / and from the lord Jesus Christ.

I thanke my god all wayes on your behalfe for the favour of god which is geve you by Jesus Christ / that in all thinge ye are made ryche by hi / in all speache and in all knowledge (even as the testimony of Jesus Christ was conformed in you) so that ye are behynde in no gyft / and was yte for the aperyng of our lord Jesus Christ which shall strengthe you vnto the ende / that ye maye be blamelesse in the daye of our lord Jesus Christ. God is faythfull / by whom ye are called vnto the fellowship of his sonne Jesus Christe our lord.

I beseeche you brethren in the name of our lord
Cc iij

The fyrst epistle of Paul.

Jesus Christ / that ye all speake one thyng / and that there be no dissencion amonge you: but be ye perfect in one mynde / and one meanyng. hit is shewed vnto me (my brethren) off you by them that are of the housse of Cloe / that there is stryfe amonge you / I speake of that which every one of you sayth: I holde of Paul / Another sayth: I holde of Apollo: Another sayth: I holde off Cephas: and another sayth I holde of Christ. As Christ devided: was Paul crucified for you? or ther were ye baptised in the name of Paul? I thinke god that I cristened none of you / but Crispus and Gaius / lest eny shulde saye that I in myn awne name had baptised. I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised eny man or noo.

I For Christ sent me not to baptise / but to preache the gospell / not with wisdom of wordes / lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perisse folysshnes: but vnto vs which are saved / it is the power off God. For it is written: I will destroye the wisdom of the wyse and will cast awaye the vnderstandynge of the prudent. Where is the wyse man? where is the scribe? where is the searcher of this worlde? hath not god made the wisdom of this worlde folysshnes?

I For when the worlde thorow wisdom knew not god / in the wisdom of god: it pleased god thus row folysshnes off preachynge to save them that beleve. For the iewes requyre a signe / and the grekes seeke after wisdom. but we preach Christ

To the Corinthians So. ccxix.

crucified / vnto the iewes an occasion of fallynge and vnto the grekes folysshnes: but vnto them which are called both of Jewes and grekes we preache Christ the power of god / and the wisdom of god. For Godly folysshnes is wyser then men: And godly weafnes is stronger then are men.

Brethren loke on youre callinge howe that not many wyse men after the fleshe / not many myghty / not many of hye degre are called: But God hath chosen the folyshe thyngs off the worlde / to confounde the wyse. and hath chosyn the weake thyngs off the worlde / to confounde thyngs which are myghty. And vile thyngs off the worlde / and thyngs which are despysed / hath god chosen yee and thyngs of no reputacion / for to brynge to nought thyngs off reputacion / that noo fleshe shulde reioyce in his presence. and vnto him pertsayne ye / in Christ Jesu / which off god is made vnto vs wisdom / and also rightewesnes / and sanctifynge / and redempcion. that accordynge as it is written: he which reioysseth / shulde reioyce in the lorde.

The .ij. Chapter.

And I brethren when I cam to you / cam not in gloriousnes of wordes or of wisdom / shewing vnto you the testimony of God. Neither shewed I my selfe that I knewe eny thyng amonge you save Jesus Christ / even the same that was crucified. And I was amonge you in weafnes / and in fraye / and in moche tremblyng. And my wordes / and my preachinge were not wishtyng wordes of mannes wysdom: but in

The fyrst pistle of Paul.

shewynge of the sprete and of power / that youre fayth shulde nott stonde in the wisdom off men / but in the power of god.

We speake that which is wisdom amonge thes em that are persaicte: not the wisdo of this worlde nether off the ruelars off this worlde (which goeth to nought) but we speake the wisdom off god / which is in secrete and lieth hid / which god ordeyned before the worlde vntooure glory: whiche wisdom none of the ruelars of the worlde knowe. For had they knowne it / they wolde not have crucified the lorde of glory: but as it is writte The eye hath not sene / and the eare hath not heard / nether have entred into the herte of mā / the thynges which god hath prepared for them that love hym.

But God hath opened them vnto vs by hys sprete. For the sprete searcheth all thyng / yee the bottom of goddes secret. For what mā knoweth the thyng of a mā: save the sprete off a mā whiche is with in hym? Even so the thyng off god knoweth no man / but the sprete of god. and we have nott receaved the sprete off the worlde: but the sprete which cometh of god / for to knowe the thyng that are geve to vs of god / which thyng also we speake / not in the cōnyng wordes off mannes wisdom / but with the cōnyng wordes off the holy goost / makynge spretuall cōparisons of spretuall thyng. For the naturall mā perceaveth not the thyng off the sprete off god: For they are but folysshnes vnto hym. nether cā he preceave them because he is spretuallly examyned: but he that is spretuall discusseth all the

To the Corinthyans. Fo. ccv.

ynge: yet he hym selfe is iudged off no man. For who knoweth the mynde of the lorde / other who shall reforme hym? but we vnderstonde the mynde off Christ.

The. iij. Chapter.

And I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall / even as it were vnto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not stronge / noo nether yet are stronge. For ye are yet carnall. As longe verely as there is amonge you envyinge / stryfe / and dissencion: are ye not carnall / and walke after the māner of men? As longe as one sayth: I holde of Paul / and another / I am of apollo. are ye not carnall? What is Paul? what thige is apollo? but ministers by whōne ye beleaved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increace. So then / nether is he that planteth eny thyng / nether he that watreth: but god which gave the increace.

Wether that planteth / and he that watreth / are neither better then the other. Every man yet shall receave his rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbys andrye / ye are goddis byldynge. Accordynge to the grace of god geve vnto me / as a wyse bilder have I layde the fōudacion / another hath bylt therō: but let every mā take hede howe he bildeth apon. For other foundation can no nam laye / then that which is layde / which is Jesus Christ. If eny man bilde on this foundation / golde /

The fyrst epistle of Paul.

silver/precious stones/tymber/have/or stubler every mānes worke shall apere. for the daye shs all declare it/and it shalbe shewed in fyre/and the fyre shall trye every mannes worke what it is. If eny mannes worke that he hath bylt apō byde/he shall receave a rewarde. If eny mānes worke burne/he shall suffre losse: butt he shalbe safe hym sylfe. neverthelesse yet as itt were thro row fyre.

 Are ye nott ware that ye are the tēple of god/and howe that the sprete of god dwelleth i you? If eny man defyle the temple of god/hym shall god destroye. For the temple off God is holy/which temple are ye. Lett no man deceave hym sylfe/yf eny man seme wyse amonge you/let him be a fole in thys worlde/that he maye be wyse. For the wisdom of this worlde is folyssnes with God. For it is writen: He compaseth the wyse in their craftynes. And agayne/God knoweth the thoughtes of the wyse that they be vayne. Therefore let no man reioyce in men. For all thyngs as re youres/whether it be Paul/other Apollo/or ther Cephas:wether it be the worlde/other lyfe/other death/whether they be present thyngs or thyngs to come:all are youres/and ye are Christs/and Christ is goddis.

The .iiij. Chapter.

 Et men this wyse este me vs/evē as the ministers of Christ/ād disposers of the secretes of god. furthermore it is required of the disposers that they be founde faithfull. With me is it but a very smaile thige/that I shulde be iudged

to the Corinthyans. So. ccxvi.

of you/other of māns daye. No I iudge not myn awne sylfe. I know nought by my sylfe: yet am I not therby iustified. hit is the lorde that iudgeth me. Therefore iudge no thyng before the tyme/vntill the lorde come/which will lighten thyngs that are hid in dardnes: and open the counsels of the hert. and then shall every mā have prayse off God.

 These thigs brethren I have described i myn awne person/and Apollos: for youre sake/that ye myght learne by vs thatt no man counte off hym sylfe beyonde that which is above written: that one swell nott agaynst another for eny mans cause. For who perferreth the? What hast thou/that thou hast not receaved? yf thou have receaved it: why reioycest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are made rich. ye raygne as kyngs with out vs:ād I wold to god ye did raygne/that we myght raygne with you.

 My thynketh that god hath shewed vs which are apostles/for the hymmost off all/as it were men apoynted to deeth/for we are a gasyngstoscke vnto the worlde/and to the angels/and to mē/we are foles for Christes sake/ād ye are wyse thorow Christ: we are weake/ād ye are stronge. ye are honorable and we are despised. Even vnto this daye we hunger and thyrst/and are naked/and are boffetted with fistes/and have no certayne dwellinge place/and labour worskyng with oure owne hondes. We are reviled/and yet we blesse. we are persecuted/and suffer it. We are evyll spoken off/ād we praye. we are

The fyrst pistle of Paul.

made as it were the filthynes off the worlde / the offscouringe of all thynges / evē vnto thys tyme.

I write not these thyngs to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Jesu / I have begotten you thorowe the gospell. Wherefore I desyre you to counterfayte me. For this cause have I sent vnto you Timotheus / which is my deare sonne / and faithfull in the lorde / whiche shall put you in remembraunce off my wayes which I have in Christ / even as I teach evē erywhere in all congregacions. Some swell as though I wolde come no more at you: but I will come to you shortly / yf god will / and will ensue / not the wordes off them whiche swell / but the power. For the kyngdom off God is not in wordes / but in power. What will ye? Shall I come vnto you with a rodde / or els in love / and in the sprete of mekenes?

The .v. Chapter.

There goeth a comen saynge that there is fornicaciō amonge you / and soche fornicaciō as is not once named amonge the gentyls: that at won shulde have his fathers wyfe. and ye swell and have not rather sorowed / that he which hath done this dede myght be put from amonge you. For I verely as absent in body / even so present in sprete / have determined all redy (as though I were present) of hym that hath done this dede / in the name of oure lorde Jesu Christ / wherby ye are gaddered togēdder / and my sprete / with

To the Corinthyans Fo. ccxvij.

the power off the lord Jesu Christ to deliver hym vnto Satā / for the destrucciō of the fleshe that the sprete maye be saved in the daye off the lorde Jesu.

Youre reioysynge is not good. Knowe ye not that a lytell leaven sowereth the whole lōpe of dos we: pourgetherfore the olde leaven / that ye maye be newe dowe as ye are swete breed. For Christ oure ester lambe is offered vppe for vs. Therfore let vs kepe holy daye / not with olde leaven / neether with the levē of maliciousnes and wickednes but with the swete breed of purenes and trueth.

I wrote vnto you in a pistle that ye shulde not cōpany with fornicatours. And I meante nott at all of the fornicatours of this world / other off the coveteous / or of extorsioners / other of the ydolaters: for then muste ye nedes have gone out of the worlde: but now I have written vnto you that ye cōpany nott togēdder. If eny that is called a brother / be a fornicator / or coveteous / or a worshipper of ymages / other a raylar / other a drunkard / or an extorcionar: with hym that is soche se that ye eate not. For what have I to do to iudge thē which are with out? Doye not iudge thē that are with in? Thē that are with out / god shall iudge. Put awaye from amonge you that evill parson.

The .vj. Chapter.

Howe dare one of you hayynge busines with another / goo to lawe vnder the wicked? And not rather vnder the sancts? Doye not know that the saynct shall iudge the worlde? If the worlde shalbe iudged by you: are ye nott goode

The fyrst epistle of Paul.

ynought to iudge smale tryfles. Knowe ye not howe that we shall iudge the angels? Howe moche more maye we iudge thyngs that pertaine to the lyfe? yf ye have iudgement off wordely matters / take the which are despised in the congregaciō / as make them iudges. This I saye to youre shame. As there utterly nowyse man amonge you? whys at not one att all? that cā iudge bitwene brother & brother? but one brother goeth to lawe with another: and that vnder the vnbelievers?

Nowe therfore is there utterly a faute amonge you / because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? Maye ye poureselves do wronge / & robbe: and that the brethre. Doye not remember howe that the vng righteous shall not inheret the kyngdom of god? Be not deceived. For nether fornicators / nether worshyppers off ymages / nether whormongers / nether weaflings / nether abusars of themselves with the mankynde / nether theves / nether the coveteous / nether drōkards / nether cursed speakers / nether pillers / shall inheret the kyngdom off god. And soche ware ye verely: but ye are wesshed: ye are sanctified: ye are iustified by the name off the lord Jesus: And by the spere of oure God.

All thyngs are lawfull vnto me: but all thyngs are not profitable. I maye do all thyngs: but I will be brought vnder nomans power. meates are ordeyned for the belly / and the belly for meates: but God shall destroy bothe hym and them. Let not the body be applied vnto fornication

to the Corinthians. So. ccviii.

cation / butt vnto the lord / and the lord vnto the body. God hath rayseed vppe the lord / and shall rayse vs vppe by his power. Other remēber ye not / that youre bodyes are the members off Christ? Shall I nowe take the members off Christ / and make them the members of an harlott? God forbid. Doye nott vnderstande thatt he which coupleth hym selfe with an harlott / is become one body. For two (sayth he) shalbe of one fleshe: butt he that is ioyned vnto the lord is one spete.

Against fornicacion. All synnes that a mā dothe / are with out the body. Butt he that is a fornicator / synneth agaynst his awne body. Knowe ye not howe thatt youre bodyes are the temple off the holy goost / which is in you / whom he have of God / and howe that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye god in youre bodyes and in youre spetes / for they are goddis.

The. vii. Chapter.

Against concernynge the thyngs wher of ye wrote vnto me: Itt is good for a man / nott to touche a woman. Nevertheless to avode fornicacion / lett every man have his wyfe: and lett every woman have her husbände. Lett the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. The wyfe hath nott power over her awne body: butt the husbände: And lykwyse the man hath not power over his awne body: butt the wyfe. Withdrawe not youre selves one from another excepte itt be with consēnt.

The fyrst pistle of Pual.

sent for a tyme / for to geve youre selves to fastys
nge and prayer / and afterwarde come agayne
to the same thyng / lest Satan tempt you for yor
we incontinency.

¶ This I saye of faveour / not of commaundes
ment. For I wolde that all men were as I my
silfe am: but every man hath his proper gifte off
god / won after this māner / a nother after that.
I saye vnto the vnmariied men / and widdowes:
it is good for the yf they abyde even as I do: but
ād yf they cannot abstayne / let them mary. For
it is better to Mary then to bourne.

¶ Vnto the mariied commaunde not I / but the
lorde: that the wyfe separate nott her silfe from
the man. yf she separate her silfe / let her remays
ne vnmariied / or be recōciled vnto her husbans
de agayne. And lett not the husbāde put awa
ye his wyfe from hym.

¶ To the remnaunt speake I / ād nott the lorde:
yff eny brother have a wyfe that beleveth nott /
yf she be content to dwell with hym / lett hym not
putt her awaye. And the woman which hath to
her husbāde an infidell / yff he consent to dwell
with her / lett her nott putt hym away. For the
vnbelevynge husbāde is sanctified by the wy
fe: and the vnbelevynge wyfe ys sanctified by
the husbāde. Or els were youre chyldren vn
clene: but nowe are they pure. Butt and yff the
vnbelevynge departe / lett hym departe. A bro
ther or a sister ys not in subieccion to soche. God
hath called vs in peace. For howe knowest thou
o woman / whether thou shalt save thy husbans
de or not? Or whether thou shalt save thy husbans

To the Corrinthyans. fo. ccxviiiij.

ther thou shalt save the wyfe or not: but even as
god hath distributed to every man.

¶ As the lorde hath called every person / so let hi
walke: ād so orden I in all congregacions. yf eny
man be called beyng circumcised / let hym adde
nothyng thereto. yf eny be called vncircumcised:
let hym not be circumcised. Circumcisiō is noth
yng. vncircumcisiō is nothyng: but the keepynge
of the cōmaundment of god is altogedder. Let
every man abide in the same state wherein he was
called. Arte thou called a servaunt? care not for
hit. Nevertheless if thou mayst be fre / vse it ra
ther. For he that is called in the lorde beyng a
servaunt / is the lordes freman. Lykwyse he that
is called beyng fre / is Christes servaunt. We
are dearly bought / be not mēes servaunt. Bres
thren lett evere man wherein he is called / therein
abyde with god.

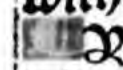
¶ As cōcernynge virgins / I have noo cōmann
dment of the lorde: yet geve I counsell as wō th
athath obtayned off the lorde to be faithfull. I
suppose that it is good for the presēt necessite. for
it is good for a mā so to be. Arte thou boude vnto
a wyfe? seke nott to be lowsed. Arte thou lowsed
frō a wifer? seke not a wyfe. but ād yf thou take a
wyfe / thou hast not sinned. Lykwyse if a virgin
mary / she hath not sined: nevertheless soche sh
all have trouble i their flesshe: but I faver you.

¶ This saye I brethre / the tyme is shorte. Hitt
remayneth that they which have wyves / be as
though they had none: ād they that wepe / be as
though they wept not: ād they that reioyce / be as
though they reioysed nott: And they that bye /

The fyrst pistle of Paul.

be as though they possessed not: And they that vs
se this worlde / be as though they used it not:
For the passion of this worlde goeth awaye.

 I wolde have you with out care / the syngle
man careth for the thyngs of the lorde / howe he
maye please the lorde: but he that hath married /
careth for the thyngs off the worlde / howe he
maye please his wyfe. There is difference bitw
ene a virgen and a wyfe. The syngle woman cas
reth for the thyngs of the lorde / that she maye be
pure both in body and also in sprete: but she ths
at is married / careth for thyngs off the worlde /
howe she maye please her husbād. This speake
I for youre proffit / not to tangle you in a snare:
but for that which is honest and comly vnto you
And that ye maye quyety cleave vnto the lorde
with out separacion.

 If eny man thynke that it is vncomly for his
virgen if she passe the tyme off mariage / and iff
so nede requyre / let hi do what he listeth / he syns
neth not: let them be coupled i mariage. Neuer
thelesse / he that purposeth surely in his herte /
havyng none nede: but hath power over his as
wne will: and hath so decreed in his herte that he
will kepe his virgen / doth wele. So then he that
ioyneth his virgen in mariage doth wele. And
he that ioyneth not his virgen in mariage doth
better. The wyfe is bounde to the lawe as longe
as her husband liveth. If her husbāde slepe /
she is at her libertie to mary with whom she woll
only in the lorde. but she is happier yf she so abe
yde / in my iudgment. And I thynke verely that
I have the sprete off God.

To the Corinthyans. Fo. ccv. v

The viij. Chapter.

 To speake off thyngs dedicate vnto ydols /
we are sure that we all have knowledge.
Knowledge maketh a man swell: but love edifys
eth. yf eny man thynke that he knoweth eny thys
nge / he knoweth nothyng yett as he ought to kno
we. but yff eny man love god / the same is kno
wen of hym.

 To speake of meate dedicat vnto ydols / we ar
e sure that there is none ydoll in the worlde: and
that ther is none other god but one. And though
there be that are called goddes / whether in he
ven other in erth (as there be goddes many and
lordes many) but vnto vs is there one god / wh
ich is the father / off whom are all thynges / and
we in hym: and one lorde Jesus Christ / by whom
are all thyngs / and we by hym.

 But every man hath not knowledge. for so
me suppost that ther is an ydoll / vntill this hos
ure / and eate as off a thyng offered vnto the yd
ole / and so their consciences beyng yet weake
are defyled. Meate maketh vs not accepted to
god: Neither yff we eate are we the better: Ne
ther yf we eate not are we the worse.

 But take hede that youre libertie cause nott
the weake to faule. For yf some man se the which
hast knowledge sitt at mate in the ydoles temple
shall nott the conscience off hym which is weake
be boldened to eate those thyngs which are offe
red vnto the ydole: And so thorow thy knowleds
ge shall the weake brother perisse for whom ch
rist dyed. When we synne so agaynst the brethre

Do in

The fyrst pistle of Paul.

and woude their weake consciences / we synne as gaynst Christ. Wherefore yf meate hurt my bros ther / I will eate no flesshe whill the worlde stōs deth / because I will not hurte my brother.

The. iij. Chapter.

AM I not an Apostle? am I not fre? have I not sene Jesus Christ oure lorde? Are not ye my worke in the lorde. If I be not an Apostle vnto other / yet am I vnto you. For the seales off myne Apostleshippe are ye in the lorde. Myne answer to them that are me / is this: Has we not power to eate and to drynke? other has we not power to leade about a sister to wyfe as wele as other Apostles / and as the brethren off the lorde / and Cephas? Other only I and Barnabas have not power this to do? who goeth a warfare eny tyme att his awne cost? who planteth a vynearde and eateth nott off the fruite? or who fedeth a flocke and eateth nott off the mylke?

Saye I these thyngs after the manner of men? or sayth nott the lawe the same also? For itt ys writtē in the lawe of Moses: Thou shalt not morsell the mouth of the oxe that treadeth out the corne. doth god take thought for oxen? other sayth he it nott all togedder for oure sakes? For oure sakes no doute this is writtē: that he which eareth shulde eare in hope: and that he which throsytheth in hope / shulde be part taker of his hope. If we sowe vnto you spirituall thyngs: is it agreate thyng if we reepe youre carnall thynges?

to the Corrinthyans. So. ccxxvi.

yf other be part takers of this power over you? wherefore are not we rather.

Neverthelesse we have not vsed this power: but suffre all thig? lest we shulde hynder the gospell of Christ. Do ye not vnderstonde howe that they which minister in the temple: have their fysndynge of the temple? And they which wayte att the aulter are part takers with the aulter? Even so also dyd the lorde ordayne / thatt they which preache the gospell / shulde live off the gospell: But I have vsed none of these thyngs.

Nether wrote I these thyngs that it shulde be soo done vnto me. Sit were better for me to deye / thē that eny man shulde take this reioysynge frō me. In that I preache the gospell I have nothi to get to reioyce of. For necessite is putt vnto me. wo is it vnto me yf I preache not the gospell. yf I do it with a good will / I have my rewarde. yf I do it agaynst my will / a office is comitted vnto me. what is my rewarde thē? Verely that whē I preach the gospell / I make the gospell of Christ fre / that I misuse not myne auctorite in the gospell.

For though I be fre from all mē / yet have I made my silfe servaūt vnto all mē / that I myght wyn the moore. And vnto the iewes / I became as a iewe / to wyn the iewes. To thē that were vnder the lawe / was I made as though I had bene vnder the lawe / to wyn them that were vnder the lawe. To thē that were with out lawe / becā I as though I had bene with out lawe (when I was not with out lawe as perteyninge to god / but vnder a lawe as concernynge Christ) to wyn thē thatt were with out lawe. To the weake became I as

■ The fyrst pistle of Paul.

weake / to wynn the weake. In all thyng I assis-
oned my selfe to all men / to save att the lest waye
some. And this I do for the gospels sake / that I
myght have my parte ther of.

■ Perceave ye not howe that they which runne
in a course / runne all / yet butt one receaveth the
rewarde. So runne that ye maye obtayne. Every
man that proveth mastres abstaineth fro all
thyngs. and they do itt to obtayne a corruptible
croune: but we to obtayne an everlastyng crous-
ne. Therefore soo runne / nott as at an vncertayn
thyng. So fyght I / not as won that beateth
the aier: but I tame my body and brynge hym ins
to subieccion / lest after that I have preached to
other / I my selfe shulde be a castawaye.

■ The .v. Chapter.

Brethren I wolde not thatt ye shulde be igno-
raunt off this / howe thatt oure fathers
were all vnder a coule / and all passed thorowe
the see / and were all baptised vnder Moses i the
cloude / and in the see. and did all eate of one spiri-
tuall meate / and did all drynke off one maner
of spirituall drynke. And they dronke off thatt
spirituall rocke that folowed them / which rocke
was Christ. but i many of the had god no delite.
For they were overthowen in the wildernes.

■ These are ensamples to vs that we shulde not
lust after evyll thyngs / as they lusted. Neither
be ye worshippers of Images as were some off
them accordyng as ytt is written: The people
sate doune to eate and drynke / and rose vppe as
gayne to playe. Neither let vs comit fornicacion

■ To the Corrinthyans. So. cccxvii.

as some of them comitted fornicacion / and were
destroyed in one daye xxiij. thousande. Neither
let vs tempte Christ / as some off them tempted
and were destroyed of serpent. Neither murmur
ye as some of them murmured / and were des-
troyed off the destroyer.

■ All these thyngs happened vnto them for ensa-
mles / and were written to put vs in remem-
braunce / whom the endes off the worlde are cos-
me apon. Wherfore lett hym thatt thynketh he
standeth / take hede lest he fall. There hath none
other temptacion taken you / but soche as foloweth
the nature of man. God is faythfull / which shal
all not suffer you to be tempted above youre stren-
ght: but shall in the myddes off the temptacion
make awaye to escape out. Wherfore my deare
beloved / ste from worshippynge of ydols.

■ I speake as vnto them which have discrecion /
Judge ye what I saye. Is not the cuppe of bles-
sing which we blysse / partakynge of the blous-
de of Christ? ys not the breed which we breake /
partetakynge of the body of Christ? be cause this
at we (though we be many) yet are one breed /
and one body i as moch as we all are partetakers
off one breed. Beholde Israel which walketh
carnally. Are not they which eate of the sacrificys
se / partetakers off the aultre?

■ What saye I the? that the ymage is eny thinge?
or that it which is offered to ymages is eny thyng?
Naye / but I saye / that those thegs which the
getyls offer / they offer to devyls / and not to god.
And I wolde not that ye shulde have fellowshipe
with the devyls. Ye cannot drynke of the cuppe

The fyrst pistle of Paul.

off the lorde / and of the cuppe off the devyls. Ye cannot be parte takers off the lordes table / and off the table off devyls. Other shall we prove / Is the lorde? other are we stronger then he? All thyngs are lawfull vnto me / but all thyngs are not expediēt. All thyngs are lawfull / but all thyngs edifye not. Lett no man seeke his awne proffiter: but lett every man seeke his neighbours welthe.

What soever is solde in the market / that eate / and are no questions for conscience sake. For the erth is the lordis / and all that therein is. If eny off them which beleve not bid you to aske / and yf ye be disposed to goo / what soever is set before you eate / asyng no question for conscience sake: but and yf eny man saye vnto you: this is dedicated vnto ydols / eate not off it for his sake that shewed it / and for hurtyng off conscience: the erth is the lordes and all that therein is. Conscience I saye / not thine: but the conscience of that other. Why shulde my liberte be iudged of another mannes conscience? For yf I take my parte with thank: why am I evell spokē off for that thyng wherfore I geve thank?

Whether therfore ye eate or drynke / or what soever ye do / do all to the prayse off God. Se that ye geve occasion off evell / nether to the iewes / nor yet to the gentyls / nether to the congregacion of god: even as I please all men in all thyngs not sekyng myne awne proffiter / but the proffiter of many / that they myght be saved. So lowe me as I do Christ

To the Corinthyans. fo. ccxxviii

The. xj. Chapter.

I Commende you brethren that ye remēber me in all thyngs / and kepe the ordinaunces which I gave you. I wolde ye knewe that Christ is the heed of every man. and the womans heed is the man / and Christ's heed is God. Every man prayinge or prophesyng have eny thyng on his heed / shame his heed. Every woman that prayeth or prophesieth bare hedded / dishonour her heede. For it is even all won / and the very same thyng even as though she were shaven. If the woman be not covered / lett her also besheave. If it be shame for a woman to be shaven or horne / let her cover her heed.

A man ought not to cover his heed / for as much as he is the ymage and glory of god. The woman is the glory of the man. For the man is not of the woman / but the woman of the man. Let her be as the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to have power in her heed / for the angels sake. Neverthelesse / nether is the man without the woman / nether the woman without the man in the lorde. For as the woman is of the man / even so is the man by the woman: but all is of

Judge i your selves whether it be comely (god. that a woman praye vnto god bare hedded. Or els doth not nature teach you / that it is a shame for a man / if he have longe heere: and a prayse to a woman if she have longe heere? For her heere is geve her to cover her with all. yf there be eny man as moove you that lusteth to stryve / let him knowe that

The fyrst pistle of Paul.

we have no sode customes / nether the congregacions of God.

This I warne you of / and commende not this at ye come togedder after a worssse manner / and nott after a better. Fyrst of all when ye come togedder in the congregaciō / I heare that there is dissencion amonge you: And I partly beleve it. For there must be sects amonge you / that they which amonge you are perfaict myght be knownen. When ye come togedder in won place / a man cannot eat the lordes supper. For every man begynneth a fore to eat his awne supper. and one is hongrye / and another is dronken. Have ye nott houses to eat and to drynke in? Or els despyse ye the congregacion off God? and shal I ame them that have nott? what shall I saye vnto you? shall I prayse you? in this prayse I you not.

That which I gave vnto you I receaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed / toke bread: and thanked and brake / and sayde: Take ye / and eat ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe when sopper was done sayinge: This cuppe is the newe testamēt in my bloud / this do as oft as ye drinke it / in the remēbraunce off me. For as often as ye shall eat this is bread / and drynke this cuppe / ye shall shewe the lordes deeth / till he come. Wherfore whosoever shall eat off this bread / or drynke off the cuppe vnworthely / shalbe gilty off the body and blout off the lorde. Let a man therfore examen

To the Corinthyans. So. cccvii

hym silfe / and so let hym eat off the bredd and drynke off the cuppe. For he that eateth or drynketh vnworthely / eateth and drynketh his awne damnacion / because he maketh no difference of the lordis body.

For this cause many are weake and sicke amonge you / and many slepe. Yff we had truly iudged oure selves / we shulde not have bene iudged. When we are iudged of the lorde we are chastened / because we shulde not be damned with the worlde. Wherfore my brethren / when ye come togedder to eat / tary one for another. yff eny man hōger let hym eat at home / that ye come not togedder vnto cōdemnaciō. Wother this yngt will I set in order whē I come.

The. vii. Chapter.

In spretuall thyngs brethren I wolde not have you ignoraunt. ye knowe that ye were gentyls / and went youre wayes vnto domydolles / even as ye were ledde. Wherfore I declare vnto you that no man speakyng in the sprete of god disfieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

There are diversittes of gyftes verely / yet but one sprete. And there are differēces of administraciōs / and yet but one lorde. And there are divers manners off operacions / and yet but one God / which worketh all thyngs that are wrought in all creatures. The gyftes off the sprete are geven to every man to proffit the congregacion. To won is geven the vtteraunce off wysdōm: to another is geven the vtteraunce off knowlege by the same sprete: to another is geven fayth /

The fyrst pistle of Paul.

by the same sprete. To another the gyftes of hea-
lynges by the same sprete. To another power
to do miracles: To another prophesy: To ano-
ther iudgement of spretes: To another divers ton-
ges: To another the interpretacion off tonges:
And these all worketh evē the silfe same sprete/ des-
yryng to every man severall gyft even as he
will.

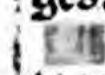
 For as the body is one/ and hath many mēbres/
and all the mēbres of one body though they be ma-
ny/ yet are but one body: evē so is Christ. For in
one sprete are we all baptised to make on body/
whether we be iewes or gentyls: whether we be
bonde or fre. and have all dronke of one sprete.
For the body is not one member/ but many. If
the fote saye: I am not the honde/ therefore I am
not of the body: is he therefore not of the body? and
if the eare saye I am not the eye: therefore I am not
of the body: is he therefore not of the body? yf all
the body were an eye: where were then the eare?
if all were hearige: where were the smellynges?

 But nowe hath god disposed the mēbers/ every
one of them in the body/ at his awne pleasure
If they were all one mēber: where wex the body:
nowe are there many members/ yet but one bo-
dy. and the eye cannot saye vnto the honde: I ha-
ve no nede of the: nor the heed also to the fete: I
have no nede of you. Ne rather a greate delecta-
cion of those members off the body which seme to be most
feble/ are most necessary. And upon those mē-
bers of the body which we thynke lest honest/ put
we most honestie on. And our vngoodly parties
have most beauty on. for oure honest members

To the Corinthyans. Fo. ccxxx

neede it not: but God hath so disposed the body/
and hath geven most honoure to that parte whi-
ch lacked/ lest there shulde be eny stryfe in the bo-
dy: butt that the members shulde indifferently
care one for another. And if one member suffer
all suffer with hym: yff one member be had in
honoure/ all members be glad also.

 We are the body off Christ/ and members
won off another. And God hath also ordeyned
in the congregacion/ fyrst the Apostels/ secon-
darely prophetes/ thyrde teachers/ then them
that do miracles/ after that the gyftes off hea-
lynges/ helpers/ governors/ diversite off ton-
ges.

 Are all apostles? are all prophetes? Are all
teachers? are all doers off miracles? have all
the gyftes off healynges? Do all speake with ton-
ges? do all interpret? Covet after the best gy-
ftes. And yet shewe I vnto you a moare excellēt
waye.

The .xiiij. Chapter.

 Though I speake with the tonge of men and
angels/ and yet had no love/ I were evē as
soundyng brasse: and as a tynklyng cymball.
and though I coulde prophesy/ and vnderstode
all secretes/ and all knowledge: yee/ if I had all
fayth so that I coulde move mountayns oute of
there place/ and yet had no love/ I were nothyng.
And though I bestowed all my gooddes
to feede the povre/ and though I gave my bodye
even that I burned/ and yet have no love/ it profits
me nothyng.

The fyrst pistle of Paul.

Love suffreth lōge / and is corteous. love ensieth nōt. Love doth nōt frowardly / swelleth not / dealeth not dishonestly / seeketh nōt her awne / is not provoked to anger / thinketh not evyll / reioyseth not in iniquite: but reioyseth in the trouth / suffreth all thyng / beleveth all thyng / hopeth all thyng / endureth i all thyng. Though that prophesyng fayle / other tonges shall cease / or knowledge vanyssh awaye: yet love faileth never awaye.

For oure knowledge is vnperfet / and oure prophesyng is vnperfet: but whē that which is parfet is come: thē that which is vnperfet shall be done awaye. When I was a chylde / I spake as a chylde / I vnderstode as a chylde / I knew as a chylde: but as sone as I was a man I put awaye all chyldeishnes. Nowe we se in a glasse even in a darke speakyng: but then shall we se face to face. Nowe I knowe vnperfectly: but then shall I knowe even as I am known. Nowe abideth fayth / hope / and love / even these three: but the chiefe of these is love.

The .viiiij. Chapter.

Labour for love / and covet spretuall giftes: and most chesly for to prophesy. For he that speaketh with tōges speaketh not vnto mē / but vnto god. No mā heareth hī: for i the sprete he speaketh misteris. But he that prophesieth speaketh vnto mē / for their edifyng and cōforte. He that speaketh with tonges / proffiteth hī selfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye

To the Corinthyans. So. ccxxvi.

prophesied. For greater is he that prophesieth / then he that speaketh with tonges / except he expounde hit also / that the congregacion maye have edifyng. Nowe brethren if I come vnto you / speak with tonges: what shall I proffit you? excepte I speake vnto you / other by revelacion / or knowledge / or prophesyng / or doctrine.

More over when thyng with out lyfe geve sounde: whether itt be a pype / or an harpe: except they make a distincion in the soundes: howe shall it be known what is pyped or harped? And also if the trompe geve a vncertayne voyce / who shall prepare hym selfe to fyght? Eue so lyf wysse when ye speak with tonges / excepte ye speak wordes that have significacion / howe shall ytt be vnderstode what is spokē? For ye shall but speake in the ayer.

Many kyndes off voyces are in the worlde / and none off them ar with out significacion. If I knowe not what the voyce meaneth / I shall be vnto hym that speaketh an alient: and he that speaketh shall be an alient vnto me. Even so ye (for asmoche as ye couet spretuall giftes) seeke that ye maye have plenty vnto the edifyng off the congregacion.

Wherfore lett him that speaketh with tōges / praye that he maye interpret also. If I praye with tong / my sprete prayeth: butt my mynde ys with out frute. What is it then? I will praye with my sprete / and will praye with my mynde also. I will singe with my sprete / and will singe with my mynde also.

For els when thou blessest with the sprete / howe

The fyrst pistle of Paul.

we shall he that occupieth the roume off the vnz
learned saye a men att thy gevyng off thankes?
seyng he vnderstondeth nott what thou sayest.
Thou verely gevest thank? wele: butt the other
ys nott edyfied. I thanke my god / I speake with
tonges moare then ye all. yett had I lever in the
cogregaciō to speake fife wordes with my myns
de to the informaciō of other / rather thē ten thous
usande wordes with the tonge.

Brethren be not children in witt: as concernys
nge maliciousnes be children: but in witt be pers
fet. In the lawe it is written / with other tonges /
and with other lippes wyll I speake vnto thys
people / and yett for all thatt will they nott heas
reme sayth the lorde. Wherfore tong? are for
a signe / not to them that beleve: butt to them ths
at beleve nott. contrary wyse prophesyng sers
veth not for them that beleve nott: butt for them
which beleve.

Afterfore when all the congregaciō is come
to gedder / and all speake with tong? / there cos
me in they thatt are vnlearned / or they whych
beleve nott: will they not saye that ye are out off
yours wittes? Butt and yff all prophesy / and
there come in one that beleveth nott / or one vns
learned / he ys reprovod off all men / and ys ius
dged of every man: and so are the secret? off hys
hert openned: and then falleth he doune on hys
face / and worshipping god / and sayth that god
is with you in dede.

Some is it then brethren? when ye come toges
dder every mā hath his songe / hath his doctrys

To the Corrinthyans. fo. ccxxvij.

ne / hath his tonge / hath hys revelacion / hath
his interpretacion: Lett all thyng? be vnto edys
fyinge. Vffeny man speake with tonges / lett ytt
be two atonce: or at the most thre atonce: and ths
at by course. and lett another interprete it: Butt
yf there be no interpreter / lett hym kepe silence in
the congregacion / and let hym speake to hym sils
fe / and to god.

Lett the prophet? speake two atonce / or thre
atonce / and let other iudge. Vffeny revelaciō be
made to another that sitteth by / lett the fyrst hos
lde his peace. For ye maye all prophesy one by
one / thatt all maye learne / and all maye have
comforte. For the sprēt? off the prophet? are in
the power off the prophet?. For god is nott caus
ser of stryfe: but of peace / as he is in all other cōs
gregacions of sanctes.

Lett youre wyves kepe silence in the congres
gacions. For it is not permitted vnto thē to spes
ake: butt lett them be vnder obedience / as sayth
the lawe: yf they will learne eny thyng / let them
are their bus bandes att home. For it is a shame
for women to speake in the congregacion. Sprou
nge the worde off God from you? other cam ytt
vnto you only? Vffeny mā thynke hysylse a pros
phet other spiritual: lett hym vnderstonde / wh
at thyng? I write vnto you. For they are the cōs
maundment? of the lorde. Butt and yffeny man
be ignorant / lett hym be ignorant. Wherfore
brethren covet to prophesy / and forbyd nott to
speake with tong?. Lett all thyng? be done hōs
estly and in order.

The fyrst pistle of Paul.

The. xv. Chapter.

Brethren as pertaynyng to the gospel whiche I preached vnto you / which ye have also accepted / and in the which ye continue: by the which also ye are saved / I do you to wit after what maner I preached vnto you / yf ye kepe it / except ye have beleved in vayne.

For fyrst of all I gave vnto you that which I receaved: howe thatt Christ deyed for oure synnes / agreynge to the scriptures: and thatt he was buried / and that he arose agayne the thyrde daye accordynge to the scriptures: and thatt he was sene of Cephas / then of the twelve / After thatt he was sene off moo then fyve hondred brethren at once: off the which many remayne vnto this daye / and many are fallen a slepe. After that as pered he to James / then to all the Apostles.

And last off all he was sene off me / as off one thatt was borne out off due tyme. For I am the lest off all the Apostles / which am nott worthy to be called an apostle / because I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whych is in me was not in wayne: butt I labored more aboundantly then they all / not I / butt the faveour of God which is with me. Whether ytt were I or they / so have we preached / and so have ye beleved.

If Christ be preached howe that he rose from deeth: howe saye some that are amonge you / thatt there ys no resurreccion from deeth? If there be no rysynge agayne from deeth: then is Chs

To the Corinthyans. Fo. ccxxviiij.

rist nott risen. If Christ be nott risen / then ys oure preachynge vayne / and youre fayth is also in vayne. Yee / and we are founde false witness of God. For we have testified agaynste god howe that he raisyd vppe Christ / whom he raisyd nott vppe / yf it be so that the deed rise nott vppe agayne. For yf the deed rise nott agayne / then is Christ not risen agayne. If it be so thatt Christ rose not / then is youre fayth in vayne. And yet are ye in youre synnes. Also they whiche are fallen a slepe in Christ / are perished. If in this lyfe only we beleve on Christ / then are we off all men the miserablest.

Nowe is Christ risen from deeth / and is become the fyrst frutes off them that slept. For by a man cam deeth / and by a man cam resurreccio fro deeth. For as by Adam all deye: even so by Christ / shall all be made alive / and every man in his awne order: The fyrst is Christ / then they that are Christis att his comynge. Then cometh the ende / when he hath delivered vppe the kyngdome to God the father / when he hath putt downe all rule / auctorite / and power. For he must ruele till he have put all his enemys vnder his fete.

The last enemy that shalbe destroyed is deeth. For he hath put all thyngs vnder his fete. butt when he sayth / all thyngs are putt vnder hym / it is manifest that he is excepted / which did putt all thyngs vnder hym. When all thyngs are subdued vnto hym: then shall the sonne also hym selfe be subiecte vnto hym thatt putt all thynges vnder hym / that God maye be all in all thynges.

Other els what do they which are baptised

¶ **Le. iij**

The fyrst pistle of Paul.

over the deed / if the deed ryse not at all: why are they baptised over the deed? And why stode we in jeopardy every houre? by oure reioysynge which I have in Christ Jesu oure lord / I deye dayly. That I have fought with bestes at Ephesus after the maner of me / what avauntageth it me / yf the deed ryse not agayne? Let vs cate and drye nke / to morowe we shall deye. Be not deceived: malicious speakynge corrupte good manners. Awake truly out off slepe / and synne not: for some have not the knowledge off God. I speake this vnto youre rebuke.

But some man will saye: howe shall the deed aryse? with what body shall they come? Thou folle / thatt which thou sowest / is nott quickened except it deye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane other off wheet / or of some other) and God geve it a body att his pleasure / to every seed a severall body.

All flesshe is not one manner of flesshe: but there is one maner flesshe off men / another maner flesshe off bestes / another maner flesshe off fysshes / and another off byrdes. There are celestiall bodyes / and there are bodyes terrestriall: Butt the glory of the celestiall is one / and the glory off the terrestriall is another. There is one maner glory of the sonne / and another glory of the moone / and another glory of the starres. For one starre differth from another in glory. So is the resurrection of the deed. It is sown in corrupcion / and ryseth in incorruption. It is sown in dishonoure / and ryseth in honoure. It is sown

To the Corinthyans. fo. ccxxviii

in weaknes / and ryseth in power. It is sowne a naturall body / and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Ada was made a livynge soule: and the last Adam was made a quickenynge sprete: but that is nott fyrst which is sprituall: but that which is naturall / and then that which is spretuall. The fyrst man is of the erth / erthy: The seconde man is from heaven / heavenly. As is the erthy / soche are they that are erthy: And as is the heavenly / soche are they that are heavenly. And as we have borne the ymage off the erthy / so shall we beare the ymage of the heavenly.

This saye I brethren / that flesshe and bloud canot inheret the kyngdom of god. Nether corrupcion inhereteth vncorruption. Beholde I shewe a mystery vnto you: we shall not all slepe: butt we shall all be chaunged / and that in a moment / and in the twinklynge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall ryse incorruptible: And we shalbe chaunged. For this corruptible must putt on incorruptibilite: and this mortall must putt on immortalite.

When this corruptible hath putt on incorruptibilite: and this mortall hath putt on immortalite: then shalbe brought to passe the sayinge that is written: Deeth is consumed into victory. Deeth where is thy styng? Hell where is thy victory? The styng of deeth is synne.

The streyngthe off synne ys the lawe: butt thank be vnto God / whych hath geven vs

The fyrst pistle of Paul.

victory/thorowe oure lorde Jesus Christ. There fore my deare brethren / be ye stedfast and vns movable / alwayes ryche in the worke of the lorde / for as moch as ye knowe howe that youre labour is not in vayne in the lorde.

The .xvi. Chapter.

Of the gadderynge for the saynct / as I have ordeyned in the congregacions off Galacia / eve so do ye. In some saboth daye let every one off you put a syde at home / and laye vppe whatsoever he thynketh mete / thatt there be no gadderyng when I come. When I am come / whosoever ye shall alone by youre letters / them will I sende to brynge youre liberalite vnto Jerusalem. And yff yt be mete thatt I goo / they shall goo with me. I will come vnto you after I have gone over Macedonia. For I wyll goo thorow out Macedonia. With you paravēture I wyll abyde a whyle: or els wynter / thatt ye maye brynge me on my waye whither soever I goo.

I will nott se you nowe in my passage: butt I trust to abyde a whyle with you / yff god shall suffre me. I wyll tary att Ephesus vntill wits sontyde: for a greatedore and a frutfull is opened vnto me: and there are many adversaris. Yff Timotheus come / se thatt he be with out feare with you. For he worketh the worke of the lorde as I doo. Lett no man despyse him: but covaye hym forthe i peace / that he maye come vnto me. for I loke for hym with the brethren.

To the Corrinthyans So. ccxxv

To speake of brother Apollo: I greatly desyred hym to come vnto you with the brethren / but his mynde was nott at all to come att his tyme. He woll come when he shall have a convenient tyme. Watche ye / stonde fast in the fayth / quyre you lyke men / and be stronge. Lett all youre busynes be done in love.

Brethren (ye knowe the housse of Stephana howe that they are the fyrst fruct of Achaia / and thatt they have apoynted themselves to minister vnto the saynct) I beseeche you that ye be obedient vnto soche / and to ale that helpe and labour. I am gladd of the comynge of Stephana / and Fortunatus / and Achaichus: for that which was lacke on youre parte they have supplied. They have comforted my sprete and youre. Loke therefore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche i the lorde / and so doeth the congregacion that is in their housse. All the brethren grete you. Grete ye one another with an holy kysse. The salutaciō of me Paul w ith myne awne hande: Yf eny man love not the lorde Jesus Christ / the same be anathema maranatha. The favoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu / Amen.

The pistle vnto the Corrinthyans sent from Philippos / By Stephana / and Fortunatus / and Achaichus / and Timotheus.

The seconde pistle off
Paul the Apostle to the Cor-
inthians.

The fyrst Chapter.

Paul an Apostle off Jes-
us Christ by the will off God/
and brother Timotheus.

Unto the congregaciō of god/
Which is at Corinthū / with all
the saynctes which are in all As-
sia: Grace be with you and peace from God
oure father / and from the lord Jesus Christ.

Blessed be god the father of our lord Jesus
Christ the / father of mercy / and the god of all cōs-
forte / which comforteth vs in all our tribulaci-
on / insomuche that we are able to comforte them
which are troubled / in what soever tribulacion
it be / with the same comforte wherewith we oure
selves are cōforted of god. For as the afflictions
of Christ are plenteous in vs: even so is our cōs-
olacion plenteous by Christ.

Whether we be troubled for your consolacion /
and helth / which helth sheweth her power in this
at ye suffer the same afflictions which we also suffer:
or whether we be comforted for your consolacion
and helth: yet our hope is stedfast for you
in as much as we knowe howe that as ye have
your parte in afflictions / so shall ye be part takers
of consolacion.

To the Corinthyans fo. ccxxvi.

Brethren I wolde not have you ignorant
of our trouble / which happened vnto vs in As-
sia. For we were greved out of measure passynge
strengthe / so greatly that we despaired even off
lyfe. Also we receaved an answer of deeth in our
selves / and that was done because we shulde
not put our trust in ourselves: but in god / wh-
ich rayseth the deed to lyfe againe: Which deli-
vered vs from so grett a deeth / and doth delivre /
on whom we trust / that yet here after he will des-
livre vs / by the helpe of your prayer for vs: This
at by the meanes of many occasions / that maye
be geve of many on our behalfe / For the gra-
ce given vnto vs.

Our reioysynge is this / the testimony of our
conscience / that we with out doublenes / but
with godly purenes: not in fleshly wysdom / but
by the grace of god / have had our conversaciō
in the worlde / and most of all to you ward. We
write no nother thyng vnto you / then that ye
rede and also knowe. See and I trust ye shall fynde
vs vnto the ende even as ye have founde vs
partly / for we are your reioysynge / even as ye
are ours in the daye of the lord Jesus.

And in this confidence was I mynded the o-
ther tyme to have come vnto you (that ye myght
have had a double pleasure) and to have passed
by you into Macedonia / and to have come agas-
yne out of Macedonia vnto you / and to have bes-
ide ledde forth to Jewry ward of you.

When I thus wyse was mynded: Did I use
lightnes? Or thynke I carnally those thyngs
which I thynke? that with me shulde be ye ye /

The seconde pistle of Paul

and naye naye. God is faithfull: For oure preaschyng vnto you / was not ye and naye. For gods dis sone Jesus Christ which was preached among you by vs (that is to saye by me and Silvas us and Thimotheus) was not ye and naye: but in hym it was ye: For all the promises of God / in hym are ye: and are in hym Amē / vnto the las wde of god thorow vs. It is god which stabilissheth vs and you in Christ / and hath annoynted vs / which hath also sealed vs / and hath gyven the earnest of the sprete into oure hert.

The. ij. Chapter.

I Call god for a recorde vnto my soule / that forto fauer you with all / I cam not eny more vnto Corinthum. Not that we be lordes ouer youre fayth: but helpers of youre ioye. For by faith ye stode. but I determened this in my silfe / that I wolde nott come agayne to you in hevines. For yf I make you sory: who is it that shulde make me glad / but the same which is made sory by me? And I wrote this same pistle vnto you / lest yf I cam / I shulde take hevines of them / of whom I ought to reioyce. Certaynly this cōfidence have I in you all / that my ioye is the ioye of you all. For in grett affliction and anguisshe of hert I wrote vnto you with many teares: not to make you sory / butt that ye myght perceave the love which I have most specially vnto you.

If eny man hath caused sorowe / the same hath not made me sory: but partly / lest I shuld greve you all. It is sufficient vnto the same man that he was rebuted off many. So that nowe

To the Corinthyans. So. ccxxvij

contrary wyse ye ought to forgeve hym and cōsforte hym: lest that same persone shulde be swallowed vpp with over moche hevines. Wherefore I exhorte you / that love maye have strengthe over hym. For this cause verely did I write / that at I myght knowe the profe off you / whether ye shulde be obedient in all thyng. To whom ye forgeve eny thyng / I forgeve also. And verely if I forgave eny thyng / to whom I forgave it for youre sakes forgave I it / in the roume of Christ / lest Satan shulde prevent vs. For his thoghtes are not vnknownen vnto vs.

When I was come to Troada for Christ? gospels sake (and a grett dore was opened vnto me of the lorde) I had no rest in my sprete / be cause I founde not Titus my brother: but toke my leasve of them and went my waye into Macedonia. Thank be vnto God which alwayes geveth vs the victory in Christ / and openeth the savor off his knowledge by vs in every place. For we are vnto god the swete savor of Christ / both among them that are saved / and also among them which perisse: to the one parte are we the savor of deeth vnto deeth: vnto the other parte are we the savor of lyfe vnto lyfe. And who is mete vnto these thyng? For we are not as many are which choppe and chaunge with the worde of god: but as they which speake off purenes / and as they which speake of God in the sight off God / so speake we in Christ.

The. iij. Chapter.

We begyn to praysse oure selves agayne.

The seconde pistle of Paul

Weede we as some other of pistles of recommendacion vnto you? or letters of recommendacion from you? ye are oure pistle written in oure hert / which is vnderstonde and reed of all men / in that ye are knowne howe that ye are the pistle of Christ / ministred by vs and writte / not with ynke: but with the sprete of the liuyng god / not in tables of stone / but in fleshy tables of the herte. Suche trust haue we thorow Christ to god ward / not that we are sufficient off oure selues to thynke eny thyng as it were of oure selues: but oure ablenes cometh of god / which hath made vs able to minister the newe testament / not off the letter / but off the sprete: For the letter filleth / but the sprete geueth lyfe.

Of the ministracion of deeth thorowe the letters figured in stones was glorious / so that the children of israel coude not beholde the face off Moses for the glory of his countenance (which glory neverthelesse is done away) why shall not the ministracion off the sprete be moche more glorious? For if the ministryng of condemnacion be glorious: moche more shall the administracion off rightewesnes excede in glory. For no dout that which was glorified was not once glorified in respecte off this excedynge glory. Then if that which is destroyed was glorious / moche more shall that which remaineth be glorious.

Seynge then that we haue soche trust we vse gret boldnes / and do not as Moses / which put a vayle over his face that the children of Israell shulde not se for what purpose that served which is put away. But their myndes are blynded.

To the Corinthyans. Fo. ccviii

For vntill this daye remaineth the same coueringe vntaken awaye in the olde testament when they rede hyt / which in Christ is put awaye: But even vnto this daye / when Moses is redde the vayle hangeth before their hart: Neverthelesse when they tourne to the lorde / the vayle shalbe taken awaye. The lorde no dout is a sprete. And where the sprete off the lorde is / there is libertie. And nowe the lordis glory apereth in vs all / as in a glasse: and we are chaunged vnto the same similitude / from glory to glory / even off the lorde which is a sprete.

The .iiij. Chapter.

Therefore scynge that we haue soche an office / eue as mercy is come on vs / we faynte not: but haue cast from vs the clokes of vnholynes / and walke not in craftines / nether corrupte we the worde of God: but walke in open trueth / and reporte oure selues to every mannes conscience in the sight of God.

If oure gospel be yet hid / it is hid amonge them that are lost / in whom the god of this worlde hath blynded the myndes off them which beleue not / lest shulde shyne vnto them the light off the glorious gospel off Christ / which is the ymage off God / for we preache nott oure selues / but Christ Jesus the lorde / and preache of oure selues youre seruautes for Jesus sake. For it is god that comaunded the light to shyne

The seconde pistle of Paul.

out off darknes / which hath shyned in oure hearts / for to geve the light of knowledge off the glorious god / in the face of Jesus Christ.

But we have this treasure in erthen vesseles / that the excellent power off it myght apere to be off God / ande nott off vs. We are trowbelsed on every syde / yet are we nott without shyft. We are i povertie: but not vtterly without somys what. We are persecuted: but are not forsaken. We are cast doune: neverthelesse we perisshen not. And we allwayes beare in oure bodyes the deynginge of the lorde Jesus / that the lyfe of Jesu myght apere in oure bodyes.

For we which live are always delyvered vnto deeth for Jesus sake / that the lyfe also of Jesu myght apere in oure mortall flesshe. So then deseth worketh in vs / and lyfe in you. Seyngethen that we have the same sprete of fayth / acordynge as it is written (I beleved and therefore have I spoken) we also beleve / and therefore speake. For we knowe that he which raysted vppe the lorde Jesus / shall rayse vppe vs also by the meannes of Jesus / and shall seet vs with you / for all thyngs do I for youre sakes / that the plenteous grace by thankes geuen of many / maye redound to the prayse of God.

Wherfore we are not wried / but though our outward man perisshen / yet the inward man is renewed daye by daye. For oure excedynge tribulacion / which is momētany and light / preparereth an excedynge / and an eternall wayght off glory vnto vs / whill we loke not on the thyngs which are sene / but on the thyngs which are not

to the Corrinthyans. So. ccxxvii.

sene. For thyngs which are sene are temperall: and thyngs which are not sene are eternall.

The. v. Chapter.

We knowe suerly yff oure erthy mansion wher we now dwell were destroyed / that we have a bildige ordeyned of god / an habitation not made with hōdes / but eternall i heve. And herefore sigh we / desyringe to be clothed with oure mansion which is from heaven: yff yt hapen that we be founde clothed / and nott naked. For as long as we are i this tabernacle / we sigh and are greved: for we wold not be vnclothed: butt wolde be clothed apon / thatt mortalite myght be swallowed vppe of lyfe. Set that hath ordeyned vs for this thyngys god: which very same hath geuen vnto vs the earnest of the sprete.

We are alwaye of good chere / and knowe wel thatt as long as we are att home in the body we are absent from God. For we walke in fayth and senott. Neverthelesse we are off goode comforte / and had lever to be absent from the body and to be present with God. Wherfore we endevre oure selves / whether we be at home or from home / to please God. For we must all be brought before the iudgement seate off Christ / that every man maye receave the workes off his body accordynge to that he hath done / whether it be good or badde. Seyngethen that we knowe howe the lorde is to be feared / we fare fayre with men. For we are knowne wele ynough vnto God. I trust also thatt we are knowne in youre consciences.

The seconde pistle of Paul.

We prayse not oure selves agayne vnto you / but geve you an occasion to reioyce off vs / thatt ye maye have somewhat agaynst them / whych reioyce in the face / and not in the hert. For yf we be too fervent / to God are we to fervent: yff we kepe measure / for youre cause kepe we measure. For the love of Christ constraineth vs / be cause we thus iudge / yf one be deed for all / thatt then are all deed / and that he died for all / be cause that they which live / shulde not hence forth live vnto them selves : butt vnto hym which died for them and rose agayne.

Wherfore henceforth knowe we no man after the fleshe. In somoch that though we have knowen Christ after the fleshe / nowe henceforth knowe we hym so no more. Therefore yff eny man be in Christ / he is a newe creature. Olde thyngs are passed awaye / beholde all thyngs are become newe. Nevertheless all thyngs are of god / whych hath reconciled vs vnto hym sylfe by Jesus Christ / and hath geven vnto vs the office to preache the atonement. For god was in Christ / and made agrement bitwene the worlde and hym sylfe / and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonement.

Nowe then are we messengers in the roume of Christ: even as though God did beseeche you ths orowe vs: So praye we you in Christes stede / thatt ye be atone with God: for he hath made hi to be synne for vs / which knewe no synne / thatt we by his meanes shulde be that rightewesnes whych before God is allowed.

to the Corinthians. fo. ccy.

The .vi. Chapter.

We as helpers therefore exhorte you / thatt ye receave not the grace of god in vayne. For he saith: I have herde the in a tyme accepted: and in the daye off health / have I suffered the. Beholde nowe is that wele accepted tyme: beholde nowe is that daye off helthe. Let vs geve no man accasion of evyll / that in oure office be founde no faute: but in all thyngs lett vs be have oure selves as the ministers of God.

In moche patience / in afflictions / in necessite / in anguyshe / in strypes / in prisonment / in stryfe / in labour / in watche / in fastyng / in purenes / in knowledge / in longe sufferynge / in fyndnes / in the holy goost / in love unfayned / in the wordes of trueneth / in the power off God / by the armure off rightewesnes on the right honde and on the lyfte honde / in honoure and dishonoure / in evyll reporte and god reporte / as desceavers and yet true / as unknownen / and yet knownen: as deyinge and beholde we yett live: as chastened and not killed: as sorowynge and yett alwaye mery: as povre and yett make many ryche: as havinge no thyng and yett possessynge all thyngs.

O ye Corinthians / oure moughth is open vnto you. oure herte is made large: ye are nott brought in to combrance by vs / though that ye were youre selves off a true meanynge. I speake vnto you as vnto chyldren / whych have lyfe rewarde wyth vs: stretche youre selves therefore out, beare nott the yooke wyth the vn-

The seconde pistle of Paul.

belevers. For what fellowship hath righteousness with unrighteousness? What company hath light with darkness? What concord hath Christ with beliall? Or what parte hath he that beleveth with an infidelle: howe agreeth the temple of god with ymages? And ye are the temple of the lyyvynge god: as sayde god: I will dwell amonge them: and walke amonge them: and wilbe their god: and they shalbe my people. Wherefore come out from amonge them: and separate youre selves from the (sayth the lorde) and touche none unclean thyng: so wyll I receive you: and wilbe a father vnto you: and ye shalbe vnto me sonnes and daughters / sayth the lorde almyghty.

The. vii. Chapter.

Synge that we have soche promises derely beloved / lett vs cleanse oure selves from all fylthynes off the flesshe and spere / and growe vppe to full holynes in the feare of God. Vnderstonde vs: we have hurte no man: we have corrupted no man: we have defrauded no man. I speake not this to condempne you: for I have shewed you before that ye are in oure hartes to dye and live with you. I am very bolde over you: and reioyce greatly in you. I am filled with comfort: my ioye is excedyng in all oure tribulaciōs. For when we were come into Macedonia / oure flesshe had no rest: but we were troubled on every syde: outwarde was fightynge / in warde was feare. Nevertheless he thatt comfortith the afflicted / comforted vs at the comynge of Titus.

To the Corrinthyans. Fo. ccxli.

And nott with his comynge only: butt also with the consolacion wher with he was comforted of you. For he tolde vs youre desyre / youre mornynge / youre fervent mynde to me warde So that I nowe reioyce the more. Wherefore though I made you sory with a letter I repēt not: though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceason. but I nowe reioyce / not that ye were sory / but that ye so sorowed / that ye repented. For ye sorowed godly: so that in nothyng were ye hurte by vs. for godly sorowe causeth repentance vnto health / not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligēce this godly sorowe hath at ye toke hath wrought in you: yee it caused you to cleare youre selves. It caused indignacion / it caused feare / ytt caused desyre / hit caused a fervent mynde / itt caused punnysshment. For in all thyngs ye have shewed youre selves thatt ye were cleare in that busynes. Wherefore though I have written vnto you / I did itt nott for his cause thatt did hurte / nether for his cause thatt was hurte: but thatt oure good mynde whych we have towarde you in the sight of god / myght apere vnto you.

Therfore we are comforted / because ye are comforted: yee and excedyngly the more ioyed we / for the ioye thatt Titus had: because his spere was refreshed of you all. I am therefore not now ashamed / though I boasted my sylfe to hym of you. For as all thyngs which I preached vnto you are true / even so is oure boasting / thatt

The seconde pistle of Paul.

I hosted my selfe to Titus with all founde true. And now is his inwarde affection more abundant toward you when he remembreth the obedience off every one off you: howe with feare and trymblyng ye receaved hym. I reioyce that I maye be bolde over you in all thyng.

The. viij. Chapter.

I do you to witt brethre of the grace of god which is geven in the congregaciōs of Macedonia: howe thatt the aboundaunce off their reioysinge is that they are tried with moche tribulacion. And howe thatt their povertie though yt be depe yet hath folowed over and is become vnto the riches in synglenes. For to their powers (I beare them recorde) yee and beyonde their power they were willyng off their owne accorde and prayed vs with grett instaunce that we wolde receave their benefite and suffre them to be part takers with other in ministryng to the sayners. And this they did not as we looked for: but gave their awne selves fyrst to the lorde and after vnto vs by the will off God: so that we coulde nott butt desyre Titus to accomplishe the same benivolence amonge you also even as he had begonne.

Nowe therefore as ye are ryche in all parties in fayth in worde in knowledge in all fervētnes and in love which ye have to vs: even so se that ye be plenteous in this benivolence. Thys I saye I nott as commaundyng: but because other are so fervent therefore prove I youre love whys

To the Corrinthyans. So. ccxliij.

ether it be perfait or no. Knowe the liberalitie of oure lorde Jesus Christ which though he were riche yet for youre sake he cam pover: that yett howe his povertie myght be made ryche.

And I geve counsell hereto: For this is expedient for you which began nott to do only: butt also to will a yere ago. Nowe therefore performe the dede that as there was in you a redines to will even so ye maye performe the dede off this at which ye have. For if there be fyrst a willyng mynde it is accepted accordyng to thatt a man hath and not accordyng to thatt he hath not.

It is not my mynde that wother be set at ease and ye brought into combrance: butt thatt there be egalnes. Let youre aboundaunce suffer their lacke att this present tyme off dearth: thatt their aboundaunce maye supplie youre lacke: thatt their maye be equalite agreyng to thatt which is written: Let thatt gathered moche had never the more aboundaunce and he thatt gathered lytell had neverthelesse. Thank be vnto god which put in the hert of Titus the same good mynde toward you. For he accepted oure request. yee rather he was so wele willyng thatt he off his awne accorde cam vnto you.

We have set with hi that brother whose laude is in the gospel thorowe out all the congregaciōs: and not so only but is also chosen of the congregacions to be a felowe with vs i oure iorney as cōcerninge this benivolēce that is ministred by vs vnto the prayse of the lorde and to steepe vnto youre prompt mynde.

And thys we eschue thatt eny man shulde
S f iij

The seconde pistle of Paul.

rebuke vs in this aboundaunce / thatt is minia-
stred by vs / and make provision for honest tha-
yng? / nott in the sight of god only / but also i the
sight of men.

¶ We have sent with them a brother off oures
whō we have ofte tymes proved diligēt i many
thyng? / butt nowe moche more diligent. The
grete confidence which I have in you hath caus-
ed me this to do: partly for Titus sake which is
my felowe / and helper as concernyng you: par-
tly because off wother which are oure brethren /
and the messengers off the congregacions / and
the glory off Christ. Wherfore shewe vnto them
the proffe off youre love / and off the reioysynge
hatt we have off you / thatt the congregacions
maye se it.

The. ix. Chapter.

¶ If the ministrynge to the saynct? / it is butt
superfluous for me to write vnto you: for I
knowe youre redynes off mynde / wherof I boost
my silfe vnto them of Macedonia / and saye that
Achaia was prepared a yeare ago / and youre
fervēnes hath provoked many. Neverthelesse
yet have I sent these brethren / lest oure reioysyns
ge over you shulde be in vayne in this behalfe.
and that ye (as I have sayd) prepare youre sels
ves / lest paraventure yf they of Macedonia cos-
me with me and fynde you vnprepared / the boost
that I mad in this matter shulde be a shame to
vs: I saye not vnto you.

¶ Wherfore I thought it necessary to exhortē the

To the Corrinthyans fo. cclviii

brethren / to come before honde vnto you / for to
prepare youre good blessyngē promysed afore /
thatt it myght be redy: so that it be a belssyngē /
and not a defraudyngē. This yet remember / hos-
we that he which soweth lytell / shall reepe lytell:
and he that soweth plenteously / shall reepe plē-
teously. and let every man do accordyngē as he
hath purposed in his herte / not groudgyngly /
or of necessity. For god loveth a chearfull gever

¶ God is able to make you ryche in all grace /
thatt ye in all thyng? havynge sufficient vnto the
yttmoste / maye be ryche vnto all manner good
work? / as it written: He hath sparsed abroad
and hath geven to the povre / his rightewesnes
remayneth for ever. He that syndeth the sower
sede / shall minister breed for fode / and shall mul-
tiplie youre sede / and increace the frutes of yours
re rightewesnes that on all parties / ye maye be
made ryche in all synglenes / which causeth thys
owe vs / thank? gevyngē vnto god.

¶ For the ofice off this ministracion / not only
supplieth the nede off the saynt? / but also is ab-
oundaunt herein / that for this laudable minis-
trynge / thank? myght be geven to god of many /
whiche prayse god for youre obedience in knos-
wledgyngē the gospel of Christ. and for youre
synglenes / in distributyngē to them / and to all
men. and in their prayers to God for you / long-
ge after you / for the aboundaunt grace off God
geven vnto you. Thankes be vnto God for his
ineffable gyfte.

The. x. Chapter.

Sfo

The seconde pistle of Paul.

I Paule my selfe besedhe you by the mekenes and softnes of Christ/which when I am present amonge you/am of no reputacion/but am bolde towarde you beyng absent. I besedh you that I nede not to be bolde when I am present (with that same confidence/wherewith I am supposed to be bolde) against some which repete vs as though we walked carnally. Nevertheless though we walke compassed with the flesh yet we are not fleshly. For the weapons of our warfare are not carnall thinge/but thyng myghty in god to cast downe stronge holdes/wherewith we overthrowe ymaginacions/and every hye thyng that exalteth it selfe against the knowledge of god/and bringe into captivite all vnderstandynge to the obedience of Christ/and are redy to take vengeance on all disobedience/when youre obedience is fulfilled. Loke ye on thyng after the vnter apparence.

Iff any man trust in hym selfe that he is Christis/let the same also considere off hym selfe/that as he is Christis/even so are we Christis. And though I shulde boast my selfe somewhat moare of our auctorite which the lorde hath geve vs to edifie and nott to destroye you/it shulde not be to my shame. This saye/I lest I shulde seme as though I went about to make you a frayde with letters. For the pistles (sayth he) are sofe and stronge: but his bodyly presence is weake/and his speache whonly. Let hym that is soche thynke on this wyse/that as we are in wordes by letters when we are absent/soche are we in dedes when we are present.

To the Corzinthians fo. ccxliiij

For we cannot fynde in our hertes to make oure selves of the nombre of them/or to compare oure selves to them/which laude the selves: but whill they measure the selves with them selves/and compare them selves with them selves/they vnderstonde nought. But we woll not reioyce above measure: but acordinge to the quantitie of the measure which god hath distributed vnto vs/a measure that reacheth even vnto you. For we stretch not out oure selves beyonde measure as though we had not reached vnto you. For even vnto you have we come with the gospel of Christ/and we boast not oure selves out off measure in nother mens labours: ye and we hope/When youre fayth is increased amonge you/to be magnified acordinge to our measure more largely: And to preache the gospel in those regions which are beyonde you: and nott to reioyce off that which is by anothers mans measure prepared all redy. Let hym that reioysseth/reioyce in the lorde. For he that prayseth hym selfe/is nott allowed: butt he whom the lorde prayseth.

The. vi. Chapter.

Wolde to god/ye coulde suffre me a lytell in my folysshnes: yee/and I praye you forbear me. For I am gelous over you with godly jealousy. For I coupled you to one man/to make you a chaste virgē to Christ: but I feare lest as the serpent begyled Eve/thorowe his sutteltie/even so youre witt shulde be corrupte from the singleness that is in Christ. For iff he that cometh to

The seconde pistle of Paul

you preache another Jesus then hym whom we preached: or if ye receave another sprete then thys at which ye have receaved: other another gosps ell then that ye have receaved / ye myght right wele have bene content.

I suppose that I was nott behynde the chese apostles. Though I be rude in speakynge / yet I am not so in knowledge. Howe be it amonge you we are knowne to the vtmost what we are in all thyngs. Did I therein synne because I submitted my silfe / that ye myght be exalted? and because I preached the gospell to you free? I robbed wother congregacions / and toke wages of the em / to do you service with all. And when I was present with you and had nede / I was grevous to no man. For that which was lakyng vnto me / the brethren which cam from Macedonia supplied: and in all thyngs I kept my silfe that I shulde not be grevous to you: and so will I kepe my silfe.

If the trueth off Christ be in me / this reioysynge shall nott be taken from me in the regions of Achaia. Wherfore? because I love you not? God knoweth. Nevertheless what I doo / that will I do to cut away occasion from them whiche desire occasion / that they myght be founde lyke vnto vs in that wher in they reioyce: for these false apostles are disceatefull workers / and fastion themselves lyke vnto the apostles of Christ. And no marvayle / for satan hym silfe is chaunged into the fassion of an angell of light. Therfore it is no grett thyng / though his ministers fastion themselves as though they were the mis-

To the Corrinthyans. Fo. cclv.

nisters of rightewesnes: whose ende shalbe accorde to their dedes.

I save agayne lest eny man thynke that I am folishe: or els even nowe take me as a sole / that I maye boost my silfe a lytell. That I speake / I speake it not after the wayes of the lorde: but as it were folysshy / whill we are nowe come to boasting. Seynge that many reioyce after the fleshe I will reioyce also. For ye suffre foles gladly because that ye youre selves are wyse. For ye suffre even if a man brynge you into bondage: yf a man devoure: yf a man take: yf a man exalt hym silfe: yf a man smyte you on the face: I speake as concerninge rebuke / as though we had bene weake.

Wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also. They are Egiptians / so am I: They are Israelites / even so am I: They are the seede off Abraham / even so am I. They are the ministers off Christ (I speake as a sole) I am moare: In labours moare abundant: In strypes above measure: In prison more plenteously: In deeth ofte. Of the Jewes fivetymes receaved I every tyme xl. strypes / one excepte. Thryse was I beten with rodde. I was once stoned. I suffered thryse shipwracke. Nyght and daye have I bene in the depe off the see. In iorneyinge often: In parrels of waters In parrels of robbers. In ieoperdies off myne awne nacion: In ieoperdies amonge the hethen. I have bene in parrels in cities / in parrels in wilderness / in parrels in the see / in parrels amonge false brethren / in labour and travayle / in

The seconde pistle of Paul

watchynge often / in hunger / in thirst / in fastyns
gs often / in colde and in nakednes.

Beside the thyngs which outwardly happen
vnto me / I am combred dayly and care for all
congregacions. Who is sicke: and I am not sis-
cke: Who is hurte in the fayth: and my hert burs-
neth not: If I must nedes reioyce / I will reioy-
ce of myne infirmities.

The .xij. Chapter.

God the father of oure lord Jesus Christ /
which is blessed for evermore / knoweth this
at I lye nort. In the cite of Damaschō / the govs-
erner of the people / vnder kynge Aretas / layde
watche i the cite of the Damascēns / and wolde has-
ve caught me / and at a wyndowe was I let dou-
ne in a basket thorowe the wall / and so scaped his
hite. It is not expedient for me no dout to res (hōd).
ioyce / Nevertheless I will come to visions and
revelacions of the lorde. I knowe a mā in Christ
above riiij yeares agone (whether he were in the
body I cannot tell / or whether he were oute off
the body I cānot tell / god knoweth) which was
taken vppe into the thyrde heven. And I knowe
the same man (whether in the body / or out of the
body / I cānot tell / god knoweth) howe that he
was take vppe into paradise / and herde wordes
not to be spoken / which no mā can vtter. Of this
mā will I reioyce / of my silfe will I not reioyce /
except it be of myne infirmities: and though I wol-
de reioyce I shulde not be a sole: for I will saye
the truneth. Nevertheless I spare / lest eny mā sh-
alde thike off me above that he seith me to be / or
heareth of me.

To the Corinthyans. Fo. ccxlvj.

And lest I shulde be exalted out of measure the
mowe the aboundance of revelaciōs / there was
geven vnto me of god vnquyetnes of the flesshe /
the messenger of Satan to buffet me: be cause I
shulde not be exalted out of measure. For this th-
ynge besought I the lorde thyrse / that it myght
departe frō me: and he sayde vnto me: my grace
is sufficient for the. For my strengthe is made pe-
rfait throu weaknes. Very gladly therfore will I
reioyce of my weaknes that the strengthe of Chs-
rist maye dwell in me. Therfore have I delectas-
ciō in infirmities / in rebukes / in nede / in perses-
cuciōs / in anguysshe / for Christis sake. For whs-
en I am weake / then am I stronge.

I am made a sole in bostynge my silfe. Ne has-
ve cōpelled me / I ought to have bene cōmended
of you. For in nothige was I inferior vnto thes-
se apostels. Though I be nothynge / yet the tok-
ēs of an apostle were wrought amōge you with
all pacience: with signes / and wōders / and mys-
ghy dedes. For what is it wherin ye were iferis-
ors vnto wother cōgregaciōs: except it be therē
that I was not grevous vnto you. For geve
me this wronge done vnto you. Beholde nowe
the thyrde tyme I am redy to come vnto you / ne-
ther will I be grevous vnto you. For I seke not
yours but you. Also the children ought nōt to
laye vppe for the fathers and mothers: but the
fathers and mothers for the children.

I will very gladly bestowe / and wilbe bestow-
wed for youre soules: though the moare I love
you / the lesse I ā loved agayne. But be it that I
grieved you not: ne thelesse I was crasty and toke

The seconde pistle of Paul.

you with gile. Did I pill you by any of them which I sent vnto you? I desired Titus and with him I sent a brother: Did Titus defraude you of any thyng? walked we not in one spere? was I led we not in lyke steppes? Agayne / thynke ye that we excuse oure selves? we speake in Christ in the sight of God.

But we do all thyng? dearly beloved for youre edifyinge. For I feare lest it come to passe / that when I come / I shall not fynde you soche as I wolde: and I shalbe foude vnto you soche as ye wolde not. I feare lest there be founde amonge you lawynge / envyinge / wrath / stryfe / backbytynge / whisperynge / swellynge / and debate. I feare lest when I come agayne / God brynge me losse amonge you / and I be constrained to bewaile many of them which have synned all redy / and have nott repented of the vncleannes / and fornicacion / and wantannes which they have committed.

The .xiiij. Chapter.

Nowe come I the thyrd tyme vnto you: In the mouth of two or thre witnesses shall every worde stode. I tolde you before / and tell you before / as I sayde when I was presēt with you the seconde tyme / so wyte I nowe beyng absent to them which in tyme past have synned / and to all wother: If I come agayne / I will not spare seyng that ye seeke experiēce of Christ which speaketh in me / which amonge you is not weake / but is myghty in you. And verely though it cam off weaknes that he was crucified / yet liveth he th

To the Corrinthyans. So. ccxlvij.

growe the power of god: and we no dout are weake in hym: but we shall live with him / by the myght that god gave vs to you warde.

Prove youre selves whether ye are in the fayth or not. examen youre owne selves. Knowe ye nott youre awne selves / howe that Jesus Christ is in you: excepte ye be cast awayes. I trust that ye shal all knowe that we are not cast awayes. I desire before god that ye do none evyll / not that we shalbe seme comendable: but that ye shulde do / that at which is honest: and let vs be counted as leaswde presons. We can do no thyng agaynst the trueth / but for the trueth. We are glad when we are weake / and ye stronge. This also we wissh before / even that ye were perfect. Therefore wyte I these thyng? beyng absent / lest when I am presēt I shulde vse sharpnes accordynge to the power which the lorde hath geven me / to edifie / and not to destroye.

Furthermore brethre fare ye wele / be perfect / be of good comforte / be of one mynde / live in peace / and the god of love and peace / shalbe with you. Grete one another in an holy kysse. All the sayntes salute you. The faveour of oure lorde Jesus Christ / and the love of god / and the fellowship of the holy goost / be with you all Amen.

The seconde pistle to the Corrinthyans.

Sent from Phillippos a citie
in Macedonia by Titus
and Lucas.

The epistle off Paul vnto the Galatians.

The fyrst Chapter.

Paul an Apostle/nott off men/nether by man/ but by Jesus Christ/ and by god the father which raysted him from deeth/ and all the brethzen whych are with me.

Vnto the congregacion off Galacia.

Grace be with you and peace fro god the father and fro oure lord Jesus Christ/ which gave himselfe for oure synnes/ to deliver vs from this present evill worlde/ thorowe the will of God oure father/ to whom be prayse for ever Amen.

I marvelle that ye are so sone tourned from hym that called you in the grace of Christ/ vnto another gospel/ which is nothyng els/ but this at there be some which trouble you/ and intende to pervert the gospel off Christ. Nevertheless though we ourselves/ or an angell from hevē/ preache any other gospel vnto you the that whiche we have preached vnto you/ holde hym as accursed. As I sayde before/ so saye I nowe agayne/ yf ene man preache any other thinge vnto you/ then that ye have receaved/ holde hym accursed. **Seke I nowe the favoure off men/ or off God?**

To the Galatians. Fo. ccxlviii

Other go I about to please men? If I stodyed to please men/ I were not the servant of Christ.

I certifie you brethre/ that the gospel which was preached of me/ was not after the manner of men/ nether receaved I it of man/ nether was I taught it/ but receaved it by the revelacion of Jesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes/ howe that beyond measure I persecuted the congregacion off god/ and spoyled it/ and prevayled in the Jewes laye/ above many of my companiōs/ which were of myne awne nacion/ and moche more fervently mayntayned the traditions of the elders.

But when it pleased god/ which seperated me from my mothers wombe/ and called me by his grace/ for to declare his sonne by me/ that I shoulde preache hym amonge the hethen: Immediately I comened not of the matter with fleshe and bloud/ nether returned to Jerusalem to the which were Apostles before me: but went my wayes into Arabia/ and cam agayne vnto Damascus. The after thre yere I returned to Jerusalem vnto Peter and abode with hym. xv dayes/ no not her off the Apostles sawe I/ save James the lordes brother. The thyngs which I write/ behold/ god knoweth I lye not.

After that I went into the costes of Siria and Cilicill: and was unknownen as touchynge my person vnto the congregaciōs of Jewry/ which were in Christ. But they herde only/ that he which persecuted vs in tyme past/ nowe preacheth the sayth/ which before he destroyed. And they glorified god in me.

The epistle of Paul.

The seconde Chapter.

Thē xiiij. yeares after that / I went agayne to Jerusalem with Barnabas / and toke with me Titus also. Nee / and I went by revelacion / and cōmened with them of the gospell / which I preache amōge the gentyls: but apart with them which are counted chiefe / lest it shulde have bene thought that I shulde rūne / or had rūne i wayne. Also Titus which was with me / though he were a greke / yet was not compelled to be circumcised / and that because of incōmers beyng falsce brethzen / which cam in amonge wother to spye out oure libertie whych we have in Christ Jesus / that they might brynge vs into bondage. To whom we gave no roume / no not for the space of an houre / as concernynge to be brought in to subieccion: and thatt because that the trueth of the gospell myght continue with you.

Of the which seme to be grett (what they were in tyme passed it maketh no matter to me: god loke on no mans persone) neverthelesse they which seme grett / added nothyng to me: But contrary wyse / when they sawe that the gospell over the vncircumcision was cōmitted vnto me / as the gospell over the circumcision was vnto Peter (For he that was myghty in Peter in the Apostleshippe over the circumcision / the same was myghty in me amonge the gentyls) and as sone as James / Cephas / and Jhon / which seemed to be pillares / perceaved the grace thatt was geven vnto me / they gave to me and Barnabas their hondes / and agreed with vs thatt

To the Galathians. Fo. ccxliij.

we shulde preache amonge the hethen / and they amonge the Jewes: warnynge only that we shulde remember the povre / which thyng also I was diligent to do.

When Peter was come to Antioche / I withsode hi in the face / for he was worthy to be blamed. For yerre that certayne cam from James / he ate with the gentyls: butt when they were come / he withdrew and seperated hym selfe / fearynge them which were off the circumcision / and the wother Jewes dissembled lyke wyse / In so moche that Barnabas was brought into their simulacion also. Butt when I sawe / thatt they went nott the ryght waye after the trueth off the gospell / I sayde vnto Peter before all men / yff thou beyng a Jewe / livest after the manner off the gentyls / and nott as do the Jewes: why causest thou the gētyls to folowe the Jewes: we which are Jewes by nature and not synners off the gentyls / knowe thatt a man is nott iustified by the dedes off the lawe: but by the fayth of Jesus Christ: and we have beleved on Jesus Christ / that we myght be iustified by the fayth of Christ / and not by the dedes of the lawe: because that noo fleshe shalbe iustified by the dedes of the lawe.

Of the whill we seke to be made rightewes by Christ / we oure selves are foude synners / is not the Christ the minister of sinne: god forbid. For yf I bilde agayne that which I destroyed / then make I my selfe a trespasser. But I thowowe the lawe am deed to the lawe / that I myght live vns to God. I am crucified with Christ. I live verely / yet nowenot I / but Christ liveth in me. The

The epistle of Paul.

lyfe which I nowe live i the flesshe / I live by the fayth of the sonne off god / which loved me / and gave hym selfe for me. I despyse not the grace of god: For if rightewesnes come of the lawe / then is Crist deed in vayne.

The. iij. Chapter.

O Solishe Galathyās: who hath bewiched you / that ye shulde not beleve the trueth: to whom Jesus Christ was described before the eyes / and amōge you crucified? This oly wolde I learne of you. receaved ye the sprete by the dedes of the lawe? or els by preachige of the faith? Are ye so vnwyse / that after ye have begon i the sprete / ye wolde nowe ende in the flesshe? So many thyngs ye have suffred in vayne. If it be so that ye have suffered in vayne. Which ministered to you the sprete / and worketh miracles amōge you doth he itt thorow the dedes off the lawe? or by preachige of the faith? Eue as Abraham beleved god / and it was ascribed to hi for rightewesnes. Understonde therfore / thatt they which are off fayth / are the children of Abraham.

The scripture sawe afore hōde / that god wolde iustifie the hethen thorow fayth / and shewed before hōde glad tydyngs vnto Abraham: In the shall all nacions be blessed. So then they which be off fayth / are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe / are vnder malediccion. For it is written: cursed is every mā that cōtinueth not in all thyngs which are writtē i the boke of the lawe to fulfill the. That no man is iustified by the lawe in the sight

To the Gallathyans. fo. ccl.

of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that fulfilleth the thig contayned in the lawe / shall live in them. Christ hath delivered vs from the curse of the lawe / and was made a cursed for vs (for it is writtē: Cursed is every one that hangeth on tree) that the blessing of Abraham might come o the gentyls throue Jesus Christ / that we might receave the promes of the sprete throue fayth. **B**rethre I will speake after the māner of mē: Though it be but a mans testament / yet no man despyseth it / or addeth eny thyng thereto whē it is once alowed. To Abraham and his seede were the promyses made. He saith not / i thy seedes as in many: But i thy seede / as in won / which is Christ. This I saye that the lawe which began afterwarde / beyonde iij C. and xxx. yeares / doth not disanull the testament / that was confermed of god vnto Christ ward / to make the promes of none effect. For yf the inheritaunce come off the lawe / hit cōmeth not of promes: but god gave it vnto Abraham by promes.

Wherfore then serveth the lawe? The lawe was added because of transgressiō (till the seede cā vnto which seede the promes was made) and it was ordeyned by āgels i the hōde of a mediator. A mediator is nott a mediator of one. Butt god is one. As the lawe the agaynst the promes off god? God forbid. If there had bene a lawe geve which coulde have geve lyfe: then no doute rightewesnes shulde have come by the lawe: but the scripture cōcluded all thig vnder sinne / that the promes by the faith of Jesus Christ shulde

The epistle of Paul.

be geve vnto the that beleve. Before that fayth
cā/we were kept and shut vppe vnder the lawe/
vnto the fayth which shulde afterwarde be des
clared.

Wherfore the lawe was oure scolemaster vnto
to the tyme of Christ/ that we myght be made ris
ghtewes by fayth. But after that fayth is come/
nowe are we no longer vnder a scolemaster. For
ye are all the sonnes of god/by the fayth which is
in Christ Iesus. For all ye thatt are baptised/
have put Christ o you. Nowe is there no Jewe/
nether greke: there is nether bonde/ nether fre:
there is nether mā/ nether womā: for all are one
thyng in Christ Iesu. yf ye be Christi/ then are
ye Abrahams seede/ and heyres by promes.

The. iij. Chapter.

Ald I saye that the heyre as longe as he ys
a chylde differth not from a seruaunt/ thos
ugh he be lorde of all/ but is vnder tutors and gos
vernors/ vntill the tyme apoynted of the father.
Even so we/ as longe as we were children/ wer i
bōdage vnder the ordinaciōs of the worlde: but
when the tyme was full come/ god sent his sōne
borne of a woman/ and made bonde vnto the lawe/
to redeme them which were vnder the lawe:
that we thorowe eleccion shulde receave the iher
sitauice that belongeth vnto the naturall sōnes.
Because ye are sonnes/ God hath sent the sprete
of his sonne i to oure hertes/ which cryeth abba
father. Wherfore nowe arte thou not a seruas
unt/ but a sonne. yff thou be the sonne/ thou arte
also the heyre of god thorowe Christ.

To the Galathyans So. cdj.

Notwithstandynge/ when ye knewe not god/
ye did service vnto them/ which by nature were
not goddes: butt nowe seynge ye knowe god (ye
rather are knowne of God) howe is it that ye tor
urne agayne vnto the weake and bedgarly ceris
mones/ where vnto agayne ye desyre afresshe to
be in bondage? ye observe the dayes/ and mons
ethes/ and tymes/ and yeares. I feare off you/
lest I have bestowed on you labour in vayne.

Brethern I besech you/ be ye as I am: for I
am as ye are. Ye have not hurte me. Ye knowe
wele howe that thorowe infirmitie of the flesshe/
I preached the gospell vnto you at the fyrst: and
my temptaciō which I suffered by reason of the
flesshe/ ye despysed not/ nether abhorred: but res
ceaved me as an angell of God: ye as Christ Ies
sus. Howe happy were ye then? for I beare your
recorde that yf it hat bene possible/ ye wolde has
ve digged out youre awne eyes/ and have geuen
them to me. Am I so greatly become youre ens
mye/ because I tell you the trueth?

They are gelous over you amysse. Ye they ins
tende to exlude you that ye shulde be fervent to
themwarde. It is good alwayes to be fervent/
so it be in a good thyng/ and not only when I am
present with you.

My littel children (of whom I travayle in bir
th agayne vntill Christ be fashioned in you) I
wolde I were with you nowe/ and coulde chaū
ge my voyce/ for I stonde in a doute of you.

Tell me yet that desyre to be vnder the lawe: ha
ve ye not herde of the lawe? For it is writtē that
Abraham had two sonnes/ the one by a bonde

The epistle of Paul

mayde/the wother by a fre woman. Yee and he which was of the bonde woman/ was borne after the fleshe: but he which was of the fre woman/ was borne by promes. Which thyng betokeneth mystery. For these women are two testaments/ the one from the mounte Sina/ which gendreth vnto bondage/ which is Agar (For mounte Sina is called Agar in Arabia/ and bordreth upon the cite which is nowe Jerusalem) and is in bondage with her Children.

But Jerusalem/ which is above/ is free: which is the mother of vs all. For it is written: reioyce thou baren/ that bearest no childre: breake forth and crye/ thou that trauest not. For the desolate hath many moo children/ then she which hath an husband. Brethren we are after the manner off Isaac children of promes: But as then he that was borne carnally/ persecuted hym that was borne spirituallly. Even so is it now. Nevertheless what sayth the scripture: Caste awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne off the fre woman. So then brethren we are not children of the bonde woman: but off the fre woman.

The. v. Chapter.

Sond fast therefore in the libertie wherewith Christ hath made vs free/ and wrappe nott youre selves agayne in the yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be circumsised/ Christ shall proffit you nothyng at all. I testifie agayne to every man which is circumsised

To the Galathyans So. cclij

that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. We loke for and hope to be iustified by the sprete which cometh of sayth. For i Jesu Christ/ nether is circumcision eny thyng worth/ nether yet vncircumcision/ but sayth which by love is myghty in operation. Ye did runne wele. Who was a lett vnto you/ that ye shulde not obey the trueth? Even that counsell that is not of hym that called you. A lytel leuen doth leue the whole lombe of dowe.

I have trust towarde you in god/ that ye will be none other wyse mynded. Let that troubleth you shall beare his iudgement/ what soever he shall be. Brethren yf I yet preache circumcision: why do I the yet suffre persecucion? For then had the offence which the crosse geueth ceased. I wolde to god they were sodered fro you which trouble you. Brethren ye were called in to libertie/ only lett not youre libertie be an occasion vnto the fleshe but in love serve one another. For all the lawe is fulfilled in one worde/ which is this: Thou shalt love thine neighbour as thy selfe. If ye bite and devour one another: take hede lest ye be consumed one of another.

I saye walke in the sprete/ and fulfill not the lustes of the fleshe. For the fleshe lusteth contrary to the sprete/ and the sprete contrary to the fleshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde off the sprete/ then are ye not vnder the lawe. The dedes of the fleshe are manyfest/ whiche are these/ aduoutrie/ fornicacion/ vnclens

■ The epistle of Paul

nes/wantannes/ydolatrie/withecrafft/hatred/
lawynge/Zeal/wrath/stryfe/sedicion/pars
retakynge/envyinge/murther/dronkennes/
glottony/and soche lyke: off the which I tell you
before/as I have tolde you in tyme past/that
they which commit soche tyngs shall not be the in
heritours of the kyngdō of God:but the frute off
the sprete is/love/ioye/peace/longe sufferynge
gentlenes/goodnes/faythfulnes/meeknes/tem
perancy: Agaynst suche is there no lawe. They
that are Christis/have crucified the flesshe with
the appetites and lustes. If we live in the sprete
let vs walke in the sprete. Lett vs nott be vayne
glorious/provokynge one another/and envying
ge one another.

■ The. vi. Chapter.

Brethren yff eny man be faullen by chaunce
into eny faute:ye which are spretuall/helpe
to amende hym/in the sprete of meeknes: consyds
erynge thy silfe/lest thou also be tempted. Beas
re ye one anothers burthen: and so fulfill ye the
lawe of Christ. If a man seme to hym silfe that
he is somewhat when in dede he is nothyng/the
same deceaveth hym silfe in his ymaginacion.
Let every man prove his awne worke/and then
shall he have reioysynge in his awne silfe/and
not in another. For every man shall beare his
awne burthen.

Let hym that is taught in the worde/minister
vnto hym that teacheth hym in all good thyngs.
Be not deceived/god is not mocked. For what
soever a mā soweth/that shall he reepe. He that

■ To the Galathyans. So. cclij

soweth in the flesshe/shall of the flesshe reepe cor
ruption: but he that soweth in the sprete shall/
of the sprete reepe lyfe everlastynge. Let vs do
good/and let vs nott faynte. For when the tyme
is come we shall reepe with out werynes. Whill
we have therfore tyme lett vs do good vnto all
men/and specially/vnto them which are off the
housholde of fayth.

Boholde howe large a letter I have written
vnto you with myne awne honde. As many as
desyre with vttwarde aparaunce to please carns
ally/they constrayne you to be circumcised/only
because they wolde nott suffre persecucion with
the crosse off Christ. For they themselves which
are circumcised kepe not the lawe: but desyre to
have you circumcised that they myght reioyce in
yours flesshe. God forbid that I shulde reioyce
but in the crosse of oure lorde Jesu Christ/wher
by the worlde is crucified as touchynge me/and
I as concernynge the worlde. For in Christ Jes
su nether circumcisiō awayleth eny thyng at all
nor vncircumcisiō: but a newe creature. And as
many as walke acordynge to this rule/peace be
on them/and mercy/and apon Israhel that per
rtayneth to god. From hēce forth/let no man put
me to busynes. For I beare in my bodye the mar
ke of the lorde Jesu. Brethren the grace off our
re lorde Jesu Christe be with youre sprete/
Amen.

■ Vnto the Galathyans written
from Rome.

The epistle of paul to the Ephesians.

The fyrst Chaper.



Paul an apostle off Iesus
Christ/ by the will off God.

To the saynct^s at Ephesus/
and to the whiche beleve on Ie-
sus Christ.

Grace be with you and peace
from god oure father/ and from the lorde Iesus
Christ.

Blessed be God the father of oure lorde Iesu-
s Christ/ which hath blessed vs with all maner
of spirituall blessing^s in heavenly thynges by Ch-
rist/ accordynge as he had chosen vs in hym thro-
we love/ before the foundacioⁿ of the worlde was
layde/ that we shulde be saynt^s/ and with out bla-
me in his sight. And ordeyned vs before vnto hi-
silfethat we shulde be chosen to heyres throuwe
Iesus Christ/ accordynge to the pleasure of his
will/ to the prayse of his glorious grace/ where
with he hath made vs accepted in the beloved.

By whom we have redemption throuwe his
blud/ that is to save the forgivenes off synnes/
accordynge to the riches of his grace/ which gra-
ce he shed on vs oboundantly in all wisdom/
and prudēcy. And hath openned vnto vs the mi-
stery of his will accordynge to his pleasure/ and
purposed the same in hym silf to have it declar-
ed when the tyme were full come/ that all thyngs

To the Ephesians. Fo. ccliiij

g^t/ bot the thyng^s which are in heven/ and also
the thyng^s which are in erthe/ shulde be gaddere-
ed togedder/ evē in Christ: that is to saye in hym
in whom we are made heyres/ and were therto
predestinate accordynge to the purpose off hym
which worketh all thig^s after the purpose off his
owne will/ that we shulde be vnto the prayse off
his glory/ which before hoped in Christ.

In whom also ye (after that ye herde the wor-
de off trueth/ I mean the gospell off youre heal-
th/ wherein ye beleved) were sealed with that hos-
ly sprete off promes/ which is the earnest off oure
inheritaunce/ to redeme the possession purchas-
ed vnto the laude of his glory.

Wherfore even I (after that I herde off the
fayth which ye have in the lorde Iesu/ and love
vnto all the saynct^s) cease not to geve thākes for
you/ makynge mencion off you in my prayers/
that the God off oure lorde Iesus Christ/ and
the father off glory/ myght geve vnto you the sp-
rete of wisdom/ and open to you the knowledge
of hym silf/ and lighten the eyes of youre myn-
des/ that ye myght knowe what thyngethat hos-
pe is/ where vnto he hath called you/ and howe
glorious the riches of his inheritauce is apou-
the saynct^s/ and what is the excedynge greatnes-
off his power to vs warde/ which beleve accord-
ynge to the workynge off that his mighty pos-
wer/ which he wrought in Christ/ when he ras-
ysed hym from deeth/ and sett hym on his rig-
ht honde in heavenly thynges/ above all rule/
power/ and myght/ and dominacion/ and
above all names that are named/ nott in this

The epistle of Paul.

worlde only / but also i the worlde to come. And hath put all thyngs vnder his fete / and hath made hi above all thyngs / the heed of the cōgregacion / which is his body / and fulnes of hym / the at filleth all in all thyngs.

The. ij. Chapter.

And hath quickened you also that were deadd in treaspasse and synne / in the which tyme passed ye walked / acordinge to the course of this worlde / and after the governer / that ruleth in the ayer / the sprete that worketh in the children off vnbelefe / amonge the which we also had oure conversacion in tyme past / in the lustes of oure flesshe / and fullfilled the will off the flesshe / and of the mynde: and were naturally the children of wrath / even as wele as wother.

But God which is rich in mercy throw the greates love wherwith he loved vs / evē when we were deed by synne / hath quickened vs with Christ (for by grace are ye saved) and with hym hath raysed vs vppe / and with hym hath made vs sitte in heevenly thynges / thorow Jesus Christ / for to shewe in tymes to come the exceeding riches of his grace / in kyndnes to vs ward / thorow Christ Jesus. for by grace are ye made safe throwe fayth / and that not off youre selves: for it is the gyfte of God / and cometh not of workes / lest any man shulde boast hym selfe. for we are his workmanship / created in Christ Jesu vnto good workes / vnto the which god ordeyned vs before / that we shulde walke in them.

To the Ephesians. So. cclv.

Wherfore remēber that ye beyng in tyme passed gentyls in the flesshe / and were called vncircumcision off them which are called circumcision in the flesshe / which circumcision is made by handes: Remēber I saye / that ye were att that tyme with outen Christ / and were reputed aliantes from the cōmen welth of Israhel / and were feres from the testament of promes / and had no hope / and were with out god in this worlde. but now in Christ Jesu / ye which a whyle ago were farre off / are made neye by the bloude off Christ.

For he is oure peace / which hath made off both wone / and hath broken doune the wall in the myddes / that was a stoppe bitwene vs / and hath also put awaye thorow his flesshe / the cause of hatred (thatt is to saye / the lawe of cōmaunds demēt contayned in the lawe writtē) for to make of twayne wone newe mā in hym selfe / so makinge peace: and to reconcile bothe vnto god in one body throwe his crosse / and slewe hatred thereby: and cam and preathed peace to you which were a farre off / and to them that were neye. for thorow hym we bothe have an open waye in / in one sprete vnto the father.

Nowe therefore ye are no moare strangers and foreiners: but citsyns with the sayntes / and of the housholde of god: and are bilt apō the foundation of the apostles and prophetes / Jesus Christ beyng the heed corner stone / in whom every bildyng coupled togedder / groweth vnto a holy tēple in the lorde / in whom ye also are bilt togedder / and made an habitation for god in the sprete.

The epistle of Paul.

The .iiij. Chapter.

For this cause I Paul the servant of Jesus am in bondes / For youre sakes which are gentyls. If ye have herde of the ministracion of the grace of god which is geve me to you warde: For by revelacion shewed he this mystery vnto me / as I wrote above in fewe wordes / wher by whē ye rede ye maye knowe myne vnderstōdyngē i the ministry of Christ / which mystery in tymes passed was nōt opened vnto the sonnes of mē as it is now declared vnto his holy apostles and prophet by the sprete: that the gentyls shulde be inheritous also / and of the same body / and partakers off his promys that is in Christ / be the meanes of the gospell / wherof I am made a minister / by the gyfte of the grace of god geve vnto me / after the workyng of his power.

Vnto me the lest of all saynt is this grace geve / thatt I shulde preache amonge the gentyls the vnsearchable ryches off Christ / and to geve light to all men / that they myght knowe what is the felysshippe of the mystery / which from the begynnyng off the worlde hath ben hid in God which made all thyng thorowe Jesus Christ / to the intent / that now vnto the ruelars and powers in heven myght be knowne by the congregaciō the manyfolde wisdom of god / accordyng to the eternall purpose / which he purposed in Christ Jesu oure lorde / by whom we are bolde to drawe nye in that trust / whiche we have by fayth on hym. Wherfore I desire / that ye saynt

To the Ephesians. So. cclvj.

not because of myne adversities which I suffre for you: which is youre prayse.

For this cause I bowe my knees vnto the father of oure lorde Jesus Christ / which is father over all thatt ys called father In heven and in erth / that he wolde graunt you acordyng to the ryches of his glory / thatt ye maye be strenghted with myght by his sprete in the inner man / that Christ maye dwell in youre hertes by fayth / that ye beyng rote and grounded in love / myght be able to comprehend wyth all saynt / what ys thatt bredth and length / depth and heyth: and to knowe what is the love off Christ / whiche love passeth knowledge: that ye might be ful filled with all manner off fulnes which cometh off God.

Vnto hym that ys able to do exceedyng abundantly / above all that we are or thynke / accordyng to the power thatt worketh in vs / be prayse in the congregacion by Jesus Christ / this growe out all generacions from tyme to tyme Amen.

The .iiij. Chapter.

Itherfore which am i bondes for the lordes sake exhorte you / thatt ye walke worthy off the vocation wher with ye are called / i all humylenes of mynde / and meknes / and longe sufferyng / forbearige one another thorowe love / and that ye be dyligent to kepe the vnitie of the sprete in the bonde of peace / beyng one body / and one sprete / even as ye are called in one hope of youre

h n

The epistle of Paul.

callunge. Let ther be but one lord/ one fayth/ one baptim: one god and father of all / which is above all/ thorowe all/ and in vs all.

¶ Onto every one of vs is geven grace acordig to the measure of the gyft of Christ. wherfore he sayth: He is gone oppe an hye/ and hath ledde captivite captive/ and hath geven gyftes vnto men. That he ascended: what meaneth it/ butt that he also descended fyrst into the lowest parties of the erth? He that descended/ is eve the same also that ascended vppe/ even above all hevens/ to fulfill all thyng.

¶ And the very same/ made some Apostles/ some prophet/ some Evangelistes/ some Sheppes/ some Teachers: that the saict might have all thyng necessary to worke and minister with all/ to the edifyng of the body of Christ/ tyll we everychone (in the vnitie of fayth / and knowledge of the sonne of god) growe vppe vnto a parfayte man/ after the measure of age which is in the fulnes off Christ: Thatt we hence forth be no moare chyl dren waverynge and caryed with every wynde of doctryne/ by the wylnes of me and craftynes/ wher by they laye a wayte for vs to deceave vs.

¶ Butt lett vs folowe the trueth in love/ and in all thyng growe in hym which is the heed/ that ys to saye Christ/ in whom all the body ys coupled and knet togedder/ in every ioynt/ wheres with one ministrith to another (acordynge to the operacion as every parte hath his measure) and increaseth the body/ vnto the edifyng of it selfe in love.

To the Ephesians. Fo. cclviij.

¶ This I saye herfore/ and testifie i the lordes/ that ye hence forth walke not as wother gentyls walke/ in vanities off their mynde/ blynded in their vnderstondynge/ beyng straungers from the lyfe which is in god/ thorowe the ignorancy that is in them/ because off the blyndnes off ths eir hert: which beyng past repentaunce have geven them selves vnto wantannes/ to worke all manner of vnclenes eve with gredynes. But ye have not so learned Christ/ If so be ye have herde off hym/ and are taught in hym/ even as the trueth is in Jesu: so as concernynge the conversacion in tyme past/ laye from you that olde man/ which is corrupte thorowe the deceavable lustes/ and be ye renued in the sprete off youre myndes/ and put on that newe man/ which after a godly wyse/ is shapen in ryghtewesnes/ and true holynes. Wherfore putt awaye lyeinge/ and speake every mā trueth vnto his neighbour/ for as moche as we are members one off another. Be angry/ but synne nott: lett nott the sonne goe doune apon youre wrathe/ geve no place vnto the badbyter/ let hym that stole steale no moare/ but let hym rather labour with his hondes some good thige/ that he maye have to geve vnto hym that nedeth.

¶ Let no filthy comunicacion procede out of youre mouthes: butt thatt whych is good to edefye with all/ when nedys: that it maye have faves out with the heares. And greve not the holy sprete off God/ by whome ye are sealed vnto the dgye of redempcion. Let all bitternes/ fearsnes and wrath/ rorynge and cursyd speakynge/ be

The epistle of Paul.

put away from you / with all maliciouſnes. be ye courteouſe one to another / be mercifull forgive wyng one another / even as God for Chriſt ſas he forgave you.

The. v. Chapter.

Be ye counterfeters of god as dere children / and walke in love even as Chriſt loved vs / and gave hym ſilſe for vs / an offerynge and a ſacrifice of a ſwete ſaver to god. So that fornication / and all vncleannes / or coveteouſnes / be not once / named amonge you / as it be cometh ſaynct / nether filthynes / nether foliſhe talkyng / nether geſtice / which are not comly: but rather gevyng of thankſ. For this ye knowe / that no whoringer / other vncleane perſon / or coveteous perſon (which is the worſhipper off ymages) hath eny inheritance in the kyngdom of Chriſt / and of god.

Lett no man deceave you with vayne wordſ. For thorowe ſoche thyng cometh the wrath off god upon the chyldren of vnbellefe. Be not therefore companions with them. Ye were once derceſnes / but are nowe light in the lorde.

Walke as Children of light. For the frute off the ſprete is / in all goodnes / rightewesnes / and truth. Accept that which is pleaſynge to the lorde: and have no fellowship with the vnfruitfull workes of derceſnes: butt rather rebuke the. For it is ſhame even to name thoſe thynges which are done of them in ſecrete: but all thig / wher they are rebuked of the light / are manifeſt. For whatſoever is manifeſt / that ſame is light. What

To the Ephesians. fo. cclviij.

erfore he ſayth: awake thou that ſleepeſt / and ſtoode vpp from deeth / and Chriſt ſhall geve the light.

Take hede therefore that ye walke circumſpectly: not as ſoles: but as wyſe / redemyng the tyme: for the dayes are evyll: wherfore / be ye not unwyſe / but vnderſtood what the will of the lord is / and be not dronke with wyne / wher is exceſſe: but be fulfilled with the ſprete / ſpeakynge vnto youre ſelves in pſalmes / and ymmes / and ſpretuall ſonges / ſyngynge and playynge to the lorde in youre hertes / gevyng thankſ all ways for all thyng in the name of our lord Jeſu Chriſt to god the father: ſubmittynge youre ſelves one to another in the feare of god.

We me ſubmit youre ſelves vnto youre awne huſbandes / as vnto the lorde: For the huſbande is the wyves heed / even as Chriſt is the heed off the congregacion / and the ſame is the ſaveoure off the body. Therefore as the congregacion is in ſubieccion to Chriſt / lykwyle let the wyves be in ſubieccion to their huſbandſ in all thig. Huſbandſ love youre wyves / even as Chriſt loved the congregacion / and gave hi ſilſe for it / to ſanctifie it / and clenſed it in the fountayne of water thorowe the worde / to make it vnto hym ſilſe / a glorious congregacion with oute ſpot / or wrynckle / or eny ſoch thyng: but that it ſhulde be holy and with out blame.

So ought men to love their wyves / as their awne bodies. He that loveth his wyfe / loveth hym ſylſe. For no man ever yet / hated his awne fleſhe: Butt noryſſyth / and cheriſyth itt: even as the lorde doth the congregacion: for we are

The epistle of Paul.

members of his body / off his flesshe / and of his bones. For this cause shall a man leave father and mother / and shall continue with his wyfe / and two shalbe made one flesshe. This is a grete secrete / but I speake bitwene Christ and the congregacion. Nevertheless do ye so that every one off you love his wyfe truely even as hym sylf. And lett the wyfe se that she feare her husbande.

The .vi. Chapter.

Chyldren obey youre fathers and mothers in the lorde: for so is it right. Honoure father and mother / that is the fyrst comaundment that hath eny promes / that thou mayst be i good estate / and live longe on the erthe. Fathers / move not youre chyldren to wrath: but bringe the vpp with the nortur and informacio off the lorde. Servants be obediēt vnto youre carnall masters / with feare and trymblyng / in synghenes of youre hert / as vnto Christ: not with service in the eye sight as men pleasers: butt as the servants of Christ / doynge the wyll off god fro the herte with good will / even as though ye served the lorde / and not men. And remember that what soever good thyng any man doeth / thatt shall he receave agayne off the lorde / whether he be bonde or fre. and ye masters / doe evē the same thyng vnto them / puttyng away threates / and remember thatt even youre master also is in heven / nether is there eny repecte off persone with hym.

To the Ephesians So. cclij

Finally / my brethren be stronge in the lorde / and in the power of his myght. Put on the armour of god / that ye maye stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst flesshe and bloud: but agaynst rule / agaynst power / and agaynst worldy ruelars of the darcknes of this worlde / agaynst spresmall wickednes in heavenly thyngs.

For this cause take vnto you the armour off god / that ye maye be able to resist in the evyll daye / and to stonde perfect in all thyngs.

Stonde therfore and youre loynes gyrd about with veritie / havynge on the brest plate of rightewesnes / and shood with shewes prepared by the gospell of peace. Above all take to you the shelde off fayth / wherewith ye maye quench all the fyrie dartes of the wicked. and take the helmet off heeth / and the swearde of the sprete / which is the worde of god / and praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch ther vnto with all instance and supplicacion for all saynct / and for me / that vtraunce maye be geven vnto me / that I maye open my mought boldly / to utter the secret of the gospell / wherof I am a messenger in bondes / that there in I maye speake frely / as it becommeth me to speake.

But that ye maye also knowe what condicion I am in / and what I do / Tichicus my deare brother and faythfull minister in the lorde / shall shewe you off all thyngs / whom I sent vnto you for the same purpose / that ye myght knowe what case I stonde in / and that he myght comfort youre hertes.

The epistle of Paul.

Peace be with the brethren / and love with faith
from god the father / and from the lord Jesus
Christ. Grace be with all them which
love our lord Jesus Christ in puer-
nes / Amen.

Sent from Rome vnto the Ephes-
sians by Tychicus.

The pistle of paul to the Phillippyans.

The fyrst Chapter.

Paul and Timotheus the
seruaunts of Iesu Christ. To all
the saynct in Christ Iesu which
are at Philippias / with the bish-
ops / and deacons.

Grace be with you and peace
from God our father / and from the lord Jesus
Christ.

I thanke my god with all remembraunce off
you / all wayes in my prayers for you all / and pr-
aye with gladnes / be cause of the fellowship wh-
ich ye have in the gospel from the fyrst daye vnto
nowe / and am suerly certified off this / that he
which began a god worke in you shall performe
it vntill the daye off Jesus Christ / as it becoms
meth me so to iudge off you all / be cause I have
you in my herte / and have you also every one co-
paniona off grace with me / even in my bondes
as I defende / and stablishe the gospel.

To the Phillippyans .Fo. cclv

God beareth me recorde howe greatly I long
ge after you all from the very herte rote i Jesus
Christ. And this I praye / that youre love maye
increare more and more in knowledge / and in all
fealyng / that ye myght accepte thiges most ex-
cellent / that ye myght be pure and soche as shal
ulde hurte no mannes conscience / vntill the daye
of Christ / filled with the frutes of rightewes-
nes / which frutes come by Jesus Christ vnto the
glory and laude of God.

I wolde ye vnderstode brethren that my bus-
ynes is happened vnto the gretter furtheryng
off the gospel. So that my bondes in Christ are
manifest thorowe out all the iudgement hall: and
in all wother places / in so moche that many off
the brethren in the lord are boldned thorowe my
bondes / and dare more largely speake the wors-
de with out feare. Somethere are whiche preas-
che Christ of envie and stryfe / and some off good
will. The one parte preacheth Christ off stryfe /
and not purely / supposyng to adde more aduer-
sitie to my bondes. The wother parte of love / be-
cause they se that I am sett to defend the gospell.

What thyng is this? Notwithstandyng
by all maner wayse / whether it be by occasion or
of trueth / yet Christ is preached: and therefore I
ioye. Yee and will ioye. For I knowe that this
shalbe for my health / thorowe youre prayer / and
ministrige of the sprete of Iesu Christ / as I heret-
ely loke fore and hope / that in nothige I shalbe as-
shamed: but that with all confidence / as all wayes
in tymes past / even soo now Christ shalbe

The epistle of Paul.

magnifico in my body / whether it be thorowely fe / or els deeth. For Christ is to me lyfe / and deeth is to me avauntage.

If it chaunce me to live in the flesshe / that is to me frutfull for to worke / and what to chose I wote not. I am cōstrayned of two thyngs: I desire to be lowsed / and to be with Christ / which thyng is best of all: Nevertheless to abyde in the flesshe is moare nedfull for you. And this am I sure of / that I shall abyde / and with you all continue / for the furtheraunce and ioye of youre fayth / that ye maye moare abundantly reioyce in Jesus Christ throuwe me / by my cōmyng to you agayne.

Only let youre conversacion be / as it becometh the gospel of Christ: that whether I come and se you / or els be absent / I maye yet heare of you / that ye continue in one sprete / and in one sole labouryng as we do to mayntayne the fayth of the gospel / and in nothyng fearyng youre adversaries: which is to them a token of perdition / and to you a signe of health / and that of god. For vnto you it is geven / that not only ye shulde beleve on Christ: but also suffre for his sake / and have eve the same fyght which ye sawe me have and nowe heare of me.

The. ij Chapter.

If there be amonge you eny cōsolacion in Christ / yf there be eny comfortable love / yf there be eny fellowship of the sprete / yf there be eny compassion or mercy / fulfill my ioye / that ye drawe one waye / havynge one love / brynge of oile

To the Phillippyans .Fo. cclxj

acorde / and of one mynde / that nothyng be done thorowe stryfe or vayne glory / but in meknes of mynde. Let every person thynke every other man better then hym selfe / so that ye considere every man / not what is in hym selfe: But what is in wother men.

Let the same mynde be in you the which was in Christ Jesu: Which beyng in the shape off god / and thought it not robbery to be equall with god. Nevertheless he made hym selfe of no reputation / and toke on hym the shape of a servaunte / and became lyke vnto men / and was founde in his aparell as a man. He humbled hym selfe and became obedient vnto the deeth / even the deeth of the crosse. Wherefore God hath exalted hym / and geven hym a name above all names: that in the name off Jesus shulde every knee bowe / both of thyngs in heaven / and thyngs in erth / and thyngs vnder erth / and that all tonges shulde confesse that Jesus Christ is the lord vnto the prayse of god the father.

Wherefore my dearly beloved / as ye have alwayes obeyed / not when I was present only / but nowe moche more in myn absence / even so performe youre owne health with feare and tremblynge. For it is god which worketh in you / both the will and also the dede / even of good will.

Do all thyng without murmurynge and disputynge / that ye maye be faule lesse / and pure / and the sonnes of God / without rebuke / in the middes of a croked / and a perverse nacion / amonge which se that ye shyne as lightes in the worlde / holde fast the worde of lyfe / vnto my reioys

The epistle of Paul.

Wrynge in the daye of Christ that I have not tra-
ueled in vayne / nether have labored in vayne. Yee
and though I be offered vppon youre sacrifice
and youre seruinge of god in the fayth: I reioyce
and reioyce with you all. For the same cause als
so / reioyce ye / and reioyce ye with me.

I trust in the lorde Jesus for to sende Timotheus
shortly / vnto you / that I also maye be off
good cōforte / when I knowe what case ye stonde
in. For I have no man that is so lyke mynded to
me / which with so pure affection careth for your
re matters. For all wother seeke their awne / and
not that which is Jesus Christ. We knowe the
proffe of hym / howe that as a sonne with the fas-
ther / so with me bestowed he his labour apō the
gospell. Hym trust I to sende as sone as I knowe
we howe it will go with me. I trust in the lorde
that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epas-
phroditus vnto you / my companion in laboure
and feowelsodier / youre Apostle / and my mini-
ster at my nedes. For he longed after you / and
was full off hevines / because that ye had herde
saye that he shulde be sicke / and no doute he was
sicke / and that nye vnto deeth / but god had mer-
cy on hym: not on hym only / but one me also / lest
I shulde have had sorowe upon sorowe.

I sent hym therefore the diligentiar / that whē
ye shulde see hym / ye myght reioyce agayne / and
I myght be the lesse sorowfull. Receave hym there-
fore in the lorde with all gladnes / and make
moche off soche: because that for the worke off
Christ he went so farre / that he was nye vnto

To the Phillippanyans So. cclxij

deeth / and regarded not his lyfe / to fulfill that
service which was lafynge on youre parte tow-
arde me.

The. iij. Chapter.

Moreover brethre myne / reioyce in the lorde
de / It greveth me not to write the very sa-
me thyngs vnto you. For to you it is a sure thyng-
ge. Beware of dogges / beware of evyll workers
Beware of dissencion: For we are circumcision
which worshippinge god in the sprete / and reioyce in
Christ Jesu / and have no confidence in the flesshe:
he: though I have wheroff I myght reioyce in the
flesshe. If eny wother man thynketh that he has
th wheroff he myght trust in the flesshe: moche
moare I: circumcised the eyght daye / off the
fynned off Israhell / off the trybe of Beniamyn
an Ebrue borne of the Ebrues: as concernynge
the lawe / a pharisaye / and as concernynge fer-
ventnes I persecuted the congregacion / and as
touchynge the rightewesnes which is in the lawe
I was soche a won as no man coulde complays-
ne on.

But the thyngs that were wynnynge vnto me I
counted losse for Christes sake. We thike all th-
yngs but losse for that excellēt knowledg sake of
Christ Jesu my lorde: For whō I have counted
all thynges losse / and do iudge them but donge /
that I myght wyne Christ / and myght be so-
ande in hym / nōt havynge myne awne rightes
wesnes which is off the lawe: But that which
spryngeth off the ffayth which is in Christ. I
mean the rightewesnes which cometh of God

The epistle of Paul

thow sayth in knowynge hym / and the vertue of his resurreccion / and the fellowship of his passions / that I myght be conformable vnto his deeth / yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy receaved it / or ther were all redy perfect: but I solowe / yf that I maye comprehend that / wherein I am comprehended of Christ Jesu. Brethren I counte not my selfe that I have gotten it: but one thynge I saye: I forget that which is behynde me / and stretch my selfe vnto that which is before me and preace vnto the marke apoynted / to obtrayne the reward of the hie callinge of God in Christ Jesu. Let vs therefore as many as be perfect be thus wyse minded: and yf ye be wother wyse minded / I praye God open even this vnto you. Yes verthelesse in that where vnto we are come / let vs procede by one rule / that we maye be off one accorde.

Brethren counterfayte me / and loke on them which walke even so / as ye have vs for an ensample. For many walke (off whom I have tolde you often / and nowe tell you wepyng) that they are the enemyes off the crosse off Christ / whose seende is dampnacion / whose God is their bely and glory to their shame / which are worldly mynded. But oure conversacion is in heve / fro whence we loke for the saveour Jesus Christ / which shall change into another fassion oure vile bodies / that they maye be fashioned lyke vnto his glorious body / acordinge to the workynge wherby he is able to subdue all thyng vnto hym selfe.

To the Phillippyans. Fo. cclviij.

The. iij. Chapter.

Herefore brethre dearly beloved and longed for / my ioye and croune / so continue beloved in the lorde. I praye Erodias / and beseeche Sintiches that they be of one accorde in the lorde. Yee and I beseeche the faythfull yock felowe / helpe the women which labored with me in the gospell / and with Clement also / and with wother my labour felowes / whose names are in the booke off lyfe. Reioyce in the lorde alwaye / and agayne I saye reioyce. Lette youre softenes be knowne vnto all me. The lorde is even at honde. Be nott carefull: butt in all thyng shewe youre petition vnto god in prayer and suplecacion with gevyng off thankes. and the peace off god which passeth all vnderstandynge kepe youre hertes / and myndes in Christ Jesu.

Furthermore brethren / whatsoever thyngs are true / whatsoever thyngs are honest / whatsoever thyngs are iust / whatsoever thyngs are pure / whatsoever thyngs pertaine to love / whatsoever thyngs are off honest reporte / yff there be eny vertuous thyng / yf there be eny laudable thyng / those same have ye in youre mynde / which ye have both learned and receaved / herde and also sene in me: those thyngs do / and the god of peace shal be with you. I reioysed in the lorde greatly / that nowe at the last ye are revived / and are wexed myndfull of me agayne in that wherein ye were also myndfull / but ye lacked a oportunitie. I speake not be cause of necessitie / For I have learned in whatsoever estate I am / therewith to be

The epistle of Paul.

content. I can both cast downe my selfe. I can also excede. Every where. And in all thyngs I am instructed. both to be full. and to be hongry: to have plenty. and to suffre nede. I can do all thyngs thorow the helpe off Christ. which strengtheth me. Nott wistodynge ye have wele done. that ye bare parte with me in my tribulacion.

¶ Ye of Phillippos knowe that in the begynnynge of the gospell. whē I departed fro Macedonia. no congregacion bare parte with me as concerninge gevyng and receayvynge but ye only. For when I was in Tessalonica. ye sent once. and afterwarde agayne. vnto my nedes: nott that I desyre gyftes: butt I desyre abundant frute on youre parte. I receaved all. and have plentie. I was even filled after that I had receaved of Epaphroditus. that which cam from you. an ody our that smelleth swete. a sacrifice accepted and plesant to God. My god fulfill all youre nedes thorow his glorious ryches in Jesu Christ.

¶ Vnto God and oure father be prayse for ever more Amen. Salute all the sancts in Christ Jesu. The brethren which are with me grete you. All the sancts salute you. and most of all they which are of the Emperours housholde. The grace off oure lord Jesu Christ be with you all Amen.

¶ Sent from Rome by Epaphroditus.

cdxiii

The pistle off paul vnto the Collossyans.

The fyrst Chapter.

¶ Paul an Apostle off Jesu Christ by the will of god. and brother Timotheus.

¶ To the saynts which are at Colossa: and brethren that beleve in Christ.

Grace be with you and peace fro god oure father. and fro the lord Jesu Christ.

¶ We geve thakes to god the father of oure lord Jesu Christ alwayes for you in oure prayers. sence we herde of youre sayth which ye have in Christ Jesu: and of the love which ye beare to all saynts for the hopes sake which is layde vppe in store for you in heven. of which hope ye have herde by the true worde off the gospell. which is come vnto you. ever as it is in to all the worlde. and is frutfull as it is amonge you. fro the fyrst daye in the which ye herde of it. and had experiēce of the grace of god in the trueth. as ye learned of Epaphra oure deare felowe servaunt. which is for you as saythfull minister in Christ. which also declared vnto vs youre love. which ye have in the spere.

¶ For this cause we also sence the daye we herde of hit have not ceasyd prayinge for you. and desyre that ye myght be fulfilled with the knowles

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The epistle of Paul.

dge of his will / in all wisdom and spretuall vnderstōdyng / that ye myght walke worthy of the lorde in all thyng thatt please / beyng frutfull in all good work / and encreasyng in the knowledge of God strengthened with all myght / throue hys glorious power / vnto all pacience / and longe sufferynge / with ioyfulness / gevyng thank vnto the father which hath made vs mete to be partakers of the enheritaunce of saynct in light.

which hath delivered vs frō the power of darkness / and hath translated vs in to the kyngdom of his dere sonne / in whom we have redempcion throue his bloud / that is to saye forgyuenes of synnes / which is the ymage of the invisible god / fyrst begotten before all creatures: for by hi were all thyng created / thyng that are in heven / and thyng that are in erth: thyng visible / and thyng invisible: whether they be maistie or lordshippe / othe rule or power. All thig are created by hym / and in hym / and he is before all thyng / and in hym all thyng have there beyng.

And he is the heed of the body / that is to wit of the congregacion / he is the begynnynge and fyrst begotten of the deed / that in all thyng he might have the preeminence. For it pleased the father that in hym shulde all fulnes dwell / and by hym to reconcile all thyng vnto hym selfe / and to set at peace by hi throue the bloud of his crosse both thyng in heven and thyng in erth.

And you (which were in tymes past straungers and enymes / because youre myndes were set in evile workes) hath he nowe reconciled in the body of his fleshe throue deeth / to make you holy / and

To the Colossyans. So. cclv.

soche as no man coulde complayne on / and without fault in his awne sight / yf ye continue grounded and stablysshed in the fayth / and be not moved away from the hope of the gospel / wherof ye have herde / howe that it is preached amonge all creatures / which are vnder heve / wherof I Paul am made a minister.

Nowe ioye I in my passions which I suffre for you / and fulfill that which is behynde off the afflictions off Christ in my fleshe for his boddies sake / which is the congregacion / wherof am I made a minister acordynge to the ordinaunce of god / which ordinaunce was geven me vnto youwarde / to fulfill the worde of god / that mystery hid sence the worlde began / and sence the begynnynge of generacions: But nowe is opened to his saynct / to who god wolde make knowe the glorious riches of his mystery amonge the gentyls / which riches is Christ in you / the hope of glory / whom we preach warnynge all men / and teachynge all men in all wisdom / to make all men partakers in Christ Iesu: Wherin I also labour and stryve / even as farforth as hys workynge worketh in me myghtely.

The seconde Chapter.

I wolde ye knewe what fyghtige I have for youre sake / and for them of Laodicia / and for as many as have not senemy part in the fleshe / that their hertes myght be comforted and knet togedder in love / and in all riches of full vnderstandinge / for to knowe the mystery off God the

The epistle of Paul.

father and of Christ in whom are hid all the treasures of wisdom and knowledge. This I say lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I present with you in the spirit, rejoicing and beholding the order that ye keep, and your steadfast faith in Christ. As ye have therefore received Christ Jesus the lord, even so walk, rooted and built in him, and steadfast in the faith, as ye have learned: and therein be plentiful in giving thanks.

Beware lest any man come and spoil you through his philosophy and deceitful vanity, through the traditions of men, and ordinances after the world, and not after Christ. For in him dwelleth all the fulness of the godhead bodily, and ye are full in him, which is the head of all rule and power, in whom also ye are circumcised with circumcision made without hands, by putting off of the sinful body of the flesh, through the circumcision that is in Christ. In that ye are buried with him through baptism, in whom ye are also risen again, through the faith, that is wrought by the operation of God which raised him from death.

And hath with him quickened you also, which were dead in sinne and in the uncircumcision of your flesh, and hath forgiven us our trespasses, and hath put out the obligation that was against us, made in the law written, and that he hath taken out of the way, and hath fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person.

Let no man therefore trouble your consciences

To the Colossians. Fo. cclvi.

about meate and drinke: or for a piece of an holy day, as the holy day of the new moon or of the sabbath day, which are nothing but shadows of things to come: but the body is in Christ. Let no man make you shute at a wrong mark, which after his own imagination walketh in the humbleness of angels, thing which he never saw: careless, puffed up with his fleshly mind, and holdeth not the head, whereof all the body by joints and couples receiveth nourishment, and is knett together, and increaseth with the increase of God.

Wherefore if ye be dead with Christ from doctrine of the world: Why as though ye yet lived in the world, are ye ledde with traditions of the teachers? Touch not, Taste not, Handle not: which all pertain with the using of them, and are after the commandment, and doctrines of men: which things have the similitude of wisdom in those holynes, and humbleness, and in that they spare not the body, and do the flesh no worshippe unto his need.

The .iiij. Chapter.

If ye be then risen againe with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things that are above, and not on things which are on the earth. For ye are dead, and your life is hid with Christ in God. When Christ which is our life shall shewe him self, then shall ye also appear with him in glory.

The epistle of Paul.

Mortifie therefore youre members which are on the erth / fornicacion / vncleannes / vnnaturall lust / evyll concupiscence / and coveteousnes. whiche is worshippinge off ydols: for which thyng if the wrath of god falleth on the chyldren off vnbeleve. In which thyng ye walked once / when ye lived in them.

But now we put ye also awaye from you all thyng / wrath / fearsnes / maliciousnes / cursed speakinge / filthy speakinge out of youre mouthes. Lye not one to another / sayinge that ye have put off the olde man with his worke / and have putt on the newe / which is renewed in knowledge of god / after the ymage of hym that made hym / where is nether greke / ner iewe / circumcision nor uncircumcision / Barbarous or Scythian / bonde or free: But Christe is all in all thynges.

Lowe therefore as elect of god / holy and beloved / put on tender mercie / kyndnes / humblenes of mynde / meeknes / lowe sufferynge / forbearynge one another / and forgyvynge one another (if eny man have a quarrell to another) even as Christ forgave you / even so do ye. Above all these thyngs put on love / which is the bonde off perfectnes / and the peace of god rule in youre hertes / to the which peace ye are called in one body: and sethaye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. Teache and exhorthe youre awne selves / in psalmes / and hymnes / and spirituall song / which have favour with the / syngynge in youre hertes to the lorde. And all thing (whatsoever ye do in worde or dede) do in the name of the

Unto the Collossyans. So. ccl. viij

Lorde Jesu / gevege thankes to god the father by hym. **W**yves submit youre selves unto youre awne husband / as it is comly in the lorde. Husband / love youre wyves and be not bitter unto them. Children obey youre fathers and mothers / in all thing / for that is wele pleasynge unto the lorde. Fathers rate not youre children / lest they be of a desperate mynde. Servaunt / be obedient unto youre bodyly masters in all thyng: not with eye service as men pleasers / but in singlenes of herte / fearinge god. And whatsoever ye do / do it heartely as though ye did it to the lorde / and not unto men / remembryng that of the lorde ye shall receive the rewarde of inheritauce / for ye serve the lorde Christ. But he that doth wronge / shall receive for the wronge that he hath done: for there is no respect of persons. Ye masters do unto youre servaunt / that which is iust and egall / rememberinge that ye have also a master in heven.

The. iij. Chapter.

Continue in prayer and watch in the same with thankes gevyng / praynge also for us that god opene vnto us the dore of utteraunce / that we maye speake the mystery of Christ (whereof ore I am in bond) that I maye utter it / as it bescometh me to speake. Walke wisely to the that as ye are without / and redeme the tyme. Let youre speech alwaye have favour with it and be salted / that ye maye knowe howe to answer every man.

The deare brother Tychicos shall tell you off all my busynes / which is a faythfull minister / and felowe servaunt in the lorde / whom I have

The pistle of Paul

sent vnto you for the same purpose that he myght knowe howe ye do/ and myght comfort youre herts/ with one Onesimus a faythfull/ and a beloved brother/ which is one of you. They shall shewe you of all thyngs which are adoyng here.
Aristarchus my preson felowe saluteth you/ And Marcus Barnabassis sisters sōne as to us uchinge whom/ ye receaved commaundment. If he come vnto you receave him: and Jesus which is called Justus/ which are of the circumcision. These only are my workfelowes vnto the Kyngdom of god/ which were vnto my cōsolacion. Epaphras the seruaunt of Christ/ which is one of you/ saluteth you/ and all wayes laboreth fervently for you in prayers that ye maye stōd perfect/ and full in all that is the will off God. I beare hym recorde that he hath a fervēt mynde towarde you/ and towarde them of Laodicia and them off Hierapolis. Deare Lucas the physician greteth you/ and Demas. Salute the brethren which are of Laodicia/ and salute Nymphas/ and the cōgregacion which is in his house. And when the pistle is reed of you/ make that it be reed in the congregacion of the Laodicians also/ and that ye lyke wyse reade the pistle of Laodicia. And saye to Archippus: Take hede to thyne office that thou hast receaved in the lorde/ that thou full fill it. The salutacion by the honde of me Paul. Remember my bondes Grace be with you/ Amen.

Sent from Rome by Tichicus/ and Onesimus.

cdxviij

The fyrst pistle off paul to the Tesselonyans.

The fyrst Chapter.

Paul/Silvanus/ad Timothy.

Vnto the congregacion of the Tesselonians/ in God the father/ and in the lorde Jesus Christ.

Grace be with you/ and peace from god our father/ and from the lorde Jesus Christ.

We geve god thankes all waye for you all/ makinge mention of you in our prayers with outt ceasinge/ and call to remembraunce youre worshe in the saythe/ and labour in love and perseverance in the hope of our lorde Jesus Christ/ in the sight of God our father: because we knowe brethren beloved of god/ howe that ye are electe. For our gospell cam not vnto you in worde only/ but also in power/ and also in the holy gost and in moche certaynte/ as ye knowe howe that we behaved our selves amonge you/ for youre sake.

And ye counterfited vs/ and the lorde: and receaved the worde in moche affliction/ with ioye of the holy gost: so that ye were an example to all that beleve in Macedonia/ and Achaia. For first you sounded out the worde off the lorde/ nott in Macedonia and in Achaia only: but youre sayth also which ye have vnto god/ spred her selfe abroad in all quartars/ so gratly that it nedeth not vs to speake eny thyng at all: for they the selves

The fyrst pistle of Paul

Shewe of you what maner of entrynge in we had vnto you / and howe ye tourned to god from ymagines for to serue the liuynge and true god / and for to loke for his sonne from heven / whom he rayssed from deeth: I mean Iesus which delivereth us from wrath to come.

The. ij. Chapter.

For ye youre selves brethren knowe of our entrance in vnto you / howe that it was not in vayne: but even after that we had suffered before and where shamfully entreated at phillipspos (as ye wele knowe) the were we bolde in our re God to speake vnto you the gospell off God / with moche stryvynge. Our exhortacion was not to brynge you to errour / nor yet to vnclenes / nether was it with gyle: but as we were allowed of God / that the gospell shulde be comytted vnto vs: even so we speake / not as though we entended to please men / butt God / which trieth our hertes.

Nether was our conversacion at any tyme with flatterynge wordes (as ye wele knowe) nether in cloked coveteousnes / God is recorde: nether sought we prayse of men / nether of you / nor yet of any wother / when we myght have bene chargeable / as the apostles of Christ: but we were tender amonge you / even as a nurse cherissheth her children / so was our affection towarde you / our goode will was to have dealte vnto you / not the gospell off God only: but also our owne soules / because ye were deare vnto vs.

We remember brethren our labour and tra

To the Tesselonyans So. cclxix

hayle. For we labored daye and nyght / because we wolde not be greivous vnto eny off you / and preached you the gospell of God. We are witness / and so is god / howe holyly and iustly (that nomā coulde blame vs) we behaved our selves amonge you that beleve / as ye knowe howe that we exhorted and comforted / and besought every one off you / as a father his children / that ye wolde walke worthy of the lorde / which hath called you vnto his kyngdom and glory.

For this cause thanke we god with out ceasynge / because that whē ye receaved of vs the worde / wherwith God was preached / ye receaved it not as the worde of man: but even as it was in dede / the worde of God / which worketh in you that beleve. For ye brethren did counterfaiete the congregacions of god which in ieremy are in Christ Iesu: for ye have suffered lyfe thyngs of youre kynsynen / as we our selves have suffered of the Jewes / which as they fylled the lorde Iesus and their one prophet / even so have they persecuted vs / and God they please not / and are contrary to all men: and forbid vs to preache vnto the gentyls / that they myght be saved / to fulfill their synnes: For the wrath off God is come on them / even to the utmost.

For as moch brethren as we are kept from you for a season / as concernynge the bodyly presence but not in the herte / we enforced the more to se you personally with great desire / and therefore we wolde have come vnto you / I Paul once and agayne: but Satan withstode vs. For what is our hope or ioye / or crowne off reioysynge? are

The fyrst pistle of Paul

not ye it in the presence off oure lord Jesus Christ at his commynge? yes ye are oure glory and ioye.

The. iij. Chapter.

Wherfore sence we coude no longer forbesare/ hit pleased vs to remayne at Athens alone/ and sent Timotheus oure brother and minister of god/ and oure labourer fellowe in the gospell of Christ/ to stablysshe you/ and to comforte you ovr your fayth/ that no man shulde be moved in these afflictions. For ye your selves knowe that we are eue apoynted there vnto. For verely whē I was with you/ I tolde you before that we shulde suffre tribulacion even as it cam to passe/ and as ye knowe. For this cause/ when I coude no longer forbear/ I sent that I myght have knowledge of your fayth/ lest haply the tempter had tempted you/ and that oure labour had bene bestowed in vayne.

Nowe latly when Timotheus cam from you vnto vs and declared to vs your fayth/ and your relove/ and howe that ye have good remembrance of vs all wayes/ desyringe to se vs/ as we desyre to se you. Therfore brethre had I consolacio in you/ in all oure adversite/ and necessite through your fayth. For nowe are we alive if ye stonde stedfast in the lord. For what thank can we recōpence to god agayne for you/ over all the ioye that we ioye for your sake before oure god? whyle we nyght and daye praye excedyngly/ that we myght se you presently/ and myght fulfill that which is lackyng in your fayth.

To the Tesselonyans So. cclxx.

God hym selfe oure father/ and oure lord Jesus Christ gyde oure iorney vnto you: and the lord de increase you/ and make you flowe over in love one towarde another/ and towarde all men/ eue as we do towarde you/ to stablysshe your hert that they myght be with out ought to be complayned on/ in holynes before God oure father/ at the comynge of oure lord Jesus Christ/ with all is saynt.

The. iij. Chapter.

Furthermore we beseeche you brethren/ and exhorthe you in the lord Jesus/ that ye increase more and more/ even as ye have receaved of vs/ howe ye ought to walke and to please God. Remember what commaundment we gave you in the name of the lord Jesus. For this is the will of god/ which is your sanctifyng/ that ye shulde abstayne from fornicacion/ that every one of you shulde knowe howe to kepe his vessel in sanctifyng and honoure/ and not in the lust of concupiscence/ as do the hethen/ which knowe not god/ that no man goo beyonde/ and defraude his brother in bargaynyng/ because the lord is a veger of all suche thyng: as we tolde you before tyme/ and testified vnto you. For god hath not called vs vnto vncleannes: but vnto sanctifyng. Herfore that despiseth/ despiseth not man/ but God/ which hath sent his holy sprete amonge you.

But as touchyng brotherly love/ ye nede not that I write vnto you. For ye are taught of god to love one another. And that thyng verely

The first pistle of Paul

ye go vnto all brethren / which are thorowoute all Macedonia. We beseeche you brethren that ye encrease / more and more / and that ye study to be quiet / and to medle with youre owne busyness / and to worke with youre owne hondes / as we commaunded you: that ye maye behaue yourselves honestly toward the that are without and that nothyng be lacking vnto you.

I wolde not brethren have you ignorant as concernynge them which are fallen aslepe / that ye sorowe not as wother do which have no hope. For yf we beleve that Jesus died / and rose agayne: evē so them also which slepe by Jesus / will god brynge agayne with hym. And this saye we vnto you in the worde of the lorde / that we which live and are remaynyng in the commynge of the lorde / shall not come yerre they / which slepe. For the lorde hym selfe shall descende from heve with a shute / and the voyce off the archangell / and trompe of God. And the deed in Christe shal all aryse fyrst: then shall we which live and remayne / be caught uppe with them also in the clowdes to mete the lorde in the ayer. And so shall we ever be with the lorde. Wherefore comfort yourselves one another with these wordes.

The .v. Chaper.

If the tymes and seasons brethren ye have knowede that I write vnto you: for ye yourselves knowe perfectly / that the daye of the lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger / then cometh on the soden destruction / as the travailles

To the Tesselonyans. So. cclxxj.

ge off a woman with childe / and they shall not escape. But ye brethren are not in darcknes / that that daye shulde come on you as it were a thefe. We are all the children of light / and the chyldren of the daye: we are nott off the nyght / nether off darcknes.

Therfore let vs not slepe as do wother: but let vs watch and be sober. For they that slepe / slepe in the nyght: and they that be dronken / are dronken in the nyght. But lett vs which are of the daye be sober / armed with the brest plate of fayth and love / and with hope of health / as an helmet. For god hath not apoynted vs vnto wrach: but to obtayne health by the meanes off oure lorde Jesu Christ / which died for vs: that whither we wake or slepe / we shulde live togedder with hi.

Wherfore comforte youre selves togedder / and edysie one another / even as ye do.

We beseeche you brethren / thatt ye knowe the which labour amonge you / and have the oversight of you in the lorde / and geve you exhortacion / that ye have them the more i love. For thei ir worke safe / and be at peace with them. We desyre you brethren warne them that are unruly / comforte the feble mynded / forbear the weake have continuall pacience toward all men. Se that none recōpence evyll for evyll vnto eny mā: but ever folowe that whiche is good / both amonge youre selves / and to all men. Reioyce ever. Praye continually. In all thyng geve thank. For this is the will off God in Christ Jesu toward you.

Queneche not the spere / despise nott prophesys.

Rf

The fyrst pistle of Paul.

inge. examen all thyngs. Kepe that which is good. abstayne fro all suspicious thyng. The very god of peace sanctifie you thorow out. And I praye God that youre whole sprete / soule / and body / be kept faultlesse vnto the comynge of our lord Jesus Christ. faythfull is he / which called you: which will also do it. Brethren / praye for vs. Grete all the brethren with an holy kys

se. I charge you in the lorde / that this pistle be redde vnto all the holy brethren. The grace off the lorde Jesus Christ be with you.

Amen.

The fyrst pistle vnto the Tesselonyans written from Athens.

So. cclxxij

The seconde pistle off Paul to the Tesselonyans.

The fyrst Chapter.

Paul / Silvanus / ad Timothy.

Vnto the congregacion off the Tesselonyans / which are in god our father / and in the lorde Jesus Christ.

Grace be with you and peace from God our father / and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for you brethren / as itt is mete / be cause that youre fayth groweth exceedyngly / and every one of you swymmeth in love towarde another betwene youre selves / so thatt we reioyce off you in the congregacions off god / over youre pacience and faith i all youre persecucions / and tribalacions that ye suffre: which is a token of the rightewes indgement of god / that ye are counted worthy of the kyngdō of god / for which ye also suffre. Hit is verely a rightewes thyng with god / to recōpece tribulacion to them that trouble you: and to you which are troubled rest with vs / when the lorde Jesus shall shewe hym sylfe from heven / wyth his myghty angels / in flammynge fyre / rendryng vengeaunce vnto them that knowe not god / and to them that obeye nōt vnto the gossell off

¶

¶ The seconde pistle of Paul.

oure lord Jesus Christ / which shalbe punnysshed with everlastyng damnacion / from the presence of the lord / and from the glory of his power / whē he shall come to be glorified in his saynct / and to be made marvelous in all thē that beleve: be cause oure testimonye that we had vs to you / was beleved even the same daye that we preached it. Wherfore we praye all wayes for you that oure god make you worthy of the callinge / and fulfill all delectacion off goodnes / and the worke off sayth / with power: that the name off oure lord Jesus Christ maye be glorified i you / and ye in hym / thowwe the grace of oure God / and of the lord Jesus Christ.

¶ The seconde Chapter.

We beseeche you brethren by the comynge of oure lord Jesus Christ / and i that we shall assemble vnto hym / that ye be not sodenly moved from youre mynde / and be not troubled / nether by spete / nether by wordes / nor yet by letter / which shulde seme to come from vs / as though the daye of Christ were at honde. Let no mā deceave you by eny meanes / for the lord cometh not / excepte there come a departyng fyrst / and that that synfull mā be opened / the sonne of perdition which is an adversarie / and is exalted above all that is called god / or that is worshipped: so that he shall sitt in temple of god / and shewe hym selfe as god.

Remember ye not / that when I was yet with you / I tolde you thesethynges: and now ye knowe what withholdeth: even thatt he myght be

¶ To the Tesselonyans. Fo. cclxxiij.

uttered at his tyme. For alreedy the mistery off iniquitye worketh. Only he that holdeth / let him now hold / vntill hit be taken out of the waye / and then shall that wicked be uttered / whom the lord shall consume with the spete off hys mouth / and shall destroye with the aparence of his comynge / even hym whose comynge is by the workyng off Satan / wyth all lyinge power / signes / and wonders: and in all deceavablenes off vnrighewesnes / amonge them that peryshe: be cause they have not receaved the love off the truth / thatt they myght have bene saved. And therfore god shall sende them stronge delusion / that they shulde beleve lyes: thatt all they myght be damned which beleved not the truth / but had pleasure in onrighewesnes.

¶ We are bounde to geve thankes alwaye to god for you brethren beloved off the lord / for be cause that God hath from the begynnyng chosen you to health / thowwe sanctifyng off the spete / And thowwe belevyng the truth: where vnto he called you by oure gospel / to obtayne the glory that cometh of oure lord Jesus Christ.

¶ Therfore brethren stonde fast and kepe the ordinacons / which ye have learned: whether it were by oure preachyng / or by oure pistle: Oure lord Jesus Christ hym selfe / and god oure father / which hath loved vs / and hath geven vs everlastyng consolacion / and goode hope thowwe grace / comforte youre herts / and stablyshe you in all sayinge / and goode doynge.

¶ E ij

¶ The seconde pistle of Paut.

¶ The. iij. Chapter.

Furthermore brethren praye for vs that the worde of god maye have fre passage / and be gloryfied / as it is with you: and thatt we maye be delivered from vnreasonable and evyll men. For all men have not sayth: but the lorde is saythfull / which shall stablysshe you / and kepe you from evyll. We have confidence throw the lorde to you warde / that ye both do / and will do / that which we commaunde you. And the lorde gyde youre hert / vnto the love off God / and paciencie of Christ.

¶ We requyre you brethren in the name of oure lorde Jesu Christ / that ye withdrawe youre selves from every brother that walketh inordinatly / and not after the institution which ye receaved of vs. Ye youre selves knowe howe ye ought to counterfayte vs: For we behaved not oure selves inordinatly amonge you. Nether toke we breed of eny man for nought: but wrought with laboure and travayle nyght and daye / be cause we wolde not be grevous to eny off you: nott butt that we had auctoritie: butt to make oure selves an insample vnto you / to counterfayte vs. For when we were with you / this we warned you off / that yf there were eny which wolde nott worke / that the same shulde not eate.

¶ We have herde saye no dont that there are some which walke amonge you inordinatly / and worke not at all / but are besy bodies. Them that are soche / we commaunde and exhorte in the name off oure lorde Jesu Christe / that they worke

¶ To the Tessalonyans. So. cclxxiiij.

with quyetnes / and eate their breed. Brethren be not weary in well doynge. Wher every man obey nott oure saying / sende vs worde off hym by a letter: and have no companie with hym / that he maye be a shamed: And count hym not as an enemy: but warne hym as a brother.

¶ The very lorde off peace / geve you peace all wayes / by all meanes. The lorde be with you all. The salutacion off me Paul wyth myne awne hode. This is the token in all pistles. So I wryte. The grace of oure lorde Jesus be with you all Amen.

Sent from Athens.

¶ *℞* *℥* *℥* *℥*

The fyrst pistle off Paul vnto Timotheus.

The fyrst Chapter.

Paul an Apostle of Jesus Christ/ by the comaundement of god oure savioure/ and of the lord Jesu Christ/ which ys oure hope.

Vnto Timothee hys naturall sonne in the fayth.

Grace mercy and peace from god oure father/ and from the lord Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia / even so do that thou warne some that they teache no nother wyse: nether geue hede to fables and genealogies/ which are endlesse / and brede doutes / more the godly edyfyinge which is by faith: for the ende of the comaundement is love that cometh off a pure herte and of a good conscience / and of fayth unfayned: fro the which thyng? some have erred/ and have turned vnto vayne iangelynge/ because they wolde be doctours in the scripture/ and yett vnderstonde nort what they speake / nether wherof they afferme.

We knowe that the lawe is god / yf a man vse it lawfully / vnderstodige this / howe that the lawe is not geve vnto a righteous man / butt vnto the vnrighteous and disobediēt / to the vngodly and to

Vnto Timothee **fo. cclxxxv**

synners / to vnholly and vncleā / to murtherers of fathers and murthers of mothers / to manuellars and whormongers: to them that defile themselves with manfynde: to menstealers: to lyars and to periured / and so forth yf there be eny wother thyng that is contrary to holsome doctryne accordyng to the glorious gospel off the holy god / which gospel is committed vnto me.

And I thanke hym that hath made me stronge in Christ Jesu oure lord: for he counted me true / and put me in office / when before I was a blasphemar / and a persecuter / and a tyrant. Nevertheless I obtayned mercy because I did it ignorantly / in vnbelefe: but the grace of oure lord was more aboundant / with fayth and lope / which is in Christ Jesu.

This is a true saynge / and by all meanes worthy to be receaved / that Christ Jesus came into the world to save synners / of whome I am chiefe: Lots withstondyng vnto me was mercy geven / that Jesus Christ shulde fyrst shewe on me all longe paciēce / vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto god / Eynge everlastyng / immortal / invisible / and wyse only / be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus / accordyng to the propheties which in tyme past were prophesied off the / that thou in them shuldest fyght a good fyght / havinge fayth and good conscience / which some have put awaye from them / and as concernyng saysthy have made shipwracke. of whose nombre is

At v

The fyrst pistle of Paul.

Timeneus / and Alexander / which I have delivered vnto Satan / that they myght be taught not to blaspheme.

The.ij. Chapter.

Ier horte therfore that above all thyngs praye / supplications / petitions / and gevinge of thankes / behad for all men: for kyngs / and for all thatt are in preeminence / thatt we maye live a quyet and a peasable life / in all godlines and honestie. For that is good and accepted in the sight of god our savioure / which wolde have all men saved / and to come vnto the knowledg of the trueth. For there is one god / and one mediator betwene god and man / which is the man Christ Jesus / which gave hym selfe a ransom for all men / that it shulde be preached at his tyme / where vnto I am apoynted a preacher / and an apostle (I tell te trueth in Christ and lye not) beinge the teacher of the gentyls in fayth and veritie.

I woll therfore that the men praye every where / lifyng vpp pure hondes without wrath / or arguyng. Lyke wyse also the women that they praye them selves in manerly aparell with shames fastnes / and honest behaveour / not with boyssed heare / other golde / or pearles / or costely arraye: butt with suche as becommeth women that professe the worshippinge of God thorow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache / nether to have auctoritie over a man: butt for to be in silence. For Adam was fyrst formed / and

Vnto Timothe So. cclxxvi.

then Eve. Also Adam was not deceived / butt the woman was deceived / and was in transgression. Notwithstandyng they shalbe saved thorow bearyng off children / yff they continue in the fayth and in love / and in sanctifyng.

The.iiij. Chapter.

This is a true sayng: Yff a man covet the office of a bishope / he desyreth a good worke. He and a bishope must be faultlesse / the husband of one wyfe / sober / of honest behaveour / honestly aparellled / harberous / apt to teache / not drounke / no fyghter / not geven to filthy lucre: butt gentle / abhorryng fightyng / abhorryng covetousnes / and won that rueleth his owne housse honestly / havynge children vnder obedience / with all honestie. For yf a man can not rule his owne housse / howe shall he care for the congregacion of god. He maye not be a yonge man / lest he swell and faule into the iudgement of the evyll speaker. He must also be wele reported off amongethem which are with outforth / lest he fall into rebuke / and into the snare off the evyll speaker.

Lyke wyse must the deacons be honest / not double tonged / not geven vnto moche drynkynge / nether vnto filthy lucre: butt havynge the mystery of the fayth in pure conscience. And let them fyrst be proved / and then lett them minister / yf they be founde faultlesse.

Even so must their wyves be honest / not evyll speakers: butt sober / and faythfull in all thyng.

The fyrst pistle of Paul.

Yngg. Let the deacons be the husband of one wyfe and suche as rule their children wele / and their owne householdes. For they that minister well / get them selves good degre / and greate libertie in the fayth / which is in Christ Jesu.

These thyngs write I vnto the / trustynge to come shortly vnto the. And yff I come not / that thou mayst yet have knowlege howe thou oughtest to behaue thy silfe in the housse off God / which is the congregacion off the livynge God / the pillar and grounde of trueth. And without maye gret is that mystery of godlines. God was shewed in the flesshe / was iustified in the sprete / was sene off angels / was preached vnto the gentyls / was beleved on in erth and receaved vppe in glory.

The.iiij. Chapter.

The sprete speaketh crydētly that in the later tymes some shall doparte fro the fayth / and shall geve hede vnto spretes of errure / and dyvyllysh doctryne off them which speake falce thowwypocrisy / and have their consciēces marked with an hott yeron / forbyddynge to mary / and commaundynge to abstayne from meates / which god hath created to be receaved with gevyng thank / off them which belove / and have knowen the trueth / for all the creatures of God are good / and nothyng to be refused / yff it be receaved with thank gevyng. For it is sanctified by the worde of god / and prayer. Yff thou shalt put the brethren in remembraunce of these thynges / thou shalt be a good minister of Jesu Christ

Vnto Timothe So. cclxxvij.

which hast bene norished vppe in the wordes of fayth / and good doctryne / which doctryne thou hast continually followed. But cast away vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercyse proffith lytell: Butt godlines is good vnto all thyngs / as a thyng which hath promys of the lyfe that is nowe / and off the lyfe to come. This is a sure saynge / and of all parties worthy to be receaved. For therfore we labour and suffere rebuke / be cause we beleve in the livynge god / which is the savioure off all men: but specially of those that beleve. Suche thyngs commaunde and teach. Let no man despyse thy youth: but be vnto them that beleve an isample / in worde / in conversacion / in love / in sprete / in fayth and in purenes.

Till I come geve attendaunce to redynge / to exhortacio / and to doctryne. Despyse not the gyfte that is in the / which was given the thowwprophecy / and with leyinge on of the hondes of a seniour. These thynges exercyse / and geve thy silfe vnto them / that all men maye se howe thou proffest. Take hede vnto thy silfe and vnto learninge / and continue therein. For if thou shalt so do thou shalt save thy silfe / and them that heare the.

The.v. Chapter.

Rebuke not a seniour: but exhorthe hym as a father / and the yonger men as brethren / the elder women as mothers / the yonger as sisters / with all purenes. Honoure widdowes whiche

The fyrst pistle of Paul.

Ich are true wyddowes. If eny wyddowe have children or neveys / let them learne fyrst to ruele their owne houses godly / and to recompence their elders. For that is good and exceptable before God. She that is a very wyddowe / and fendlesse / putteth her trust i god / and continueth i supplicaciō and prayer nyght and daye: but she that liveth in pleasure / is deed even yet alive. And suche thyngs commaūde / that they maye be without fault. If there be eny that provideth not for his owne / and namly for them of his houshe olde the same denyeth the sayth / and is worss than an infydell.

Let no wyddowe be chosen vnder threscore yere olde / and soche a wone as was the wyfe off one man / and well reported off in good workes: yf she have noressed children / yf she have bene liberall to straungers / yf she have wesshed the fasynt fete / yf she have ministred vnto the which were in adversitie / yf she were continually geve vnto all maner good workes. The yonger widdowes refuse. For when they have begonne to waxe wantō / to the dishonoure of Christ / then will they mary / havynge damnacion / because they have despised their fyrst sayth. And also they learne to goo from housse to housse ydle / yf not ydle only / but also tryflynge and busy bodies / speakeynge thyngs which are not comly.

I will therfore that the yonger women mary and beare children / and gyde the housse / and geve none occasiō to the adversary to speake evyll. For many of them are all redy turned backe / and are gone after Satan. And yf eny mā or womā

Vnto Timothe So. cclxxviij

that beleveth have widdowes / lett them ministservnto them / and let not the congregaciō be charged: that hyt maye have sufficient for them that are widdowes in dede.

The seniours that rule wele are worthy of double honoure / most specially they which laboure i the worde and in teachynge. For the scripture sayth: Thou shalt not musell the mouth of the oseth that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst a seniore receive none accusaciō: but vnder two or thre witnesses. Them that synne rebuke openly that wother maye feare.

I testifie before god / and the lorde Jesus Christ / and the elect angels / that thou observe these thyngs without hasty iudgement / and do not thige parcially. Laye hondes sodenly on no mā nether be part taker of wother mē synnes. Keepethy silfe pure. Drynke no lenger water / but vse a lytell wyne / for thy stomack sake / and thyne often diseases.

Some mennes synnes are open before honde and goo before vnto iudgemēt: some mennes synnes folowe after. Lykwys also good workes as remanifest before honde / and they that are oother wyse / cannot be hid.

The. vi. Chapter.

Let as many servaunts as are vnder the yoke counte their masters worthy of all honoure / that the name of god / and his doctrine be not evyll spoken off. Sethat they which have beleynge masters despyse them not because they

The fyrst pistle of Paul.

are brethren: but so moche the rather do service / for as moche as they are beleuyng and beloved and partakers of the benefite.

¶ These thyngs teache and exhorde. If any man teache other wyse / and is not content with the wholesome wordes of the lorde Jesu Christ / and with the doctrine of godlines / he is puffed up and knoweth nothyng: but wasteth his braynes aboute questions / and stryfe of word / wherof spryngeth envie / stryfe / realig / evyll surmysing / superfluous disputyng / in scholus of men with corrupte myndes / and destitute of the trueth / which thynke that lucre is godlines. From soche seperate thy selfe. Godlines is great ryches / yf a man be content with that he hath. For we brought nothyng into the worlde / and it is a playne case that at we can cary nothyng out.

¶ When we have fode and rayment / let us therewith be content. They that wil be ryche / faule into temptacion / and snares / and into many folysshe and noysome lustes / which drowne men in perdition / and destruccio. For coveteousnes is the rote of all evyll / which whill some lusted after / they erde from the feyth / and tanglyd themselves with many sorowes. But thou which arte the man of god / flye soche thyngs. Folowe rightnes / ewesnes / godlines / love / pacience / meknes. Fyght a good fyght of fayth. Laye honde on eternall lyfe / where unto thou arte called / and hast professed a good profession before many witnesses.

¶ I gave the charge in the sight of God / which quickneth all thyngs / and before Jesu Christ /

¶ unto Timothe. So. cclxxix.

whych vnder Poncius Pilate witnessed a good witnessyng / that thou kepe the comaundement without spott / so that no man fynde faute with the / vntyll the aperyng of oure lorde Jesu Christ / which aperyng (when the tyme ys come) he shall shewe that is blessed and myghty only / kyng of kyngs / and lorde of lordes / which only hath immortalite / and dwelleth in light that no man can obtayne / whom never man sawe / neither can see: unto whom be honoure and rule everlastyng Amen.

¶ Charge them that are ryche in this worlde / that they be not excedyng wyse / and that they trust not in the vncertayne ryches / but in the livinge god / which geveyth us abundantly all thyngs / to enioye them / and that they do good and be ryche in good workes / and redy to geve / and to distribute / layinge vppon store for themselves / a good foundation agaynst the tyme to come / that they maye obtayne eternall lyfe.

¶ Timothe save that which is geve the to kepe / and avoyde vngostly vanities of voyces / and opposicions of science falsly so called / which science / whill some professed / they have erred as concernyng the sayd thyng. Grace be with the Amen.

Sent from Laodicia / which
is the cheffest cite of Phrygia
Pacaciana.

The seconde pistle off

Paul Vnto Timothe

The fyrst Chapter.

Paul an Apostle of Iesu Christ by the will of god to preache the promes of lyfe / which lyfe is in Christe Iesu.

To Timothe his beloved sone
Grace / mercy / and peace / fro
god the father / and from Iesus
Christ oure lorde.

I thanke god / whom I serue fro myn elders
with pure conscience / that with out ceasinge I
make mencion of the in my prayers nyght and daye
desyrynge to see the / myndfull off thy teares:
so that I am filled with ioye / when I call to res
membraunce the vnfayned fayth that is in the /
which dwelt fyrst in thy graimoder Lois / and
in thy mother Eunice: and am assuured that itt
dwelleth in the also.

Wherefore I warne the that thou steepe
the gyfte of god which is in the / by the puttyng
on of my hondes. For god hath not geuen to vs
the sprete of feare: but of power / and of love / and
of honest behaueour. Be not ashamed to testys
fyre of oure lorde / nether be ashamed of me / wh
ich am bounde for his sake: but suffre aduersitie
with the gospel also thorowe the power of god /
which saved vs / and called vs with an holy cal
lyng / not after oure dedes / but for his purpose

Vnto Timothe fo. cclxxx.

and grace / which grace was geuen vs thorowe
Christ Iesu before the worlde was / but is now
declared openly by the apearynge off oure savi
oure Iesu Christ / which hath put away deeth /
and hath brought lyfe and immortalite vnto li
ght thorowe the gospel / where vnto I am apos
ynted a preacher / and an Apostle / and a teacher
off the gentyls: for the which cause I also suffre
this. neverthelesse I am not ashamed. For I
knowe whom I have beleved / and am sure that
he is able to kepe that which I have comitted to
his keepynge agaynst that daye.

Se thou have the ensample of the holosome wors
d / which thou herdest of me / i sayth and love wh
ich is in Iesu Christ. That good thyng whiche
was comitted to thy keepynge / kepe i the holy gos
ost which dwelleth in vs. This thou knowest
howe that all they which are in Asia be turned
from me. of which sorte are Phigellos and Her
mogenes. the lorde geve mercie vnto the housse
off Onesiphoros / for he ofte refreshed me / and
was nott a shamed off my chayne: but when he
was at Rome he sought me out very diligently /
and founde me. The lorde graunt vnto hi that
he maye fynde mercie with the lorde at that daye.
And in howe many thinge he ministred vnto
me at Ephesus thou knowest very wele.

The seconde Chapter.

Iou therefore my sonne be stronge i the gras
ce that is in Christ Iesu. And what thyng
if thou hast herde off me / many bearynge wit
nes / the same delivre to faythfull men / which

¶ ij

The seconde pistle of Paul.

are apte to teache wother. Thou therefore suffre affliction as a good souldier off Jesu Christ. No man that warreth / entanglith hym selfe wyth worldely busynes / and thatt because he wolde please hym that hath chosen him to be a souldier. And though a man strive for a mastery / yett ys he not crowned / except he strive lausfully. The husband man that laboreth must fyrst receave off the frutes. Consyder what I saye. The lorde geve the vnderstandynge in all thyngs.

Remember that Jesus Christ beyng off the sede of David / rose agayne fro deth accordynge to my gospel / where I suffre tribule as an evill doer / evē vnto bōdes. but the worde of god was not bounde. Therefore I suffre all thig / for the elects sakes / thatt they myght also obayne that helth which is in Christ Jesu / with eternall glory.

It is a true saynge / if we be deed with hi / we also shall live with hym. If we be paciēt / we shall also raigne with hi. If we denye hi / he also shall denye vs. If we beleve not / yett abiderth he faithfull. He cannot denye hym selfe. Of these thyngs put them i remembraunce / and testifie before the lorde / that they stryve not about wordes / which is to no proffet / but to pervert the heares.

Studdy to shewe thy selfe laudable vnto god / a workman that nedeth not to be a shamed / dyvynge the worde of trueth iustly. Ungostly and vayne voyces passe over. For they shall encrease vnto gretter vngodlynes / and their wordes shall fret even as doeth a cancre. of whose nombre ys hymenaios / and philetos / which as concernynge the trueth have erred / sayinge that the resurrecti-

vnto Timothe. fo. cclxxxvi

on is past all redy / and do destroye the fayth of divers persones.

But the sure grounde of god remayneth / and hath this seale: the lorde knoweth them that are his / and lette every man that calleth on the name of Christ / departe from iniquitie. Not withstōdyng in a grete housse are not only vesselles off golde and of silver: but also of wood and of erthe: Some for honoure / and some vnto dishonoure. If a man pourege hym selfe from suche felowes / he shalbe a vessel sanctified vnto honoure mete for the lorde / and prepayred vnto all good work.

Lustes of youth avoyde / and folowe rightwysnes / fayth / love / and peace / with them that call on the lorde with pure herte. Solisthe and vnlearned questios put from the remembryng that they do but make stryfe. But the servaunt of the lorde must not stryve: but must be peasable vnto all men / and redy to teache / and won that can suffre the evyll in meknes / and can informe them that resist / yf that god att eny tyme will geve the repentance for to knowe the trueth: thatt they maye wake out of slepe agayne / out off the snare off the devyll / which are nowe taken off hym at his will.

The .iiij. Chapter.

It is vnderstond / that i the last dayes shall come pavelous tymes: For the men shalbe lovers of their awne selves / Covetous / Boasters / Proude / Cursed speakers / disobediēt to father and mother / vnthankfull / unholy / churlissh / stubborn / false accusars / ryatours / fierce /

The seconde pistle of Paul.

despisers of the which are good / traytours / heddy / hye mynded / gredy apon voluptuousnes more then the lovers of god / havynge a similitude off godly lyyng / but have denyed the power there of. Soche abhorre. For of this sorte are they which entre into houses / and brynge into bondage wyme men laden with synne / which weme are ledde of divers lustes / ever learnynge / and never able to come vnto the knowledge of the trueth.

¶ As Jannes and Jambres withstode Moses / even so do these resist the trueth. men they are off corrupt myndes / and leawde as concernynge the fayth: but they shall prevayle no lenger. For this eremadnes shalbe vttered vnto all me as there was: but thou hast sene the experience of my doctrine / ordinaunce / purpose / fayth / longe sufferynge / love / pacience / persecucions / and afflictions which happened vnto me at Anthioche / at Iconium / and at lustra: which persecucions I suffered patiently / And from them all the lord delivered me. Ye and all that will live godly in Christ Jesu / must suffre persecucions. But the evyll men and disceavers / shall waxe worse and worse / whill they deceave / and are decayed themselves.

¶ But continue thou in the thyng which thou hast learned / which also were comitted vnto the serynge thou knowest off who: thou hast learned them. and for as moche also as thou hast knowe holy scripture of a chylde / which is able to make the wyse vnto health throue fayth / which ys in Christ Jesu. For all scripture geven by inspiration of god / is proffitable to teache / to improve /

vnto Timothe. So. cclxxxij

to informe / and to instruct in rightewesnes / that the man of god maye be perfet / and prepared vnto all good workes.

The.iiij. Chapter.

¶ Testifie therefore before god / and before the lord Jesu Christ / which shall iudge quicke and deed at his apertynge in his kyngdome / preache the worde / be fervent / be it in season / or out of season. Improve / rebuke / exhorde with all longe sufferinge. For the tyme will come / when they will nott suffer wholesome doctryne: butt after their awne lustes shall they (whose eares yte) gett them an heepe of teachers / and shall turne their eares from the trueth / and shalbe geven vnto fables: Butt watch thou in all thyng / and suffre adversitie / and do the worke off an evangelist / fulfill thyne office vnto the vtmost.

¶ For I am now redy to be offered / and the tyme of my departynge is at hande. I have fought a good fight / and have fulfilled my course / and have kept the fayth. Fro hence forth is layde vppon me a crowne of rightewesnes / which the lord that is a righteous iudge shall geve me at that daye. nott to me only: but vnto all the that love his comynge. Make spede to come vnto me at once.

¶ For Demas hath left me / and hath loved this present worlde / and is departed into Tessalonica. Cresces is gone to Galacia / and Titus vnto Dalmacia. Only Lucas is with me. Take Marke and brige him with the / for he is necessary vnto me for to minister. and Tichicus have I set to Ephesus. the cloke that I left at troada with Carpus

The seconde pistle of Paul.

when thou comest bryng with the / and the bo-
kes / but specially the partement. Alexander the
coppersmyth did me moche evyll / the lord rew-
arde hi accordynge to his dedes / of whō be thou
ware also. For he with stode oure preachynge
fore.

At my fyrst answerynge for my silfe / no man
assited me / but all forsoke me. I praye god / that
it maye nott be layde to their tharges: nott with-
standynge the lord assisted me / and strengthened
me / that by me the preachynge shulde be fulfilled
to the vtmost / and that all the gētyls shulde heas-
re / And I was delivered out of the mouth of the
lyon / And the lord shall deli. v. re me frō all yvell
doynge / and shall kepe me vnto his heavenly kyngs-
dom. To whō be prayse for ever and ever Amē.

Salute prisca and Aquila / and the houssholde
of Onesiphorus. Erastus abode at Chozinthū.

Trophimos I lefte at Miletum sicke. Mas-

sepede to come before winter. Eubos-

lus greeteth the / and Pudēs / and

Linus / and Claudia / and

all the brethren. The

lorde Jesus Chs

rist be with thy

sprete.

Grace be with you Amen.

The seconde pistle written from Rome vnto Ti-
mothe / whē Paul was presented the secons
de tyme vppe / before the Emperoure
Nero.

cclxxxiij

The pistle of paul vnto Titus.

The fyrst Chapter.



Paul the servaunt of god
and an Apostle of Jesu Christ /
to preache the fayth of goddis es-
lecte / and the knowledgē off the
trueth / which trueth is in servys-
nge god in hope of eternall lyfe /
which lyfe god that cānot lye / hath promysed be-
fore the worlde began: but hath at the tyme ap-
oynted opēd his worde by preachynge / which
preachynge is committed vnto me / by the com-
mandement of god oure saveoure.

To Titus his naturall sonne in the common
fayth.

Grace mercie and peace from God the fath-
er / and from the lord Jesu Christ oure saveour
re.

For this cause left I the in Creta / that thou sh-
uldest performe that which was lackynge and sh-
uldest ordeyne seniours in every cite as I apo-
ynted the. If eny be soche as no man can comp-
layne on / the husbāde of one wyfe / havynge fas-
ythfull children / which are not sclandred off ros-
pote / nether are disobediēt. For a bisshoppe mus-
t be soche as no man can complayne on / as it be-
commeth the minister off God / not stubborne /
not angrie / no dronke / no fyghter / not geve

The pistle of Paul

to filthy lucre: butt herberous / one that loveth goodnes / of honest behaveour / righteous / holy temperat / and such as clevech vnto the true worde of doctryne / thatt he maye be able to exhorte wth wholsom learnynge / and to improve them that saye agaynst it.

For there are many disobedient and talkers off vanitie / and disceavers off myndes / namely they off the circumcision / whose mouthes must be stopped / which pervert whole houses / teachynge thyngs which they ought nott / because off filthy lucre. Won beyng of them selves / which was a poyet of their owne sayde: The Cretayns are alwayes lyars / evyll beastes / and slowe belies. This witnes is true / wherfore rebuke them sharply / that they maye be sounde in the fayth / and not takynge hede to iewes fables / and commaundment of men / which turne from the trouth. Vnto the pure / are all thyngs pure: but vnto them that are defiled / and vnbelevyng / is no thyng pure: but even the very myndes and consciences off them are defiled. They confesse that they knowe god: but with dedes they denye hym and are abhominable / and disobedient / and vnto all good workes discommendable.

The. ij. Chapter.

But speake thou that which becometh wholsome learnynge: That the edler men be sober / honest / discrete / sounde in the fayth / in love and in pacience. And the elder women lyke wyse that they be in soche rayment / as becometh holynes / not false accusars / not geve to moche drifynge /

Vnto Titus. Fo. cclxxxviii

but teachers of honest thyngs / that they nurter the yonge women for to love their husbands / to love their children / to be of honest behavoure / chaste / huswysly / good / and obedient vnto their aune husbandes / that the worde of god be notes vyll spoken of. Yonge men lyke wyse exhorte that they be of honest manners.

Above all thyngs shewe thy sylfe and insaple of good workes in the doctryne / shew vncorruption / honestie / and the wholsome worde which cannot be rebuked / that he which withstandeth maye be ashamed / havynge no thige in you that he maye dispraise. The servaunt exhorte to be obedient vnto their owne masters / and to please in all thigs / not answerynge agayne / nether be pisseers / but that they shewe all good faythfulnes / that they maye do worshippe to the doctryne off god oure saveoure in all thynges. For the grace of god / that bryngeth health vnto all men / hath apered and teacheth vs that we shulde denye vngodlynes / and wordly lustes / and that we shulde live honestly / righteously / and godly in this present worlde / loke for that blessed hope / and glorious a perenge of the myghty god / and of oure savioure Jesu Christ: which gave hym sylfe for vs / to rede me vs fro all vnrightewesnes / and to pouudge vs a peculiar people vnto his sylfe fervently geve vnto good workes. These thinges speake / and exhorte / and rebuke / with all commaundyng. Se that no man despise the. **The. iij. Chapter.**

Warne them that they submit them selves to ruele and power / to obey the officers / that they be propt vnto all good workes / that they

The pistle of Paul

speake evyll off no man / that they be no fyghters / but softe / shewynge all mefnes vnto all men / For we oureselves also were in tymes past / vns wyse / disobedient / deceived / in daunger to lustes / and to diuers manners off voluptusnes / livynge in maliciousnes / and envie / full of hate hatynge one another.

But after that the kyndnes and love of oure saveoure to manwarde apered / not of the dedes off rightewesnes which we wrought / but off his mercie / he saved vs / by the fountayne of the newe birth / and with the renuyng of the holy gost / which he shed on vs abundantly / thorow Jesus Christ oure saveoure / that we once iustified by his grace / shulde be heyres off eternall lyfe / thorowe hope. This is a true sayinge.

Off these thyngs I wolde thou shuldest certifie / that they which beleve God / myght be stedfast ious to go forward in goode workes. These thyngs are goode and proffetable vnto men. Solishe questions / and genealogies / and brawling / and stryfe aboute the lawe avoyde / for they are vnproffetable / and superfluous. A man that is the auctor off sectes / after the fyrst and the secounde amonicion avoyde / remembryng that he that is soche / is perverted / and synneth / even damned by his awne iudgement.

When I shall sende Artemas vnto the or Titichius be diligēt to come to me vnto Nychopolis / For I have determined there to wynter. Bryngge Senas the lawear and Apollos on their iorney diligently / that nothyng be lackynge vnto them. And let oures also learne to excell in goode

Vnto Titus. So. cclxxxv

workes as farforth as nede requyreth / that they be not vnfrutfull. All that are with me salute the. Grete them that love vs in the faythe. Grace be with you all / Amen.

Written from Nychopolis a citie of Macedonia.

The pistle off paul vnto Philemon.

Paul the presoner of Jesus Christ / and brother Timotheus. Vnto Philemon beloved / and oure helper / and to the beloved Appia / and to Archippus oure fellowe souldier / and to the congregacion of thy housse.

Grace be with you and peace / from God our ffather and from the lord Jesus Christ.

I thanke my God alwayes makynge mencions off the in my prayers / when I heare off thy love and faith / which thou hast towarde the lord Jesus / and towarde all saynctis / so that the fellowshipe that thou hast in the faythe / is frutfull thorow we knowledge off all good thyngs / which are in you by Jesus Christ. And we have gret ioye /

The pistle of Paul

and consolacion over thy love: For by the brots her/the saynctes hertes are comforted.

¶ Wherfore though I be bolde in Christ to enioyne the/that which becommeth the: yet for loves sake I rather beseeche the/ though I be as I am/ even Paul aged/ and nowe in bondes for Jesu Christes sake. I beseeche the for my sonne Onesimus/ whom I begat in my bondes/ which in tyme passed was to the vnproffetable: but nowe proffetable both to the and also to me/ whom I have sent home agayne. Thou therfore receave hym/ that is to saye myne awne bowels/ whom I wolde fayne have retayned with me/ thatt in thy stede he myght have ministred vnto me in the bondes off the gospell. Neverthelesse/ without thy mynde/ wolde I do noo thyng/ that that goode which spryngeth off the shuld nott be as it wer off necessitie/ butt willyn gly.

¶ Zaply he therfore departed for a season/ that thou shuldest receave hym for ever/ not nowe as a servaunt: butt above a servaunt/ I mean a brother beloved/ specially to me: but howe much more vnto the/ both in the flesshe/ and also in the lorde? Off thou count me a felowe receave hym as my silfe. Off he have hurt the or oweth the ought/ that laye to my charge. I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the howe that thou owest vnto me even thyne awne silfe. Evn so brother/ let me enioye the in the lorde. Comforte my bowels in the lorde. Trustynge in thyne obediēce/ I wrote vnto the/ knowynge that

Vnto Philemon: So. cclxxvi.

thou wilt do more then I saye fore. More over prepare melodgyng: for I trust thorowe the helpe off youre prayers/ I shalbe geven vnto you. There salute the/ Epaphras my felowe presoner in Christe Jesu/ Marcus/ Aristarchus/ Demas/ Lucas/ my helpers.

The grace
of oure lorde Jesu
Christ be with yous
respites/ Amen.

¶ Sent from Rome by Onesimus a servaunt.

The fyrst pistle off

**S. Peter the
Apostle.**



The fyrst Chapter.

Peter an Apostle of Jesu
Christ/to the that dwell here
and there as straungers thorowe
out/ Pontus/ Galacia/ Capas
docia/ Asia/ and Bethinia/ elec
t by the foreknowledge off God

the father/ thow the sanctifyinge off the spres
te/ vnto obedience and sprynklynge of the bloud
off Jesus Christ. Grace be with you/ and pes
ace be multiplied.

Blessed be God the father off oure lorde Jesu
Christ/ which thow the his abundant mercie
begat vs agayne vnto a lively hope/ by the re
surreccion off Jesus Christ from deeth/ to enioy
ye an inheritaunce immortall/ and vndefiled/
and that putrieth not/ reserved in heve for you
which are kept by the power off god thow the fast
yth/ vnto helth/ which health is prepared all res
dy to be shewed i the last tyme/ in the which tyme
ye shall reioyce/ though now for a seasō (iff nes
de requyre) ye are in hevines/ throwe manyfols
de tempracions/ that youre fayth once tried bes
ynge moche more precious then golde that peris
sheth (though it be tried wyth fyre) myght be
founde vnto lawde/ glory/ and honowre/ when
Jesus Christ shall apere/ whom ye have not sene

sanct Peter. fo. cclxxxvij.

and ye yet love hym/ in whom even now/ thous
gh ye se hym not/ yet ye beleve/ and reioyce with
ioye in effable/ and glorious: receaynge the ende
of youre fayth/ the helth of youre soules.

Of which health/ have the prophet enquyr
ed/ and sought/ which prophesied of the grace ths
at shulde come vnto you/ searchynge whē/ or att
what tyme the sprete of Christ which was in the
shulde signifie/ which sprete testified before/ the
passions that shulde come vnto Christ/ and the
glory that shulde folowe after: vnto which pros
phet it was declared/ thatt nott vnto them sels
ves/ but vnto vs/ they shulde minister the thig
which are now shewed vnto you/ off them whs
ich by the holy goost sent doune from heve/ have
preached vnto you the thyng which the angels
desyre to beholde.

Wherfore gyrd vpp the loynes of youre ms
yndes/ be sober/ and trust perfectly on the grace
that is brought vnto you/ i that Jesus Christ is
opened/ as obedient childre/ not fassionynge yos
ure selves vn to youre olde lustes of ignorancy:
But as he which called you is holy/ evē so be ye
holy in all maner of conversacion/ because itt is
written: Be ye holy/ for I am holy.

And yff so be that ye call on the father which
with out respect off person iudgeth accordynge
to every mannes worke/ se that ye passe the tyme
off youre pilgremage in feare. For as moche as
ye knowe howe that ye were nott redemed wyth
corruptible golde and silver from youre vayne
conversacion/ which ye receaved by the tradiciō
ans off the fathers; but with the precious bloud

Am

The fyrst pistle

of Christ/as of a lambe vndefiled/and withou-
ten spott/which was ordeyned before the worl-
de was made: but was declared in the last tym-
es for youre sakes/ which by his meanes have
belevd on god that raysted hym from deth/ and
glorified hym/ that ye myght have fayth and ho-
pe towarde god.

And for as moche as ye have purified youre
soules thorow the sprete/ in obeynge the trueth
for to love brotherly withouten faynyng/ se that
at ye love one another with a pure hert fervently:
for ye are borne a newe/ not of mortall seed/ but
of immortall seed/ by the worde of god which li-
veth/ and lasteth for ever/ because that all fless-
he is as grasse/ and all the glory of man is as the
floure of grasse/ the grasse is withered/ and the
flower is faded awaye/ but the worde of the lord
endureth ever. And this is the worde which by
the gospel was preached amonge you.

The.ij. Chapter.

Wherfore laye a syde all maliciousnes/ and
all gyle/ and dissimulaciō/ and envie/ and
all backbytynge: and as newe borne babes/ desy-
re that reasonable mylke which is with out cor-
ruptiō/ that ye maye growe therein. If so be that
ye have tasted howe plesant the lord is/ to whō
ye come as vnto a livynge stone which is disaloe-
wed of mē/ but elect of god and precious: and ye
as livynge stones/ are made a spretuall housse/
and an holy presthode/ for to offer vppre spretuall
sacrifice/ acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture: be-

Of S. Peter. .fo. cclxxxviij

holde/ I put in Sion an heed corner stone/ elec-
te and precious: and he that beleveth on hi shall
nott be ashamed. Vnto you therefore which be-
leve is he precious: butt vnto them which beleve
not the same stone which the bylders refused/ is
made the heed stone in the corner/ and a stone to
stumble att/ and a rocke to offende them which
stumble at the worde/ and beleve not that where
on they were set. But ye are a chosyn generaciō/
a royall presthod/ an holy naciō/ and a peculiar
peple/ that ye shulde shewe the vertues off hym
that called you out off darke into hys marve-
lous light/ which in tyme past were nott a peo-
ple/ yett are ye now the people off God/ which
were not vnder mercy: butt now have obteyned
mercy.

Derly beloved I beseeche you as straungers/
and pilgrims/ abstayne from fleshly lustes whi-
che fyght agaynst the soule/ and se that ye have
honest conversacion amonge the gentyls/ that
they which backbyte you as evyll doars/ maye se
your good work and prayse god in the daye off
visitation.

Submit youre selves vnto all māner ordina-
unce of mā for the lordes sake/ whether it be vnto
the kynge as vnto the chiefe heed: other vnto
rulers/ as vnto them that are sent of hi/ for the
punnysshment of evyll doars: butt for the laude
of the that well do. For so is the will of god/ that
with well doynge ye shulde stoppe the mouthes
of ignorant men: as fre/ and nott as though ye
toke libertie for a cloke of maliciousnes: but ev-
er as the servants off god. Se that ye honour all

¶

¶ The fyrst pistle.

me. Love brotherly felishippe/ feare god/ honour the kynge.

Servant? obey youre masters with all feare/ not only yf they be good and courteous: but also though they be frowarde. For it cometh off grace/ yf a man for conscience towarde god endure greife/ sufferynge wrongfully. For what prayse is it/ if when ye be buffeted for youre faults/ ye take it patiently? But and if when ye do well/ ye suffer wronge and take it patiently/ then is there thank with god.

Here vnto verely were ye called/ for Christ also suffered for oure sakes: leuyng vs an insample that ye shulde folowe his steppes/ which did no sinne/ nether was there gyle foude in his mouth: which whē he was reviled/ reviled not agayne: whē he suffered/ he threatened not: but committed the cause to hī that iudgeth righteously/ which his awne selfe bare oure synnes in his body on the tree/ that we shulde be delivered from synne and shulde live in rightewesnes. By whose stripes ye were healed. For ye were as shepe which go astraye: but are now returned vnto the shepheard/ and bisshope of youre soules.

¶ The. iij. Chapter.

Like wyse let the women be in subieccion to their husband? that even they which beleve nott the worde/ maye without the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose apparell shall not be outward with broided heare/ and hanginge on of golde/

¶ of sanct Peter so. cclxxxix

other in puttyng on of gorgious apparell: but lett the hid man of the herte be vncorrupt/ with a meek and aquyet sprete/ which sprete is before god a thyng moche set by. For after this manner in the olde tyme did the holy wemen which trusted in god tyre the selves/ and were obedient to their husbandes/ evē as Sara obeyd Abraham and called hī lord: whose daughters ye are as long as ye do wele. and be not afrayde of every shadowe

¶ Like wyse ye mē dwell with them accordyng to knowlege/ gevyng honoure vnto the wyfe/ as vnto the weaker vessel/ and as vnto them that are heyres also of the grace of lyfe/ that youre prayers be not lett.

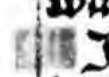
¶ In conclusion/ be ye all of one mynde/ one suffre with another/ love as brethren/ be petifull/ be courteous/ not rendyng evyll for evyll/ neither rebuke for rebuke: but contrary wyse/ blessed: remembryng that ye are there vnto called/ evē that ye shulde be heyres of blessinge. For whoso listeth to love lyfe/ and to se good dayes/ let hī refrain his tonge fro evyll/ and his lippes/ thatt they speake not gyle: Let hym eschue evyll and do good: let hī seke peace/ and ensue it. For the eyes of the lord are over the righteous/ and his eares are open vnto their prayers: butt the face off the lord beholdeth them that do evyll.

¶ Moreover who is it that will harme you yf ye folowe that which is good? not with stondyng happy are ye yf ye suffre for rightewesnes sake. Nevertheless feare not though they seme terrible vnto you/ nether be troubled: but sanctifie the lord god in youre hert. be redy all was

The fyrst pistle

yes to geve an answer to every man that axeth you a reson of the hope that ye have / and that with meeknes and feare: havinge a good conscience / that when they backbite you as evyll doars / they maye be ashamed / for as moche as they have falsely accused youre god conversacion in Christ.

 It is better (yf the wyll of god be so) that ye suffer for well doynge / then for evyll doynge. For as moche as Christ hath once suffered for synnes / the iuste for the uniuiste / for to brynge vs to god / and was killed / as pertaynyng to the fleshe: but was quickened in the sprete.

 In which sprete / he also went and preached vnto the spretes that were in prison / which were in tyme passed disobedient / when the longe sufferinge of god abode exceedinge patiently in the dayes of noe / whill the arcke was a preparynge / wher in seame (that is to saye viij. soules) were saved by water / which signifieth bapti that nowe saveth vs / not the puttyng awaye of the filth of the fleshe / but in that a good conscience consenteth to god / by the resurreccion of Jesus Christ / which is on the right honde of god / and is gone into heaven / angels / power / and myght / subdued vnto him.

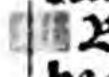
The.iiij. Chapter.

 For as moche as Christ hath suffered for vs in the fleshe / arme youre selves like wyse with the same mynde: for he which suffereth in the fleshe ceasith from synne / that he hence forth desoulde live as moche tyme as remayneth in the fleshe / not after the lustes of men: butt after the will off God. For it is sufficient for vs that we

Of sanct Peter. Fo. ccxc.

have spent the tyme that is past of the lyfe / after the will of the gentyls / walkynge in wantannes lustes / dronkennes / in eatynge / drynkyng / and in abhominable ydolatrie.

 And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote / and therefore speake they evyll off you / which shall geve a comptes to hym that is redy to iudge quyet and deed. For vnto this purpose verely was the gospell preached vnto the deed / that they shulde be iudged after the manner off men in the fleshe / but shulde live godly in the spsrete. The ende of all thyngs is at honde.

 Be ye therefore discrete / and sober / that ye maye be apte to prayres. Butt above all thyngs have fervent love amonge you. For love covereth the multitude of synes. Be ye herbyous / and that without grudgige. As every man hath receaved the gyfte / minister the same one to another as good ministers of the manyfolde grace of god. If any man speake / let him talke as though he speake the wordes of god. If any man minister / let him do it as of the abilitie which god ministrereth vnto him. That god in all thyngs maye be glorified thorowe Jesus Christ / to whome be prayse and dominio for ever and whill the worlde stondeth Amen.

 Derly beloved / be not troubled in this heate / which nowe is come amonge you to trye you / as though some straunge thyng had happened vnto you: but reioyce in as moche as ye are partetakers of Christes passions / that when his glory apereth / ye maye be mery and gladde.

Happy are ye when ye suffer rebuke for the name

¶ In iiij

The fyrst pistle

of Christ. For the sprete of glory and the sprete of god resteth upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Se that none of you suffre as a murtherer / or as a thefe / or an evyll doer / or as a busybody in wother mens matters. If any man suffre as a Christen man / let hym not be ashamed: but let hi glorifie god on this behalfe. For the tyme is come that iudgement must begyn at the housse off god. If it fyrst begyn at vs / what shall the ende be of them which belve not the gospel off god? And yf the righteous scassly be saved: where shal all the vngodly and the sinner aperer? Wherefore let the that suffer accordynge to the will off god / comitt their soules to hym with well doynge / as vnto a faythfull creator.

The. v. Chapter.

If I be senidurs which are amōge you Jerho / rtem / which am also a senioure / and a witness of the afflictions of Christ / and also a part taker off the glory thatt shalbe opened: se thatt ye fede Christes flocke / which is amonge you / takynge the oversyght off them / nott as though ye were compelled there to: butt willyngly: Nott for the desyre of filthy lucre: but of a good mynde. Nott as though ye were lordes over the parishes: but that ye be an insample to the flocke. and whē the chiefe shepheard shall apere / ye shall receave an incorruptible croune of glorie.

Lyf wyse yeyonger submit youre selves vnto the elder. Submit youre selves every man / one to another. And net youre selves togedder in

Off S. Peter

ccxcj

lowlines of mynde. For god resisteth the proude and gereth grace to the humble. Submit youre selves therfore vnder the myghty honde of god / that he maye exalt you / when the tyme is come. Cast all youre care to hym: for he careth for you.

Be sober and watch / for youre adversary the devyll as a rozyngelion walfeth about / sekynge whom he maye devoure: whom resist stedfast in the fayth / remēbrynge that ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace / which called you vnto his eternall glory by Christ Jesus / shall his awne filse after a lytel affliction make you parfer: shall settle / strenghte / and stabilisse you. To hym be glory and dominion for ever / and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you (as I suppose) have I written brevely / exhortynge and testifyng howe that this is the true grace of god / wherin ye stonde. The congregacion that is gaddered togedder at Babilon / saluteth you / and Marcus my sonne. Grete ye one another with the kysse off love. Peace be with you all which are in Christ Jesus / Amen.

Mm v

The seconde pistle of

S. Peter.

The fyrst Chapter.

Simeon Peter a seruaunt
and an apostle of Jesus Christ/
to them which have obtayned ly
fe precious fayth with vs in the
rightewesnes that cometh off
oure God / and off the savioure
Jesus Christ.

Grace with you / and peace be multiplied in
the knowledge off God / and off Jesus oure lorde.
Accordynge as his godly power hath geuen
vnto vs all thyng that pertayne vnto lyfe and
to serue god with all / thorowe the knowledge of
hym that hath called vs by vertue and glory / by
the meanes where off / are geuen vnto vs excels
lent and moste greatte promises / that by the hel
pe off them ye shulde be part takers off the gods
ly nature / in that ye flye the corrupcion off worl
dylust.

And here vnto geve all diligence: in youre fa
yth minister vertue / and in vertue knowledge /
and in knowledge tēperancy / and in temperan
cy pacience / in pacience godlynes / in godlynes
brotherly kyndnes / in brotherly kyndnes love.

For yf these thiges be amonge you / and are plēs
teous they woll make you that ye nether shalbe y
dle nor vnfrutfull vnto the knowledge off oure
lorde Jesus Christ. & that lacketh these thyngs
is blynde and gropeth for the waye with his hōs
de / and hath forgotten that he was purged frō
om his olde synnes.

Wherfore brethren geve the moare diligence
for to make youre callynge and election sure.

For yf ye do soche thyngs ye shall never erre. & e
and by this meanes an entrynge in shalbe mi
nistred vnto you aboundantly in to the everlast
tyng kyngdom off oure lorde and saveoure Jes
us Christ.

Wherfore I will not be negligence to put you
allwayes in remembraunce of soche thyngs / tho
ugh that ye knowe them youre selves and be also
stablissed in the present trueth. Not withston
dynge I thynke yt mete (as lōge as I am in this
tabernacle) to sterye you vppe by puttyng you in
remembraunce / for as moch as I am sure howe
that the tyme is at honde that I must put of this
my tabernacle / even as oure lorde Jesus Christ
hath shewed me. I will ensoarce therfore / that
on every syde ye myght have wherwith to sterye
vppe the remēbraunce off these thyngs after my
departynge.

For we folowed not decevable fables when
we opened vnto you the power / & cōmyng of
oure lorde Jesus Christ: but with oure eyes we
sawe his maiestie. Even then verely when here
ceased of god the father honor & glory / & whē
there cam soche a voyce to hym frō excellēt glorie.

The seconde pistle

This is my dere beloved sonne / in whom I haue delite / this voyce we herde when it cam from heven / beyng with hym in the holy mounte.

We have also a more sure worde off prophesy / where vnto yff ye take hede / as vnto a lyght that shyneth in a darke place / ye do wele / vntill the daye dawne and the daye starre aryse in your reherces. So that ye first knowe this / that no prophesy in the scripture hath eny private interpretation. For the scripture can never by the will of man: but wholy men of god spake as they were moved by the wholy goost.

The.ij. Chapter.

Here were false prophetes amonge the people even as there shal be false teachers amonge you: which prevely shall brynge in damnable sectes / even denyng the lorde that hath bought them / and brynge on their owen heeddes swyft damnacion / and many shall folowe their damnable wayes / by which the waye off trueth shal be evyll spoken off / and thorowe covetousnes shall they with fayned wordes make marchandise of you / whose iudgement is not farre off / and there dampnacion slepeth not.

For yf god spared not the angels that synned but cast them doune into hell / and putt them in chaynes of darke / there to be kept vnto iudgement. nether spared the olde worlde: butt saved Noe the ayght preacher of rightewesnes / and brought in the flud into the worlde off the vngodly / and turned the cities of Sodom and Gomor into ashes: overthrew them / damned them / and

Of S. Peter. .fo. ccxciiij

made them an ensample vnto all that after shal live vngodly. And iust Lot vered with the vnclely conversacion off the wicked / delivered he. For he beyng ryghteous and dwellyng amonge them / in seynge and hearyng / vered his righteous soule from daye to daye with their vnrightheous dedes. The lorde knoweth howe to deliver the godly out off temptation / and howe to reserve the vniuste vnto the daye off iudgement for to be punnished: namly them that walke after the fleshe in the lust off vncleynnes / and despise the ruelars. Presumptuous are they / and stubborne and feare not to speake evyll off them that are in auctorite. When the angels which are gretter bothe in power and myght / receave not of the lorde raylyng iudgement agaynst them. But these as brute beastes / naturally made to be taken and destroyed / speake evyll of that they knowe not / and shall perisse through their owne destruccion / and receave the rewarde of vnrighthewesnes.

They count it pleasure to live deliciously for a season. Sportes they are and filthynes: and off you they make a mockyngstoke feastyng togeder in their deceivable wayes: havynge eyes full of advoutrie / and that can not cease to synne / begyllynge vnstable soules. Certes they have exercised with covetousnes. They are cursed chyldren / and have forsaken the right waye / and are gone astraye folowynge the waye of Balam the sonne of Bosor / which loved the rewarde of vnrighthewesnes: but was rebuked of his iniquitie. The tame and dom beast / speakynge with man

The seconde pistle

nes voyce forbade the foliſſhnes of the prophet.
Theſe are welles without water / and cloudes
caried about of a tempeſt / to whome the myſt off
darknes is reſerved for ever. For when they
have ſpoken the ſwellynge wordes off vanytie /
they begyle with wantannes thorowe the luſtes
off the fleſſhe them that were clene eſcaped: butt
nowe are wrapped in errours. They promys th
em libertie / and are them ſelves the bonde ſer
vaunts of corrupciō. For of whō ſoever a man
is over com / vnto the ſame is he in bōdage. For
yf they / after they have eſcaped from the filthy
nes of the worlde thorowe the knowledge off the
lorde / and of the ſaviour Jeſus Chriſt / they are
yet tangled agayne therein and over come: then
is the latter ende worſſe with them then the beg
ynnyng. For it had bene better for them / not to
have knowne the waye of righteousnes / then af
ter they have knowen it / to turne from the holy
cōmaundment geven vnto them. Sit is happes
ned vnto them accordynge to the true proverb:
The dogge is turned to his vomit agayne / and
the ſowe after ſhe is weſſhed / is returned to her
wallowynge in the myre.

The.iiij. Chapter.

This is the ſeconde piſtle that I nowe wyte
vnto you / my derly beloved / wherwith I
ſtere vppe ād warne youre pure myndes / to call
to remēbraunce the wordſ which were tolde be
fore off the holy prophetes / and alſo the cōmañ
demēt of vs the apoſtles of the lorde ād ſaveour
This fyrſt vnderſtonde / that there ſhall come

Of S. Peter Fo.ccciiij

in the laſt dayes mockers / which will walke
after their awne luſtes and ſaye: Where is the
promes of his commynge? For ſence the fathers
died all thynges continue in the ſame eſtate wher
in they were at the begynnyng. This they kn
owe not (and that willyngly) howe that the he
vens a grett whyle ago were / and the erth that
was i the water / appered vppe out of the water
by the worde of god: by the which thiḡ / the wo
rlde that thē was periſſhed over flowen with the
fludde. Butt the heavens verely ād erth which as
re nowe / are kept by the ſame worde in ſtore / ād
reſerved vnto fyre / agaynſt the daye of iudgemē
t ād perdicion of vngodly men.

Derely beloved be not ignorant of this one th
ynge / howe that one daye is with the lorde / as a
thouſande yere / and a thouſand yere as one
daye. The lorde is not ſlake to fulfill his promes
as ſome men count ſlacknes: but is pacient to vs
warde and wolde have no man loſt / butt wolde
receave all men to repentaunce. Nevertheleſſe
the daye off the lorde will come as a thefe in the
nyght / in the which daye / the heavens ſhall peri
ſſhe with terrible noyſe / and the elementſ ſhall
melt with heet. And the erth with the workſ that
are therein ſhall bozne.

Of all theſe thyngſ ſhall periſſhe / what ma
ner perſons ought ye to be in holy converſacion /
and godlines: lofyngefore / and haſtyng vnto
the commynge off the daye off God / in which
the heavens ſhall periſſhe with fyre / and the ele
mentſ ſhalbe conſumed with heate. Nevert
heleſſe we loke for a neve heaven / and a newe

The seconde pistle

erth/ accordynge to his promes/ where in dwel-
leth rightewesnes.

Wherfore derly beloved/ seynge that ye loke
for soche thyng/ be diligent that ye maye be so-
unde of hym in peace/ with out spott and vnder-
filed: And suppose that the longe sufferynge off
the lorde is helth/ even as oure derly beloved
brother Paul/ accordynge to the wysdom geven
vnto hym/ wrote to you/ yee/ almost in every pi-
stle speakynge off soche thyng: amōge which a-
re many thyng/ harde to be vnderstonde/ which
they that are vnlearned/ and vnstable pervert/

as they do wother scriptures vnto their owne
destruccion. Ye therfore dearly

beloved seynge ye are warned/

Beware lest ye be also plus-

shed awaye with the

errore of the wi-

shed/ and

fall from youre

owne stedfastnes: But

growe in grace/ and in the kno-

wledge off oure lorde/ and save

oure Jesus Christ. To whome

be glory bothe now

and forever/

Amen.

fo. ccxcv.

The fyrst pistle off

S. Ihon the Apostle.

The fyrst Chapter.



That which was fro
the begynnyng declare we
vnto you/ which we have herde
which we have sene with oure
eyes/ which we have lofed apō/
ād oure hondes have handled/
of the worde of lyfe. For the lyfe
apered/ and we have sene/ and
beare witnes/ and shewe vnto
you that eternall lyfe/ which was

as with the father/ ād apered vnto vs. That wh-
ich we have sene and herde declare we vnto you
that ye maye have fellowship with vs/ and that
oure fellowship maye be with the father/ ād his
sōne Jesus Christ. And this write we vnto you/
that youre ioye maye be full.

And this is the tydyng/ which we have herde
of hi/ ād declare vnto you/ that god is lyght/ ād
ī hi is no darfnes at all. yf we saye that we have
fellowship with hym/ ād yet walke in darfnes/
we lye/ and do not the truth: but ād yf we walke ī
lyght even as he is in lyght/ thē have we fellowsh-
ippe with hym/ ād the bloud of Christ his sonne
clenseth vs from all synne.

If we shall saye that we have no synne/ we de-
ceave oure selves/ and trueth is not in vs. yf we
knowledge oure synnes/ he is saythfull ād iust/

The fyrst pistle

to for geve vs oure synnes / and to dense vs fro all vnrightewesnes. If we saye we have not sined / we make hym a lyar / and his worde is not i vs.

The seconde Chapter.

Myltell children / these thig^s write I vnto you / that ye shulde not sinne: and yf eny mā synne / yet we have an advocate with the father / Jesus Christ / which is righteous: and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we knowe that we have knowen hi / yf we kepe his comaundemēt. He that sayth I knowe hym / and kepeth nott his comaundement / is a lyar / and the veritie is not in hi. Whosoever kepeth his worde / i hym is the love of god parfet in dede. And therein knowe we that we are in hym. He that sayth he bydeth in hym / ought to walke even as he walked.

Brethren I write no newe comaundement vnto you: but that olde comaundement which ye herde from the begynnyng. The olde comaundement is the worde which ye herde fro the begynnyng. Agayne a newe comaundement I write vnto you / a thyng that is true i hym / and also in you: for the darfnes is past / and the true lyght nowe shyneth. He that sayth howe that he is in the true lyght / and yet hateth his brother / is i darfnes evē vntyll this tyme. He that loveth his brother / as bydeth in the lyght / and there is none occasion of evyll in hi. He that hateth his brother is in darfnes / and walketh in darfnes: and cannot tell whither he goeth / because thatt darfnes hath blynded his eyes.

Of sanct Ihon So. ccxcvi.

Babes I write vnto you howe that youre synnes are forgiven you for his names sake. I wryte vnto you fathers / howe that ye have knowen hi that was fro the begynnyng. I wryte vnto you yongemē / howe that ye have overcome the wicked. I wryte vnto you lytell childrē / howe that ye have knowen the father. I wryte vnto you fathers / howe that ye have knowen hi that was fro the begynnyng. I wryte vnto you yongemen / howe that ye are stronge: and the worde of God abydeth i you / and ye have overcome that wicked

Se that ye love not the worlde / nether the thyngs that are in the worlde. If eny mā love the worlde / the love of the father is not in hi. For all that is in the worlde (as the lust of the fleshe / the lust of the eyes / and the pryde of gooddes) is not of the father: butt of the worlde. And the worlde vannyssheth awaye / and the lust therof: butt he that fulfilleth the will of god / abydeth ever.

Lytell children it is the last tyme / and as ye have herde howe thatt Antichrist shall come: even nowe are there many Antichristes come all redy wher by we knowe that it is the last tyme. They went oute from vs but they were nott of vs. For yf they had bene of vs / they wolde no dout have continued with vs. Butt that fortuneth that ytt myght apere / that they were not of vs.

And ye have an oymēt of the holy gost / and ye knowe all thig^s. I wrote not vnto you / as though ye knewe not the trueth: but as though ye knewe it / and knowe also that no lye cometh of trueth. who is a lyar: but he that denyeth that Jesus is Christ: he is Antichrist that denieth the father

The fyrst pistle.

And the sonne. Whosoever denyeth the sonne / the same hath not the father. Let therefore abyde in you that same which ye herde fro the begynnynge. If that which ye herde fro the begynnynge shall remayne in you / ye also shall cōtinewe in the sonne / and in the father. And this is the promes that he hath promysed vs / even eternall lyfe.

¶ This have I written vnto you / as cōcernynge the that disceave you. And the annoyntyng whiche ye have receaved of hym dwelleth in you. And ye nede not that eny man teache you: but as that annoyntyng teacheth you all thing / and is true / and is no lye: and as it taught you / even so byde therein. And now babes abyde in hym / that whē he shall apere / we maye be bolde / and nott be made ashamed of hi at his cōmynge. Yff ye knowe that he is righteous / knowe also that he whych foloweth rightewesnes / is borne of hym.

The. iij. Chapter.

Behold what love the father hath shewed on vs / that we shulde be called the sōnes of god. For this cause the worlde knoweth you not because it hath not knowen hi. Derely beloved / now are we the sonnes of god / and yet it hath not apered what we shalbe. but we knowe that whē it shall apere / we shalbe lyke hym. For we shall se hym as he is. And every man that hath thys hope in hym / pourgeth hym silke / even as he ys pure. Whosoever cōmitteth synne / committeth vnrightewesnes also / and synne is vnrightewesnes. and ye knowe that he apered to take awaye oure synnes / and in hi is no synne. As many as

Of sanct Ihon. So. ccxcvij.

byde in hym / synne not: whosoever synneth hath not sene hym / nether hath knowen him.

¶ Babes let no mā deceave you / For that doeth rightewesnes is righteous / evē as he is righteous us. For that cōmitteth sine is of the devill: for the devyll synneth sēce the begynnynge. For this purpose apered the sōne of god / to lowse the workes of the devill. whosoever is borne of god / sinneth not: for his seede remayneth in hym / and he cans not sinne / be cause he is borne of god. In this are the children of god knowen / and the childre of the devill. whosoever doeth not rightewesnes / is not of god / nether he that loveth not his brother

¶ For this is the tydyng / that ye herde fro the begynnynge / that ye shulde love one another: not as Cayn which was of the wicked and slewe his brother. And wherfore slewe he hi? be cause his awne work were evyll / and his brothers goode. Marveyle nott my brethren yff the worlde hate you. We knowe that we are translated fro deeth vnto lyfe / be cause we love the brethren. For that loveth not his brother / abyde in deeth. Whosoever hateth his brother / is a man slear. And ye knowe thatt no man slear / hath eternall lyfe abydynge in hym.

¶ Hereby perceave we love: for he gave his lyfe for vs: And we ought also to geve oure lives for oure brethren. Whosoever hath this worldes goode and seyth his brother in necessitie / and shettes th vpp his compassion from hi: howe dwelleth the love of god in hi? My babes / let vs not love in worde / nether in tonge: but with dede / and in veritie. And herby we knowe that we are off the

The fyrst pistle

veritie / and will before hym put oure hertes out of dout: for (yf oure hertes condempne vs) god is gretter the oure hertes / and knoweth all thyng. Tenderly beloved / yf oure hertes condempne vs not / then have we trust to god warde: and what so ever we are / we shall receave of hym: because we kepe his comaundement / and do those thyngs which are pleasynge in his sight.

And this is his comaundment / that we beleve on the name of his sone Jesus Christ / and love one another / as he gave comaundement. And he that kepeth his comaundement dwelleth in hi / and he in hym. And herby we knowe that there abydeth in vs of the sprete which he gave vs.

The. iiii. Chapter.

Derely beloved beleve not every sprete: but prove the spretes whether they are of god / or no: for many false prophet are gone out into the worlde. Herby shall ye knowe the sprete of god. Every sprete that confesseth that Jesus Christ is come in the flesshe / is of god. And every sprete which confesseth not that Jesus Christ is come in the flesshe / is not of god. And this is that sprete of Antichrist / of whom ye have herde / howe that he shulde come: and even now he alreedy is in the worlde.

Tell childre / ye are of god / and have overcome them: for gretter is he that is in you / then he that is in the worlde. They are of the worlde / therefore speake they of the worlde / and the worlde heareth them. We are of god. He that knoweth god heareth vs: he that is not of god / heareth

Of S. Ihon fo. ccxcviii

as not. Herby knowe we the sprete of veritie / and the sprete of erreure.

Derely beloved / lett vs love one another: for love cometh of god. And every one that loveth is borne of god / and knoweth god. He that loveth not / hath not knowen god: for god is love. In this apared the love of god to vs ward / because that god set his only begotten sone into the worlde / that we myght live thowowe hi. Herin is love / not that we loved god / but that he loved vs / and sent his sonne to make agrement for oure synnes.

Derely beloved yf god so loved vs / we ought also to love one another. no man hath sene god at any tyme. Yf we love one another / god dwelleth in vs / and his love is parfet in vs. Herby knowe we / that we dwell in hym / and he in vs: because he hath geven vs of his sprete. And we have sene and do testifie that the father sent the sonne / which is the saveour of the worlde. Whosoever confesseth that Jesus is the sonne of god / in hym dwelleth god / and he in god. And we have known and beleved the love that god hath to vs.

God is love / and he that dwelleth in love dwelleth in god / and god in hym. Herin is the love parfet in vs / thatt we shulde have trust in the daye of iudgement / that as he is / even so are we in this worlde. There is no feare in love / but parfet love casteth out all feare / for feare hath paynfulnes. He that feareth is not parfet in love.

We love hym / for he loved vs fyrst. Yf a man saye / I love god / and yet hateth his brother / he is a liar. Howe can he that loveth not his brother whom he hath sene / love god whom he has

The fyrst pistle

th not sene? And this comaundement have we of hym: that he which loveth God / shulde love his brother also.

The. v. Chapter.

Who so ever beleveth that Jesus is Christ / is borne of god. and every one that loveth hym which begat / loveth hi also which was begotten of hi. In this we knowe that we love the children of god / when we love god / and kepe his comaundement. This is the love of god / that we kepe his comaundement / and his comaundement are not grevous. For all that is borne of god / over cometh the worlde. and this is the victory that over cometh the worlde / even oure sayth. who is it that over cometh the worlde: but he which beleveth that Jesus is the sonne of god?

This Jesus Christ is he that came by water and bloud / not by water only: but by water and bloud. And it is the sprete that beareth witness / because the sprete ys trueth. For there are thre which beare recorde in heaven / the father / the worde / and the holy goost. And these thre are one. And there are thre which beare recorde in erth: the sprete / and water / and bloud: and these thre are one. If we receave the witness of man / the witness of god is greater. For this is the witness of god / which he testified of his sone. He that beleveth on the sonne of god hath the witness in hym selfe. He that beleveth nott God / hath made hym a lyare / because he beleved nott the recorde that god gave of his sonne. And this ys that recorde / howe that god hath geven vnto vs

Of S. Ihon

ccxcix

eternall lyfe / and this lyfe is in his sonne. He that hath the sonne / hath lyfe: and he that hath not the sonne of god / hath not lyfe.

These thyngs have I written vnto you that beleve on the name of the sonne of God / that ye maye knowe howe that ye have eternall lyfe / and that ye maye beleve on the name of the sonne of god. And this is the trust that we have in hym: that yf we are eny thyng accordyng to his will he heareth vs. And yf we knowe that he heareth vs whatt soever we are / we knowe thatt we shall have the petitions that we desired of hym.

If eny man see his brother synne a synne that is not vnto deeth / let hym are / and he shall geve hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth / for which saye I not that a man shulde praye. All vnrightewesnes is synne / and there is synne not vnto deeth.

We knowe that whosoever is borne of God / synneth not: but he that is begotten of god kepeyth hym selfe / and that wicked toucheth hym not. We knowe that we are of god / and that the worlde is altogether set on wickednes. We knowe that the sonne of God is come / and hath given vs a mynde to knowe hym which is true:

and we are in hym that is true / through his sone Jesu Christ. This same is very god / and eternall lyfe. Babes kepe youre selves fro ymages. Amen.

In v

The seconde pistle of

S. Jhon

The seneour to the electe lady
and her children which I love in the
trueth: And not I only: but also all
that have knowe the trueth / for the
truthes sake / which remaineth in vs / and shal
be in vs for ever.

With you be grace / mercy / and peace from
God the father / and from the lorde Jesus Chs
rist the sonne off the father / in trueth and love.

I reioysed greatly / that I founde off thy chil
dren walkynge in troughe / as we have receaved
a commaundement of the father. And nowe bes
seche I the lady / not as though I wrote a newe
commaundement vnto the / but that same / whi
ch we had from the begynnynge / that we shul
de love one a nother. And this is the love / that
we shulde walke after his commaundement.

This commaundement is (that as ye have
herde from the begynnynge) ye shulde walke in
it. For many deceavers are entred in to the worl
de / which confesse not that Jesus Christ is co
mo in the flesshe. This is a deceaver and an An
tichrist. Loke on youre selves / that we lowse not
that we have wrought: but that we maye have
a full reward. Whosoever trasgresseth and by
deth not in the doctrine of Christ / hath not God
that endureth in the doctryne off Christ / has
th bothe the father / and the sonne.

Of Saynt Jhon fo. ccc

If there come eny vnto you and brynge not
this learnynge / hym receave not to housse: neths
er bid hym god spede. For he that bidderh hym
God spede / is part taker off his evyll dedes. I
had many thynges to wryte vnto you / neverths
elesse I wolde nott wryte with paper and
ynke: but I trust to come vnto you / and
speake with you mought to mous
th / that oure ioye maye be
full. The sonnes off
thy electe sister
grete the
Amen.

The .iiij. pistle of

S. Jhon.

The senior vnto the beloved galyat / whom I love in the trueth. Wel beloved I wysse in all thynges thatt thou prosperedest and faredest well / even as thy soule prospereth. I reioysed greatly when the brethren cam and testified off the trueth that is in the / howe thou in troth wast. I have no gretter ioye then for to heare howe that my sonnes walke in veritie.

Derely beloved thou doest faythfully whate soever thou doest to the brethren / and to straungers / which beare witness off thy love before all the congregacion. Which brethren when thou bryngeest forwardes on their iorney (as it beset met God) thou shalt do wele: because that for his names sake they went forth / and toke no thyng off the gentyls. We therefore ought to receave soche / that we also myght be helpers to the trueth.

Iwrote vnto the congregacion: but Diotresphes which loveth to have the preeminence amonge them / receaveth vs not / wherefore yf I come I will declare his dedes which he doeth iestynge on vs with malicious wordes / nether is therewith content. Not only he hym self receaveth not the brethren: but also he forbiddeth ths

The .iiij. pistle of S. Jhon. fo. ccij

em thatt wolde / and thrusteth them out off the congregacion.

Derely beloved counterfait not thatt which is evyll / but that which is good: he that doeth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men / and of the trueth. Yee and we our selves also beare recorde / and ye knowe that our recorde is true. I have many thynges to wyte:

But I will not with pen and ynke wyte vnto the. For I trust I shall shortly se the / and we shall speake mouth to mouth.
Peace be with the
The lovers salute the.
Grete the lovers
by name.

The pistle off paul

¶ Vnto the Hebrues.

¶ The fyrst Chapter.



God in tyme past diuersly and many wayes / spake vnto the fathers by prophet: but in these last dayes he hath spoken vnto vs by hys sonne / whom he hath made heyre of all thyng: by whom also he made the worlde. Which sonne beyng the brightnes of his glory / and very ymage off his substance / bearynge vppon all thyng with the worde of his power / hath in his awne person purged oure synnes / and is sytten on the right honoure of the maiestie an hye / and is more excellent then the angels / in as moche as he hath by inheritance obteyned an excellēter name then have they.

¶ For vnto which off the angels sayde he at eny tyme: Thou arte my sonne / this daye begate I the: And agayne: I will be his father / and he shall be my sonne. And agayne whē he bryngeth in the fyrst begotten sonne in the worlde / he sayth: And all the angels of god shall worshippe hym. And vnto the angels he sayth: He maketh his angels spretes / and his ministers flammes of fyre. But vnto the sonne he sayth: God thy seate shall

¶ Vnto the Hebrues cccij

beforever / and ever. The cepter of thy kyngdom is a right cepter: Thou hast loved rightwysnes and hated iniquitie: Wherefore hath god / which is thy god / anoynted the with the oyle off gladnes above thy felowes.

¶ And thou lord in the begynnyng hast layde the foundation of the erth: And the heuens are the workes off thy hondes. They shall perishe / but thou shalt endure. They all shall were olde as doth a garmēt: and as a vesture shalt thou change them / and they shall be chaunged: but thou arte the same / and thy yeares shall not fayle. Vnto which off the angels sayde he at eny tyme: Sit on my right honde tyll I make thyne enemies thy fote stole. Are they not all spretes to do service / sent forth to minister for their sakes / which shall be heyres of health?

¶ The. ij. Chapter.

Wherfore we ought moche more to attēde vnto tho thyng which we have herde / lest we be spilt. For yf the worde which was spoken by angels was stedfast: and every transgression and disobedience receaved a iust recompence to rewarde: howe shall we escape yf we despise so great helth: which at the fyrst began to be preched off the lordc hym selfe / and afterwarde was confermed vnto vs warde / by them that herde it / god bearyng witness there to / both with sygnes and wonders also / and with diuers miracles / and gyftes off the holy gooste / accordyng to his awne will.

¶ He hath not vnto the angels put in subiection

The pistle of Paul

the worlde to come / where of we speake: but one in a certayne place witnessed / sayinge: What is man / that thou arte myndfull of hym: other the sonne of mā / that thou visitest hym? After thou haddest for a seasō made hym lower then the angels: thou crownedst hym with honour and glory / and hast set hym above the workes off thy hondes. Thou hast put all thyng in subieccion vnder his fete. In that he put all thyng vnder hym / he left nothyng that is not put vnder hi. Nevertheless we yet se nott all thyng subdued vnto hym: but that Jesus which for a season was made lesse then the angels / we se thorow the punnyshment off deeth crowned with glory and honour: that he by the grace of god / shulde tast of deeth for all men.

 For hit beca hym / for whō are all thyng? and by whom are all thyng? after that he had brought many sonnes vnto glory / that he shulde make the lord of their helth parfett thorow afflictions: For as moche as he which sanctifieth / and they which are sanctified / are all off won. For which causes sake / he is not ashamed to call the brethren sayinge: I will declare thy name vnto my brethren / in the myddes off the congregaciō will I prayse the. And agayne: I will put my trust in hym. And agayne: beholde here am I and the children which god hath geven me.

 For as moche then as the children were partakers of flesshe and bloud / he also hym silf lyke wyse toke parte with the / for to put downe thorow deeth hym that had lordshippe over deeth / that is to saye the devyll. And that he myght des

Vnto the Hebrues. Fo. cccij.

lyver them which thorow feare of deeth all thes ir lyfety me were in daunger of bondage. For he in no place taketh on hym the angels: but the seside of Abraham taketh he on hym. Wherfore in all thyng hit becam hym to be made lyf vnto his brethren / that he myght be mercifull / and a saythfull hye preste in thyng cōcernyng god / for to pouрге the peoples synnes. For in that he hym silf suffered / and was tempted / he is able to suffer them that are tempted.

The. iij. Chapter.

 Wherfore wholly brethren / parttakers off the celestiall callige / cōsyder the embassatour and hye preste of ourre professiō Christ Jesus / beyng saythfull to him that sent hi / evē as was Moses in all his housse. And this man was counted worthy of more glory thē Moses: In as moche as he which hath prepared the housse / hath most honoure in the housse. Every housse is prepared of some man. But he that ordeyned all thyng is god. And Moses verely was faithfull in all his housse as a minister / to beare witnes of tho thyng which shulde be spoken afterwatde. But Christ as a sonne hath rule over the housse / whose housse are we / yf we kepe stedfast confydence and reioysyng in the sayth vnto the ende.

 Wherfore as the holy goost sayth: to daye if ye shall heare his voyce / harden not youre hertes / as when ye provoked in tyme of temptaciō i the wildernes / where youre fathers tēpted me / proved me / and sawe my work i fl. ye are lōge. Wher

The epistle of Paul.

Fore I was greved with that generaciō ad sayde: They ever erre in their hertes: they verely have not knowē my wayes/ so that I sware i my wraas the/ that they shulde not enter into my rest. Take hede brethre that there be i none of you an evyll herte/ in vnbeleve/ that he shulde departe from the livynge god: but exhorte one another dayly/ whill it is called to daye/ lest eny of you were harderted/ and be deceived with synne.

We are parte takers of Christ/ so that we kepe sure vnto the ende the begynnige of the substāce/ soo lōge as it is said: to daye yf ye heare his voyce/ herde not youre hertes/ as whē ye provoked. For some whē they herde/ provoked: but not all that cā out of egypt vnder moyses. But with whome was he displeased xl. yeaeres: was he not displeased with them that synned: whose boddies were over thzowen in the desert? To whō sware he that they shulde not enter ito his rest: but vnto them that beleved nort? And we se that they coude not enter in/ because of vnbeleve.

The. iiii. Chapter.

Let vs feare therfore lest eny of vs forsake: longe the promes of entrynge ito his rest/ shulde seme to come behide. For vnto vs was it declared/ as wele as vnto them. But hit proffited not thē that they herde the worde/ because they which herde it coupled it not with fayth. we which have beleved/ do enter ito his rest/ as cōtrary wyse he sayde to the wother: as I have sworne i my wraath/ they shall not enter into my rest. and that spake he verely longe after that the workes

Vnto the Hebrues. Fo. ccciiij

were made/ from the fundacion off the worlde layde. For he spake in a certayne place of the sesyeth daye/ on this wyse: And good did rest the sesyenth daye from all his workes. And i this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter there ito/ ad they to whom it was fyrst preached/ entred not theri for vnbeleves sake. Agayne he apoynteth in David a certayne pset daye after so longe a tyme/ sayinge as it is rehearsed: this daye if ye heare his voyce/ be not harde herted. For if Josue had geve thē rest/ thē wolde he not afterwarde have spokē of another daye. There remayneth therfore yet a rest vnto the people of god. For he that is entred ito his rest doth cease from his awne workes/ as god did from his.

Let vs study therfore to entre ito that rest/ lest eny man faule into soche an ensample off vnbelefe: for the worde off god is quicke/ ad myghty i operacion/ and sharper then eny two edged swerde: and entreth through/ even vnto the divydyng a sonder of the soule and the spryte and of the ioyntes/ and the mary: and iudgeth the thoughtes ad the intent off the herte. Nether is there eny creature invisible in the sight off hit: but all thyngs are naked and bare vnto the eyes off hym/ off whom we speake.

The. v. Chapter.

Syng then thatt we have a grett hye prest which hath entred heven (I mean Iesus the sonne off God) lett vs kepe oure professiō. For we have nort an hye prest/ which can

The epistle of Paul.

not have cōpassiō on oure infirmities: butt was in all poyntes tempted/ in lyke manner: butt yett without synne. Let vs therfor goo boldely vnto the seate of grace/ that we maye receave mercy/ and fynde grace to helpe in tyme of nede.

 For every hye prest that is taken frō amonge mē/ is ordeyned for men/ in thi g^f pertaynyng to god: to offer gyftes and sacryfyses for synnes: wh^{ich} can have compassion on the ignorant/ and on them that are out off the hye waye/ because that he hym silfe also is compased with infirmities: For the wh^{ich} infirmities sake/ he is bounde to offer for synnes/ as wele for hys awne parte/ as for the peoples. No man taketh honour vnto hym silfe/ butt he that is called off God/ as was Aaron.

 even so lyke wyse Christ honored not hym silfe/ that he myght be the hye prest: butt he gloryfied hym that sayde vnto hym: thou arte my sonne/ this daye begat I the. As he also i another place speaketh: Thou arte a prest for ever after the order of Melchisedech. Wh^{ich} i the dayes of his flesshe/ did offer vppe prayers and supplicaciōs/ with stronge cryinge and teares/ vnto hym that was able to save hym from deeth: and was also herde/ because he had God in reverence. And though he were goddes sonne/ yet learned he osbedience/ by tho thyngs wh^{ich} he suffered/ and was made parfaite/ and the cause off eternall health vnto all them that obey hym: and is called of God the hye prest/ after the order of Melchisedech.

 Wherof have we many thyngs to saye wh^{ich}

Vnto the Hebrues: So. cccv:

are harde to be vttered: because ye are dull off hearige. For when as concernige the tyme/ ye ought to be teachers/ yet have ye nede agayne th^{at} we teache you the fyrst principles of the worde of god: and are become soche as have nede off mylke/ and not of stronge meate: For every man that is fced with mylke is inexpert in the worde of rightewesnes: For he is butt a babe. Butt stronge meate belongeth to them th^{at} are perfect/ wh^{ich} th^{orowe} custome have their wittes exercised/ to iudge both good and evyll also.

The. vi. Chapter.

 Therefore let vs leave the doctryne pertaynyng to the begynnynge of a Christen man/ and let vs go vnto perfeccion/ and now no more laye the foundation of repentaunce frō desed workes/ and of fayth towarde god/ off bapti/ of doctryne/ and of layinge on of hondes/ and of resuereccion from deeth/ and of eternall iudgmēt. And so will we do/ yf god permitt. For it is nott possible that they/ wh^{ich} were once lyghted/ and have tasted of the heavenly gyft/ and are become partakers of the holy goost/ and have tasted of the good worde of god/ and off the power off the worlde to come: yf they faule/ shalde be renewed agayne vnto repentaunce: For as moche as they have (as cōcernyng the selves) crucified the sōne of god a flesshe/ makynge a mocke of hym.

For that erth wh^{ich} drynketh in the rayne wh^{ich} cometh ofte apon it/ and bryngeth forth erbes mete for them th^{at} dresse it/ receaveth blessinge

Go iij

The epistle of Paul.

of god: but that groude / which beareth thornes
and bryars / is reproved / and is nye vnto cursys
nge: whose ende is to be burned. Neverthelessse
deare frendes / we trust to se better of you / and the
yngst whych a company helth / though we thus
speake. For god is not vnrighteous that he shulde
be forget youre worke / and labour that proces
deth of love / which love ye shewed in his name /
which have ministred vnto the sayntes / and yett
minister. Wee / and we desyre that every one off
you shewe the same diligence / to the encrease off
the sayth / even vnto the ende: that ye faynt not /
but counterfayte them / which thorowe sayth and
paciencie inheret the promyses.

For whē god made promes to Abraham / be cas
use he had no gretter thig to sweare by: he swa
re by hym silfe / sayinge: Surely I will blesse the /
and multiply the in dede. And so after that he had
taryed a lōge tyme / he enioyed the promes. We
verely sweare by hym that is greater then them
selves / And an othe to confyrme the thyng / ys
amonge them an ende of all stryfe. So god wills
yng very aboudantly to shewe vnto the heyres
of promes / the stablenes of his counsaile / he add
ded an othe / that by two immutable thyngs (in
which it was vnpossible that god shulde lye) we
myght have perfect cosolaciō / which have fled /
for to holde fast the hope that is set forth before
oure faces / which hope we have as an ancre off
the soule / both sure and stedfast. Which hope also
entred in / into tho thyngs which are with in the
vayle / whither the fore runner is for vs entred
in / I mean Iesus that is made an hye prest for

Vnto the Hebrues: So. cccvj.

over / after the order of Melchisedech.

The. vij. Chapter.

This Melchisedech kynge of Salem (which
beige prest of the most hye god / met Abrah
ham / as he returned agayne fro the slaughter of
the kynges / and blessed hi / to whom also Abrah
ham gave tythes of all thyngs) first is by inter
pretacion kynge of rightewesnes / after that kys
nge of Salē / that is to saye kynge of peace / with
out father / with out mother / with out kynne / and
hath nether begynnyng of his tyme / nether yet
ende of his lyfe: but is lykened vnto the sonne off
god / and remayneth a prest for ever.

Consyder what a man this was / vnto whom
the patriarke Abraham gave tythes off the sp
oyles. And verely those chylddren off lewy / whis
ch receave the office of the prestes / have a com
maundement to take a cordinge to the lawe / ty
thes of the people / that is to saye / of their breth
ren / yee though they spronge out of the loynes of
Abraham. But he whose kynred is not counted as
monge the / receaved tythes of Abraham / and bless
ed hi that had the promyses. and no mā denyeth
but that which is lesse / receaveth blessinge of that
which is gretter. And here men that deye recea
ve tythes. Butt there he receaveth tythes of wh
om it is witnessed / that he liveth. And to saye the
trueth / Lewy hym silfe which receaveth tythes /
payed tythes in Abraham. For he was yet i the
loynes of his father Abraham / when Melchis
sedech met hym.

Nowe therfore perfecciō cā b y the presthod

The epistle of Paul

of the levites (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shulde ryse / after the order of Melchisedech / and nott after the order off Aars on? Nowe no dout / yf the presthod be trāslated / the of necessitie must the lawe be trāslated also.

For he of whom these thyngs are spoken / pers taineth vntill a nother trybe / off which / never man served at the aultre. For it is evident that oure lorde sprōge of the trybe of Juda / of which trybe spake Moses no thyng as concernige presthod.

And it is yet a more evident thige / yf after the similitude of Melchisedech there aryse a nother prest / which is not made after the lawe of the carnall cōmaundment; but after the power of the endlesse lyfe. For he testifieth: Thou arte a prest for ever / after the order of Melchisedech. Then the cōmaundment that went afore / is disanulled / because of his weaknes and vnprofitableness. For the lawe made no thyng perfect: butt was an introduccion of a better hope / by which hope / we drawe nye vnto god.

And for this cause itt is a better hope / that it was not promysed with out an othe. Those prestes were made with out an oth: butt this prest with an oth / by hym that sayde vnto hym: The lorde sware / and will not repent: Thou arte a prest for ever after the order of Melchisedech: And for that cause was Jesus a stablyssher off a better testament.

And amonge them many were made prestes / because they were nott suffred to endure by

Vnto the Ebrues. cccviij

thereason of deeth. Butt this man / because he endureth ever / hath an everlastyng presthod: Wherfore he is able also ever to save them that come vnto God by hym / seynge he ever liveth / to make intercession for vs.

Soche an hye prest it becommeth vs to have / which is wholly / harmlesse / vndefiled / separat from synners / and made hyar then hevēs. Whiche nedeth not dayly (as yonder hie prestes) to offer vppe sacrifice / fyrst for his awne synnes / and then for the peoples synnes. For that did he at once for all / when he offered vppe hym selfe: For the lawe maketh men prestes / which have infirmitie: but the worde of the oth that cam sence the lawe / maketh the sōne prest / which is perfect for ever more.

The. viij. Chapter.

Of the thyngs which we have spoken / this is the pyth: That we have soche an hye preste that is sitten on the right honde of the seate of maiestie in heven / and is a minister of wholly thynges / and of the very tabernacle / whiche God pyght / and not man. For every hye prest is ordeyned to offer gyftes and sacryfises / wherfore it is of necessitie / that this mā have somewhat also to offer. For he wernot a preste / yf he were on the erth where are prestes that acordyng to the lawe offer giftes / which prestes serve vnto the ensample and shadowe of heavenly thyngs: even as the answer off God was geven vnto Moses when he was about to synnyshe the tabernacles. For take hede (sayde he) that thou make all thy

The pistle of Paul

ynge accordynge to the patrone shewed to the in the mount.

Nowe hath he obtayned a more excellent office / in as moche as he is the mediator off a better testament / which was made for better promyses. For yff that fyrst testament had bene soche a won that no man coulde have founde fault with it: then shulde no place have bene sought for the seconde. For in rebuynge them he sayth: Be s holder the dayes will come (sayth the lorde) and I will fynnysh e upon the housse off Israhel / and upon the housse off Juda / a newe testamēt / not lyke the testament that I made with their fathes at that tyme / when I toke them by the handes / to ledde them out off the londe off Egypte / for they continued nott in my testament / and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhel: After those dayes (sayth the lorde) I will put my lawes in their myndes / and in their hertes / I will wryte them / and I wil be their God / and they shal be my people. And they shall not teache / every man his neyghboure / and every man his brother / sayinge: Knowe the lorde: For they shall a knowe me / from the lest to the moste off them: For I wil be mercifull over their iniquities: and on their synnes and on their vneightewesnes / will I not thynke eny more. In that he sayth a newe testamēt / he hath abrogat the olde. Nowe that which is disanulled and wexed olde / is redy to vanyssh e a waye.

Unto the Hebrues. cccviii

The. ix. Chapter.

That fyrst tabernacle verely had iustifyngs / and servyngs off god / and wordly holynes. For that fyrst tabernacle was made / wherein was the candlestick / and the table / and the shewe bread / which is called holy. With in the secōde vayne was the tabernacle / which is called holiest off all / which had the golden senser / and the arcke off the testament overlayde round about with golde / wherein was the golden pot with manna / and Aarons rodde that spronge / and the tables off the testament. Over the arcke were the cherubyns off glory shadowynge the seate off grace. Off which thyngs / we woll nott nowe speake perticularly.

When these thyngs were thus ordeyned / the prestes went all wayes into the fyrst tabernacle which excuted the service of god: In to the secōde went in the hye prest alone / once every yere: but not without bloud / which he offered for hym silfe / and for the ignorauce of the people: The holy goost this signifyng / that the waye off holy thyngs was not yet openned / whill as yet the fyrst tabernacle was stondynge / which was a similitude off this present tyme / in which gyftes and sacrifices are offered / which cannot make them that minister perfect / as pertaynyng to the conscience / with meates only and drynkes / and divers wesshyngs / and iustifyngs off the fleshe / which were ordeyned vntyll the tyme off reformation.

But Christ beyng the hye prest off good thyngs

The pistle of Paul

to come / cam by a gretter / and a moare parfayct tabernacle / not made with hondes: that is to saye / not of this maner bilydng / nether by the bloud of goates / and calves: but by his owne blood / he entred once for all into the holy place / and founde eternall redempcion. For yf the blood of oxen / and of goates / and the ashes of an heyfer / when it was sprynckled / purifyed the uncleane / as touchyng the purifyng of the fleshe: Howe moche more shall the blood of Christ (which thowme the eternall sprete / offered hym selfe with out spot to God) pource our consciences from deed workes / for to serve the livinge god?

And for this cause is he the mediator of the newe testament / that as sone (as his deeth was fulfilled for the redempcion of those transgressions that were in the fyrst testament) they which were called / myght receave the promes of eternall inheritaunce. For whersoever is a testament / there must also be the deeth of hym that maketh the testament. For the testament taketh auctoritie when men are deed: For it is of no valye as long as he that made it is a live. For which cause also / nether that fyrst testamēt was ordeyned with out blood. For when all the comandementes were redde of Moses vnto all the people / he toke the blood of calves / and of goates / with water and purple wolle and ysop / and sprynckled both the booke and all the people / sayinge this is the blood of the testament / which God hath apointed vnto you. Moreover / he sprenckled the tabernacle with blood also / and all the ministryng vessels. And almost all thynges /

Vnto the Hebrues So. cccij

accordyng to the lawe / ar clenfed with blood / and with out effusion of blood / is no remission.

It is then nedde that the similitudes of hevengs by thyng / be purified with soche thyng: but the hevengly thyng the selves are purified with better sacrifices then are these. For Christ is not entred into the holy places / that are made with hondes / which are butt similitudes of true thyng: but is entred into very heven / for to apere nowe in the syght of God for us. Not to offer hym selfe often / as the hye prest entreth in to the holy place every yeare with straunge blood: for then must he have often suffered sence the worlde began: Butt nowe in the ende of the worlde / hath he apared once for all / to put synne to flyght / by the offeryng vpp of hym selfe. And as it is apointed vnto men that they shall once deye / and then cometh the iudgemēt / evē so Christ was once offered to take awaye the synnes of many / and vnto them that lofe for hym / shall he apere agayne / with out synne vnto their health.

The .v. Chapter.

For the lawe which hath but the shadowe of good thyng to come / and not the thynges in their owne fassion / can never with the sacrifices whiche they offer yeare by yeare continually make the comers there vnto parfayte. For wolde not then those sacrifices have ceased to have bene offered? be cause that the offerers once purged / shulde have hadde no moare consciences of synnes. Neverthelesse in those sacrifices is there mencio made of synnes every yeare. For it is vn

The pistle of Paul

possible that the bloud of oxen/ and off goates sh^d uld take away synnes.

¶ Wherfore when he commeth into the worlde/ he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me/ holocaustes and sacrifice for synne thou hast not allowed. Then I sayde: Lo I come/ In the begynnyng off the booke is it written of me/ that I sh^d ulde fulfill thy will o god. Above when he sayth sacrifice/ and offeringe/ and holocaustes/ and sacrifice for synne/ thou woldest not have/ net her hast allowed (which are offered by the lawe) then he sayde: Lo I am redy to do thy will o god he taketh away the fyrst to stabilishe the latter. By the which will we are sanctified/ by the offeringe of the body of Jesu Christe once for all.

¶ And every prest is redy dayly ministryng/ and oft tymes offereth one maner of offeringe/ which can never take away synnes: but this man after he had offered one sacrifice for synnes/ sat hym doune for ever on the right honde of god/ and fro hence forth tarieth till his foes be made his fote stole. For with one offeringe hath he made perfect for ever the that are sanctified. And the holy goost also beareth vs recorde off this/ even when he tolde before: This is the testament that I will make vnto the after those dayes sayth the lorde. And I will put my lawes in their hertes/ and in their myndes I will write them/ and thei^r synnes and iniquities will I remember no more. And where remission of these thyngs is/ there is no more offeringe for synne.

¶ Seynge brethren that by the meanes off the

¶ Vnto the Hebrues So. cccv

bloud of Jesu/ we maye be bolde to enter into the at holy place/ by the newe and livyng waye/ which he hath prepared for vs/ through the vayle/ that is to saye by his flesshe. And seyng also the that we have an hye prest which is ruler over the housse of god/ let vs drawe nye with a true herte in a full fayth sprynged in oure hertes/ fro an evyll consciēce/ and wesshed in oure bodies with pure water/ and let vs kepe the profession of oure hope/ with oute waveringe (for he is faythfull that promysed) and let vs consyder one another to provoke vnto love/ and to good workes: and let vs not forsake the felishippe thatt we have amonge oure selves/ as the maner of some is: but let vs exhorde one another/ and that so moche the more/ be cause ye se that the daye draweth nye.

¶ For yff we synne willyngly after that we have receaved the knowledge off the trueth/ there remayneth no more sacrifice for synnes: but a fearful lokyng for iudgement/ and violent fyre/ which shall devour the adversaries. Get that despiseth Moses lawe/ dyeth without mercy vnder two or thre witnessis. Off howe moche sorer punnyshment suppose ye shall he be couēted worthy/ which treadeth vnder fote the sonne of god: and counteth the bloud off the testament as an unholy thyng/ wherwith he was sanctified/ and doth dishonoure to the spere off grace. For we knowe hym that hath sayde/ vengeaunce belongeth vnto me/ I will recompence sayth the lorde. And agayne: the lorde shall iudge his people. It is a fearfull thyng to faule into the hondes off the livyng God.

The pistle of Paul

Call to remembraunce the dayes that are passed in the which / after ye receaved light / ye abode a grette fyght in adversities / partly whill all men wondred and gasped at you for the shame and tribulacion thatt was done vnto you / and partly whill ye becam companyons of them which so passed their tyme. For ye suffered also with my bondes / and toke a worth the spoylyng off youre goodes / and that with gladnes / remembryng in youre selves howe that ye had in heaven a better / and an endueryng substance. Cast not awaye therfore youre confydence which hath grett rewarde to recompence. For ye have neede of pacience / that after ye have done the will of god / ye myght receave the promes. For yet a very lytell whyle / and he thatt shall come will come / and will not tary : But the iust shall live by faith. And yf he withdrawe hym selfe / my soule shall have no pleasure in hym. We are not which withdrawe oure selves vnto dampnacion / butt partayne to fayth / for to wyne oure soules.

The .xj. Chapter.

Fayth is a sure confidence off thyngs which are hoped for / and a certayntie off thyngs which are not sene. By it the elders were well reported off. Thorowe fayth we vnderstonde that the worlde was ordeyned / by the worde off god : That by the menes of thynges which apeare / thynges which are invisyble myghte be knownen. By fayth Abell offered vnto god a more plenteous sacrifice then Cayn : by which / he obteyned

Unto the Ebrues. Fo. cccxi.

witnes that he was righteous / God testifyinge of his gyftes : by which also he beyng deed / yet speaketh.

By fayth was Enoch traslated that he shulde not se deeth : nether was he founde : for god had taken hym awaye. Before he was taken awaye / he obtayned reccorde / that he had pleased god : but with out faith it is vnpossible to please him. For he that cometh to god / must beleve that god is / and that he is a rewarder of them that seke hi.

By fayth Noe honored god / after that he was warned of thig which were not sene / and prepared the arcke to the savage of his houssholde / the rowe the which arcke / he condempned the worlde / and becam heyre of the rightewesnes which cometh by fayth.

By fayth Abraham / when he was called obeyed to goo out into a place / which he shulde afterwarde receave to enheritaunce / and he went out / not knowyng whether he shulde goo.

By fayth he removed into the lode that was promysed hi / as into a straunge countre / and dwelt in tabernacles : and so did Isaac / and Jacob / heyres with hi of the same promes. For he looked for a citie havynge a foundacion / whose bylder and maker is god.

Thorow fayth Sara also receaved strengthe to be with childe / and was delivered of a childe when she was past age / because she iudged him faythfull which had promysed.

And therfore spronge there of one (and of one which was as good as deed) so many in multitudes / as the starres of the skye / and as the sonde of

The epistle of Paul.

the see shore which is innumerable.

¶ And they all deyed i fayth / and receaved not the promyses: but sawe them a farre off / and beleved the / and saluted the: and cōfessed that they were straungers and pilgrims on the erthe. They that saye sodethynges / declare that they seeke a couns tre. Also yf they had bene myndfull of that couns tre / from whence they cam / they had leasure to have returned agayne. Butt nowe they desyre a better / that is to saye a celestially. Wherfore god is not ashamed of the / evē to be called their god: for he hath prepared for them a citie.

¶ In fayth Abraham offered uppe Isaac / whē he was tempted / and he offered hym beyng his only sonne / i whom he had receaved the promyses: Of whom it was sayde / In Isaac shall thy seed be called: for he considered / that God was able to raise uppe agayne fro deeth. Wherfore receaved he hi / as an ensample of the resurreccion. In fayth Isaac blessed Jacob and Esau / as concernynge thyngs to come.

¶ By fayth Jacob when he was a deyinge / blessed both the sonnes of Joseph / and worshipped on the toppe of his ceptre.

¶ By fayth Joseph when he deyed / remēbred the departynge of the children of Israhel / and gave commaundement of his bones.

¶ By fayth Moses whē he was borne / was hid thre monethes of his father and mother / because they sawe he was a proper childe: nether feared they the kyngs commaundement.

¶ By fayth Moses whē he was of a gret age / refused to be called the sōne of Pharaos daughter / and chose rather to suffre adversitie with the pes

¶ Unto the Hebrues. Fo. cccvii

ople of god / then to enioye the pleasures off synne for a ceason / and esteemed the rebuke off Christ gretter ryches / thē the treasure of Egypt. For he had a respecte vnto the rewarde.

¶ By fayth he forsoke Egypt / and feared not the scarcenes of the fyngge. For he endured / even as he had sene hym which is invisable.

¶ Thorowe fayth he ordeyned the ester lambe / and the effusiō of blud / lest he that destroyed the fyrst borne shulde touche them.

¶ By fayth they passed thorowe the reed see as by drey longe / which when the egipcians had assayed to do / they were drowned.

¶ By fayth the walles of Jerico fell doune after they were compased a boue / seven dayes.

¶ By fayth the harlot Raab perished not with the that beleved nott / after she had receaved the spyes to lodgyng peassably.

¶ And what shall I more saye / the tyme wold be to short for me to tell off Gedeon / off Barach / and of Samson / and of Jephthae. Also of David and Samuel / and of the prophet / which thorow we fayth subdued kyngdoms / wrought righte ousnes / obteyned the promyses / stopped the mouthes of Lyons / quēched the violence of fyre / escaped the edge off the swearde / off weake were made stronge / waxed valient in fyght / turned to flyght the armies of the alient. The women receaved their deed to lyfe agayne.

¶ Wothe were racked / and wolde nott be delivred / thatt they myght receave a better resurreccion. Wothe tasted off mockyngs / and scourgyngs / moreover off bondes and prysons

The epistle of Paul.

met: were stoned / were hewen a sunder / were tempted / were slayne with swerdes / walked vpp and doune in shepes skynnes / in goates skynnes / in nede / tribulacion / and veraciō / which the world was not worthy of: They wandred in wildernesses / in mountaynes / in dens and caves of the erth.

And these all thozowe fayth obtayned good report / and receaved not the promes / god promysynge a better thyng for vs / that they without vs shulde not be made perfect.

The. vii. Chapter.

Wherfore lett vs also (seyng that we are compassed with so gret a multitude of wittnesses) laye a waye all that preseth vs doune / and the sinne that hangeth on vs / and let vs rine with paciēce / vnto the battayle that is set before vs / lofynge vnto Jesus / the auctor and fynnyssher of oure fayth / which for the ioye that was set before hym / abode the crosse / and despyed the shame / and is sett doune on the right honde off the trone off God. Consider therfore howe that he endured suche speakinge agaynst hym of sinners / lest ye shulde be weryed and faynte in youre myndes. For ye have not yet resisted vnto bloudsheddynge / stryvyng agaynst sinne. And ye have forgottē the cōsolaciō which speaketh vnto you / as vnto children: My sonne despyse nott the chastenynge of the lorde / nether faynt whē thou art rebuked of hym: For whom the lorde loveth / hym he chasteneth: yee / and he scourgeth every sonne that he receaveth.

Vnto the Hebrues. Fo. cccviii.

If ye shall endure chastynge / god offereth his filse vnto you / as vnto sonnes. What sone is this at whom the father chasteneth not? If ye be not vnder correccion (where of all are part takers) then are ye bestards and not sonnes. Moreover seyng we had fathers of oure flesshe which corrected vs / and we gave them reverence: shall nott we moche rather be in subieccion vnto the father of spretuall gyftes and shall live? And they rely for a feawe dayes / nurtred vs after their awne pleasure: but he learneth vs vnto that which is proffitable / that we myght receave off his holines. No manner learnynge for the presēt tyme semeth to be ioyeous / but grevous: neverthelesse afterwarde it bryngeth the quyet fruite off rightewesnes vnto them which therein are exercised.

Stretch forth therfore agayne the hōdes which were let doune / and the weake knees / and seth at ye have strayght steppes vnto youre fete / lest eny haltige turne out of the waye: yee / let hit rather be healed. Embrace peace with all men / and wholynes: without the which / no mā shall se the lorde. And seth that no mā be destitute of the grace of god / lest eny rote of bitterness sprige vpp and trouble: and therby many be defiled. That ther be no fornicator / or vnclene person / as Esau / which for one breakfast solde his right that belinged vnto hi / i that he was the eldest brother. We knowe howe that afterwarde when that he wolde have inherited the blessing / he was put by. His repētaunce founde no grace / no though he desyred that blessing with teares.

The epistle of Paul.

For ye are not come vnto the moūte that is touched / and vnto burninge fyre / nor yet to myst and darcknes and repest of wedder / nether vnto the sounde of a trōpe and the voyce of wordes: which voyce they that herde it / wished awaye / that the cōmunicaciō shulde not be spoken to the. For they were not able to abyde that which was spokē. As a beast had touched the mountayne / hit muste have bene stoned / or thrust thorowe with a darte: even so terrible was the sight which appeared. Moses sayde I feare and quake. But ye are come vnto the mounte Sion / and to the citie off the livynge god / the celestiall Jerusalem: and to an innumerable sight of angels / and vnto the cōgregaciō of the fyrst borne sōnes / which are written in heaven / and to god the indge of all / and to the sprytes of Just and perfect men / and to Jesus the mediator of the newe testament / and to the spryncklynge of bloud that speaketh better then the bloud of Abel.

Se that ye despyse not hi that speaketh. For yf they escaped not which refused hi that spake on erth: Noche more shall we not escape / yf we turne awaye frō hi that speaketh from hevē: whose voyce then shuke the erth / and now declareth sayinge: yet once more will I shake / not the erth only / but also heaven. No dout that same that he sayth / yet once more / signifieth the removynge awaye of those thyngs which are shaken / as off thyngs which have ended their course: that the thyngs which are not shaken maye remayne. Wherefore if we receave the kyngdō which is not moved / we have grace / wherby we maye serve god and please hym with reverence and godly feare

Vnto the Hebrues. Fo. cccxiiij.

re. For oure god is consumynge fyre.

The. viij. Chapter.

Let brotherly love cōtinue. be not forgetfull to be kynde to straungers. For thereby has many dyvers receaved angels into their houses vnto wares. Remember the that are in bonds / even as though ye were bounde with the. Be myndfull of the which are in adversitie / as ye which are yet in youre bodies. Let wedlocke be had in pryncipe in all poynts / and let the chāber be vndefiled: for whose keepers / and advoutrars god will iudge. Let your re cōversacion be with out coveteousnes / and be cōtent with that ye have allready. For he verely said: I will not fayle the / nether for sake the: that we maye boldly saye: The lord is my helper / and I will nott feare what man doeth vnto me. Remember the which have the oversight of you / which have declared vnto you the worde of god: cōsider the conversacion off their livynge / and cōsunterfet their sayth.

Jesus Christ yester daye and to daye / and the same cōtinueth for ever. Be not caryed hidder and thys order with divers and straunge learnynge. For it is a good thinge that the herte be stablissed with grace / and not with meates / which have not profited them that have had their pastyme in the. We have an anltre wherof they maye nott eat which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie prest to pource sine) are burnt without the tētes. Therefore Jesus / to sanctifye the peple with his awne bloud / suffered with

The epistle of Paul

out the gate. Let vs goo forth therfore out of the tentes/and suffer rebuke with hi. For here have we no cōtinuynge cite: but we seke a cite to come.

For by hi offer we the sacrifice of laude all wayes to god: that is to saye the frute of those lypps es which cōfesse his name. To do goode/ād to distribute forget not/for with suche sacrifices god is pleased. O beye thē that have the oversight of you/ād submit youre selves to thē/for they wats che for youre soules/even as though they shulde geve a cōptes for them: that they maye do it with ioye/ād not with grese. For that is an vnproffis table thyng for you. Praye for vs. We have cōfidence because we have a good conscience in all thyngs/and desyre to live honestly. I desire you therfore somewhat the moare haboudantly/that ye so do/that I maye be restored to you quydly

The god of peace that brought agayne frō de sth oure lorde Jesus Christ/the gret shepherde of the shepe/thorowe the bloud of the everlastynge testament/make you parfet in all workes/to do his will/and brynge to passe/that whatsoever ye do/maye be accepted in his sight/by the meas nes of Jesus Christ. To whō be prayse for ever whill the worlde endureth Amen.

Ibeseche you brethren/suffre the wordes of exhortaciō: For we have written vnto you i feawe wordes. Knowe the brother Timothe/whom we have sent from vs/with whom (yf he come shortly) I will se you. Salute thē that have the oversight of you/and all the saynctes. They off Italy/salute you. Grace be with you all Amen.

Sent from Italy by Tmotheus.

fo. cccv

The pistle off

S. James.

The fyrst Chapter.



James the seruante off God/and off the lorde Jesus Christ/sendeth gretyns ge to the xij. trybes which are stattered here and there. My brethren/count it excedynge ioye when ye faule into diuers tem ptacions/remembrynge howe that the tryinge off youre fayth bringeth pacience: and let pacience have her parfete worke/that ye maye be parfete and sounde/that nothyng be lackynge vns to you.

If any that is amonge you lake wisdom/let hym axe off God (which geueth to all men with outen doublenes/ād casteth no man in the teth) and it shalbe geuen hym: but let hym axe in fays the/and waver not. For he that douteth is lyke the waves off the see/tost off the wynde/and caried with violence. Wether let that man thynke that he shall receave eny thyng off God. A waverynge mynded man is vnstable in all his wayes.

Let the brother off lowe degre reioyce in that he is exalted/and the ryche in that he is made los

pp v

The pistle of

we. For even as the flower off the grasse shall he vannysshe awaye. The sonne is rysen with heaste/ and the grasse is widdered/ and his flower is faulen awaye/ and the beautie off the fassion off it is perished: even so shall the riche man perisshe in his aboundance.

Happy is the man that endureth in temptacion/ for when he is tryed he shall receave the crowne of lyfe/ which the lorde hath prepared for them that love hym.

Let no man saye when he is tempted that he is temptred of god: for god tempteth not vnto evyll: he tempteth no mā: But every man is temptred drawne a waye/ and entysed of his awne concupiscence. Then when lust hath conceaved/ she bringeth forth synne/ and synne when it is fynished bringeth forth the deeth.

Erre not my deare brethren. Every good gyfte/ and every parfait gyft/ is from above and cometh doune from the father off light/ with whom is no variableness/ nether is he chaunged vnto darknes. Of his awne will begat he vs with the worde off lyfe/ that we shulde be the fyrst off his creatures.

Wherfore deare brethren/ let every man be swyfte to heare/ slowe to speake/ and slowe to wrath. For the wrathe off man worketh not that which is righteous before God.

Wherfore laye a parte all filthynes/ all superstitione off malicioussnes/ and receave with meeknes the worde that is grafted in you/ which is able to save youre soules: And se that ye be doares off the worde and not heares only/ deceaue yow

S. James Fo. cccvi

re owne selves. For yf a man heare the worde/ and do it not/ he is lyke vnto a man that beholdeth his boddily face in a glasse. For as sone as he hath lofed on hym silfe/ he goeth his waye/ and hath immediatly forgotten what his fassions was: but whosoever lofeth in the parfait lawe off libertie/ and continueth therein (yf he be not a forgettfull hearer/ but a doare off the worde) he shalbe happy in his dede.

If any man amonge you seme devoute/ and refrayne not his tonge: but deceave his owne herte/ this mannes devocion is in vayne. Pure devocion and vndefiled before God the father/ is this: To visist the frendlesse/ and widdowes in their adversite/ and to kepe hym silfe vnspotted from the worlde.

The. ij. Chapter.

Brethren have not the fayth of oure lorde Jesus Christ the lorde off glory in respecte off persons. If there come into youre company a man with a golden rynge/ and in goodly apparrell/ and there come in also a povre man in vyle rayment/ and ye have a respecte to hym that weareth the gaye clothynge and saye vnto hym: Sit thou here in a goode place: and saye vnto the povre/ stande thou there/ or sit here vnder my fote stole: are ye not even parcial in youre selves/ and have ye iudged after evyll thoughtes?

Harken my deare beloved brethren/ hath not God chosen the povre off this worlde/ which are rycher in fayth/ and heires off the kyngdom/

The pistle of

which he promysed to them that love hym? But ye have despised the povre. Are not the rych they which opresse you: and they which drawe you besore iudges? Do not they speake evyll of that good name that is called on over you?

If ye fulfill the royall lawe accordynge to the scripture which sayth: Thou shalt love thyne neighbour as thy silfe / ye do wele: but yf ye regarde one person more then another / ye commit synne / and are rebuked off the lawe as transgressours. Whosoever shall kepe the whole lawe / and yet faile in one poynt / he is gyltie in all. For the that sayde: Thou shalt not commit fornicacion / says de also: thou shalt not kyll. Though thou shalt do no fornicacion / yet yff thou kill / thou arte a transgressor off the lawe. So speake ye / and so do as they that shalbe iudged by the lawe off libertie. For there shalbe iudgement merciles to hym that sheweth no mercy / and mercy reioysseth agaynst iudgement:

What avayleth it my brethren / though a man saye he hath fayth / when he hath no dedes? Can fayth save hym? Yff a brother or a sister be naked or destitute off dayly fode / and one of you saye vnto them: Departe in peace / God sende you warmnes and fode: not withstondynge ye geve them not tho thyngs which are nedfull to the body: what helpeth it them? Evē so fayth / yf it have no dedes is deed in hit silfe.

But one shall saye: Thou hast fayth / and I have dedes: Shewe me they fayth by thy dedes: and I will shewe the my fayth by my dedes. Beslevest thou that there is one god? Thou doest we

S. James. So. cccvii

le. The devyls also beleve and tremble.

Wilt thou vnderstonde o thou vayne man / that fayth with out dedes is deed? Was not Abraham oure father iustified off his dedes when he offered Isaac his sonne upon the aultre? Thou seyst howe that fayth wrought in his dedes / and through the dedes was the fayth made perfect. And the scripture was fulfilled which sayth: Abraham beleved god / and it was reputed vnto hym for rightewesnes: and he was called the frende off God. Se then howe that off dedes a man is iustified / and nott off fayth only. Eys fewse also was not Raab the harlot iustified when she receaved the messengers / and sent them out a nother waye? For as the body / with out the sprete is deed / evē so fayth with out dedes is deed.

The. iij. Chapter.

My brethren / be not every man a master / Remembrynge howe that we shall receave the more damnacion. For in many thyngs we synne all. Yff a man synne not in worde / he is a perfect man and able to tame all the body. Beholde we put bittes into the horses mouthes that they shulde obeye vs / and we turne aboute all the body. Beholde also the shippes / which though they be so gret / and are dryven off feare wyes / yet are they turned about with a very smalle helme / whither soever the violence off the gornes woll: evē so the tonge is a littell member and bosteth grett thyngs.

Beholde howe gret a thyng a litell fyre kyns

The pistle of

deleth/ and the tonge is fyre/ and a worlde off wickედnes. So is the tonge set among oure members/ that it defileth the whole body/ and setteth a fyre all that we have off nature/ and is it selfe sett a fyre/ even off hell.

All the natures off beastes/ and off byrdes/ and off serpentes/ and thynges of the see/ are meked and tamed off the nature off man. But the tonge can noman tame. It is an vnrueley evyll full off deedly porson. Therwith blesse we God the father/ and therwith curse we men which are made vnto the similitude off God. Out off one mought procedeth blessinge and cursynge. My brethren these thynges ought not soo to be. Doth a fountayne sende forth at one place swete water/ and bytter also? Can the fygge tree/ my brethren/ beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. Whoys wyse and ended with learnynge amonge you? Let hym shewe the work of his good conversacion in meknes that ys coupled wyth wisdom.

Affye have bitter envyinge amonge you/ and stryfe in youre hertes/ reioyce not: nether be lyars agaynst the truth. This wisdom descendeth not fro a bove: but is erthy/ and naturall/ and diuyshe: for where envyinge and stryfe is/ there is vnstabilenes/ and all maner of evyll work: but the wisdom that is from above/ is fyrst pure/ the peaceable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ with out iudgyng/ and with out simulacio: yee/ and the frute of rightewesnes is sown in peace/ of the that kepe peace.

S. James cccviii

The. iij. Chapter.

From whence cometh warre/ and fightynge amonge you? come they not here hence? evn off youre voluptuousnes that rayneth in youre members. Ne lust/ and have not. Ne envie and have indignacion/ and cannot come by it. Ne fight and warre/ and have not/ because ye are not. Ye are and have not/ because ye are a mysse/ for to consume it apō youre voluptuousnes. Ye ad voutars/ and women that breke matrimonie: knowe ye not howe that the frendshippe off the worlde is enmitie to god warde? Whosoever wil be a frende of the worlde/ is made the enemye of god. Doye suppose that the scripture sayth i vas yne: The sprete that dwelleth in you/ lusteth evn contrary to envie: but geueth more grace.

Submit youre selves to god/ and resist the devyll/ and he will flye fro you. Drawe nye to god/ and he will drawe nye to you. Clense youre houses des ye synners/ and pouudge youre hertes ye waverynge mynded. Suffre afflictions: for owe ye and wepe. Let youre laughter be turned to mourninge/ and youre ioye to hevynes. Cast doune youre selves before the lorde/ and he shall lift you uppe. Backbyte not one another/ brethren. He that backbyteth his brother/ and he that iudgeth his brother/ backbyteth the lawe/ and iudgeth the lawe: but and yf thou iudge the lawe/ thou art not an observer of the lawe: but a iudge. There is one lawe geve/ which is able to save and to destroye. what art thou that iudget another man?

Go to nowe ye that saye: todaye and to morowe

The pyle of

let vs go into soche a citie and cōtinue there a yere and beye / and sell / and wyne: and yet cans not tell what shall happen to morowe. For wh̄s at thiḡe is youre lyfe? hit is evē a vapoure that apereth for a lytell tyme / and then vanyssheth awaye: For that ye ought to saye: yff the lorde will and yf we live / let vs do this or thatt. Butt nowe ye reioyce in youre bostynges. All soche reioysynge is evyll. Therefore to hym that knoweth howe to do good / and doth it not / it is synne.

The. v. Chapter.

Go to nowe ye Ryche men. Wepe / and howle on youre wretchednes that shall come aspon you. Your riches is corrupte / youre garments are motheaten. Your golde and youre silver are cankered / and the rust off them shalbe a witnes vnto you / and shalle ate youre flesshe as it were fyre. Ye have heaped treasure togeder in youre last dayes: Beholde the hyer off the laboures which have reped doune youre felde (which hyer is of you kept backe by fraude) cryeth: and the cries off them which have reped / as reintred into the eares off the lorde off Sabaoth. Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes / as in a daye off slaughter. Ye have condemned and have killed the iuste / and he hath not resisted you.

Be pacient therefore brethren / vnto the comynge of the lorde. Beholde the husbnde man wayteth for the precious frute off the erth / and

Of S. James. fo. cccxix.

hath longe pacience there vppon / vntill he receave the yerly and the latter rayne. Be ye also pacient therfore / and settle youre hertes / for the comynge off the lorde draweth neye. Gudge not one agaynst another brethren / lest ye be damned. Beholde the iudge stondeth before the dore. Take (my brethren) the prophett̄ for an ensāple of sufferynge adversitie / and of longe pacience / which spake in the name of the lorde. Beholde we counte them happy which endure. Ye have herde of the pacience of Job / and have knowen what ende the lorde made / for the lorde is very pitifull / and mercifull.

Butt above all thyngs my brethren / sweare not / nether by heven / nether by erth / nether by eny wother othe. Let youre sayinge be yee / naye naye: lest ye faule into ypocrysy. As there eny amonge you that is evyll vered? let hym praye. As there eny man amonge you that is mery? let hym synge psalmes. As there eny man diseased amonge you? Lett hym call for the seniours off the congregacion / and lett them praye over hym / and anoynte hym with oyle in the name off the lorde: and the prayer off sayth shall save the sicke / and the lorde shall rayse hym vppe: and yf he have committed synnes / they shalbe forgiven hym.

Annowledge youre fautes one to another: and praye one for another / that ye maye be healed. The prayer off a ryghteous man avayleth moste / yf it be fervent. Elias was a man in daunger to tribulacion as we are / and he prayed in his prayer / that it myght not rayne: and it rayns

ned nott on the erth by the space off thre yeares
and sixe monethes. And agayne he prayed / and
the heve gave rayne / and the erth brought forth
her frute.

Brethren yf eny off you erre from the trueth /
and a nother convert hym / lett the same knowe
thatt he whych converted the synner from
goynge astraye out of his waye / shall
save a soule from deeth / and shal
all hyde the multitude off
synnes.

The ende of the pistle off
Saynt James.

The pistle off sanct **Judas.**



Judas the servaunt
of Jesus Christ / the broth-
er off James / To them which
are called and sanctified in god
the father / and preserved i Ch-
rist Jesus. Mercy vnto you /
and peace and love be multiplied.
Beloved / when I gave all
diligence to write vnto you off
the comen health : itt was neds
full for me to wryte vnto you /
to exhorthe you / that ye shulde continnally labo-
re in the fayth / which was once geven vnto the

Of S. Judas. fo. cccv.

sayntes. For there are certayne craftely crept i /
of which it was writte aforetyme vnto soche ius-
dgemēt / They are vngodly / and turne the grace
of oure lorde God vnto wantannes / And denye
God the only lorde / and oure lorde Jesus Ch-
rist.

My mynde is therfore to put you in remēbras-
unce / for as moche as ye once knowe this / howe
thatt the lorde (after thatt he had delivered the
people out of Egypt) destroyed the which afters
warde beleved not : The angels also / which kept
not their fyrst estate : but lefte their owne habi-
tacion / he hath reserved i everlastynge chaynes
vnder darknes vnto the iudgement of the greate
daye. even as Sodom / and Gomor / and the citis
es aboute them (which in lyke maner defiled the
selves / with fornicaciō / and folowed straunge
fleshe) are set forth for an ensample / and suffre
the vengeaunce of eternall fyre. Lykwyse these
dremers desyle the fleshe / despyse rulars / and
speake evyll of them that are in auctoritie.

But Michael the archangell (when he strove
agaist the devyll / and disputed about the body of
Moses) durst nott geve raylynge sentence / butt
sayde : The lorde rebuke the. Butt these speake ev-
yll of those thigis which they knowe not. In tho-
thyngis which they knowe naturally (as beastes
which are with out reason) they corrupte them-
selves. Wo be vnto them / for they have folowed
the waye of Cayn / and are spylt in the erroure of
Balam for lufers sake / and are caste a waye in
the treason of Core.

These are spottes which of youre kyndes feast
¶ q q

The epistle

to gedder / with out feare / fedynge them selves.
Cloudes they are with out water / caried about
off wyndes: Trees rotten in an thum / vnfrut
full / twyse deed / and plucked vppe by the rotes.
They are the ragynge waves off the see / somyns
ge out their awne shame. They are wandrynge
starres / to whom is reserved the myst of darck
nes for ever.

Enoch the seveth from Adam prophesied be
fore of such saying: Beholde / the lorde shall co
me with thousand of saynt / to geve iudgement
agaynst all men / and to rebuke all that are vns
godly amonge them / of all their vngodly dedes /
which they have vngodly comitted / and of all the
eir cruell speakyng / which vngodly sinners has
ve spoken agaynst hym.

These are murmurers / complainers / walke
ynge after their awne lustes / whose muthes spe
ake proude thyng. They have men in greate
reverence because off avauntage. But ye derly
beloved remember the wordes which were spo
ken before off the Apostles off oure lorde Jesus
Christ / howe that they tolde you thatt there sh
ulde be begylers in the last tyme / which shulde
walke after their owne vngodly lustes. These as
remafers off sectes / naturall / havynge no spres
te.

But ye derly beloved / edyfie youre selves in
youre most holy fayth / prayinge in the holy
goost / and kepe youre selves in the love of God /
lofige for the mercy of oure lorde Jesus Christ /
vnto eternall lyfe. And have compassion on sos
me / separatynge them: and wother save with fes

Of sanct Judas. So. cccxvi.

Are / pullynge them out of the fyre / and hate the
fylthy vesture of the flesshe.

Onto hym that is able to kepe you / thatt ye
faule nott / and to present you faultlesse be
fore the presence off hys glory with
ioye / that ys to save to God oure
saveour whyche only ys
wyse / be glory / mas
iestie / dominio /
and power /
nowe
and for
ever Amen.

¶ q 14

The revelacion off sanct Jhon the devine.

The fyrst Chapter.



The revelaciō of Jesus
Christe/ which god gave vnto
hi/ for to shewe vnto his servs
aunt? thyng? which muste sh^e
ortly come to passe. And he sent
and shewed by hys angell vnto
to hys servaunt Jhon/ whych
bare recorde off the worde off
god/ and off the testimony off
Jesus Christe/ and of all thyns

g? that he sawe. Happy is he that redith/ and th^e
ey that heare the wordes of the prophesy/ and kes
pethoo thyng? which are writtē therein. For the
tyme is at honde.

Jhon to the viij. congregaciōs in Asya. Gras
ce be with you and peace/ from hym which is/ and
which was/ and which is to come: and from the
viij. spret? which are present before his trone/ and
from Jesus Christ which is a fayhtfull witnes/
and fyrst begotten of the deed: and lord over the
kyng? of the erth. Vnto hym that loved vs and
wesshed vs from oure synnes in his awne bloud/
and made vs kyng? and prestes vnto god his fas
ther/ be glory/ and dominion/ for ever more
amen. Beholde he cometh with cloudes/ and
all eyes shall se hym: and they also which peerfed

Of S. Jhon. fo. cccxviij.

hi. And all kynred? of the erth shall wayle. even
so amen. I am Alpha and Omega/ the begyn
nyge and the endinge/ sayth the lorde almyghy/
which is and which was and which is to come.

Jhon youre brother and companyon i tribus
lacion/ and in the kyngdom and pacience wh^e
ich is in Jesu Christe/ was i the yle of Pathmos
for the worde of god/ and for the witnessynge of
Jesu Christe. I was in the sprete on a sondaye/
and herde behynde me/ a gret voyce/ as itt had
bene of a trompe sayinge: I am Alpha and Ome
ga/ the fyrst and the laste. That thou seiste write
in a boke/ and sende hit vnto the congregacions
which are i Asia/ vnto Ephesus/ and vnto Smyr
na/ and vnto Pargamos/ and vnto Thiatira/
and vnto Sardis/ and vnto Philadelphia/ and
vnto Laodicia.

And I turned bake to se the voice that spake to
me. And when I was turned: I sawe viij. golden
candelstyck?/ and in the mydd? of the candelstyck?
one lyke vnto the sōne of mā clothed with a lyns
nen garmēt doune to the ground/ and gyrd abos
ute the pappes with a golden gyrde. His heed/
and his heares were whyte/ as whyte woll/ and
as snowe: and his eyes were as a flame of fyre: and
his fete lyke vnto brasse/ as though they brent i
a fornace: and his voyce as the sounde of many
waters. And he had i his right hōde viij. starres.
And out of his moughth went a twoo edged swer
arde. And his face shone even as the sunne i his
strengthe.

And when I sawe hym/ I fell at his fete/ evē
as deed. And he layde hys ryght honde apō me/

¶ q. iij.

¶ The revelacion.

sayinge vnto me: feare not. I am the fyrst/ and the laste/ and am a lyve/ and was deed. And bes holde I am a lyve for ever more/ and have the keyes off hell and off deeth. Wryte therfore the thynges whych thou haste sene/ and the thyngs which are/ and the thyngs which shalbe fulfyll led here after: and the misterie off the viij. starres which thou sawest in my ryght honde/ and the viij. golden candelstyckes. The viij. starres are the angells off the viij. congregacions: And the viij. candlestyckes which thou sawest are the viij. congregacions.

¶ The seconde Chapter.

Vnto the angell off the congregacion off Ephesus wryte: These thyngs sayth he that holdeth the viij. starres in his ryght honde/ and walketh in the myddes of the viij. golden candles styckes. I knowe thy worke/ and thy labour/ and thy pacience/ and howe thou cannest not forbes are them which are evyll: and examinedst them which saye they are Apostles/ and are nott: and hast founde them lyars. and haste suffered/ and hast pacience: and for my names sake hast labored and hast nott faynted. Neverthelesse I have sumwhat agaynst the/ for thou haste lefte thy fyrst love. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. Or elles I wyll come vnto the shortly/ and will remove thy candlestycke out of his place/ excepte thou repent. Butt this thou haste because thou haste hated the dedes off the Nicolaitans/ which dedes I also hate. Lett hi that hath eares

¶ Of S. Ihon Fo. cccviii

heare/ what the sprete sayth vnto the congregacions. To hym that overcommeth/ wyll I geve to eate off the tree of lyfe/ which is in the myddes off the paradise off God.

¶ And vnto the angell off the congregacion off Smyrna wryte: These thyngs sayth he that is fyrst/ and the laste/ which was deed and is alive. I knowe thy worke/ and tribulacion and poverte/ but thou art ryche: And I knowe the blasphemys off them whiche call them selves iewes and are not: but are the congregaciō of sathā. Feare none off thoo thyngs which thou shalt soffre. Behs olde/ the devyll shall caste off you into preson/ to tempte you/ and ye shall have tribulacion. x. dayes. Be saythfull vnto the deeth and I wyll geve the a crowne off lyfe. Let hym that hath eares heare/ what the sprete sayth to the congregacions: He that overcommeth shall not be hurte off the seconde deeth.

¶ And to the angell/ of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges. I knowe thy worke/ and where thou dwelleste/ evyn where Sathans seate ys/ and thou kepeste my name and hast not denyed my sayth. And in my dayes Antipas was a saythfull witnes off myne/ which was slayne amonge you where sathan dwelleth. Butt I have a fewe thigs agaynst the: that thou hast there/ they thatt mayntayne/ the doctryne off Balam which taught in balake/ to put occasion off syn before the chylderne off Istrahell/ thatt they shulde eate off meate dedicat vnto ydolles/ and to commyt fornicacion. Even so haste thou

The reuelacion

them that mayntayne the doctryne off the **Nicos** laytans / which thyng I hate. But repent or els I will come vnto the shortly and will fyght agaynste them with the swearde of my mought. Lett hym that hath eares heare what the sprete sayth vnto the congregaciōs: To hym that overcommeth will I geve to eate māna that is hyd. and will geve hym a whyte stone / and in the stone a newe name wrytten / which no man knoweth / savinge he that receaveth hit.

And vnto the angell off the congregacion off **Theatira** write: This sayth the sonne of god / which hath his eyes lyke vnto a flame of fyre / whose fete are lyke brasse: I knowe thy worke and thy love / service / and sayght / and paciēce / and thy dedes / which are moore at the laste then att the fyrste: **Notwithstondinge** I have a fewe thyngs agaynste the / that thou soffereest that woman **Jesabell** / which called her sylfe a prophetes to teache and to deceave my servaunt / to make them commyt fornicacion / and to eate meat offered vs ppe vnto ydolls. And I gave her space to repent off her fornicacion and she repented not. Beholde I will caste her into a beed / and them that commyt fornicacion with her into gret adversite / excepte they repent of their deades. And I will fyll her children with deeth. And all the congregaciōs shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto every one of you accordynge vnto youre worke.

Unto you I saye / and vnto other of them off **Thiatyra** as many as have nott this lernynge / and which have not knowen the depnes of **Sats**

Of S. Jhon fo. cccviii

an(as they saye) I will put apon you none other burthe / but that which ye have alreddy. **Sols** de fast tyll I come / and whosoever overcommeth and kepeth my worke vnto the ende / to hym will I geve power over naciōs / and he shall rule them with a rodde of yeron: and as the vessels off a potter / shall he breake them ho shevers. **Eryn** as I receaved off my father. And I will geve hi the mornynge starre. Let hym that hath eares heare what the sprete sayth to the congregacions.

The .iiij. Chapter.

And wryte vnto the angell of the congregacion of **Sardis**: this sayth he that hath the sprete of god / and the viij. starres. I knowe thy worke / thou haste a name that thou lyveste / and thou are deed. Be awake and strengthe the thyng which remayne / that are redy to deye. For I have not founde thy worke perfaycte before god. Remember therfore howe thou hast receaved and hearde / and holde faste / and repent. **As** thou shalt not wathe / I wyll come on the as a thefe / and thou shalt not knowe what houre I wyll come apon the. Thou haste a fewe names in **Sardis** / which have not defyled their garmentes / and they shall walke with me in whyte / for they are worthy. **Se** that overcommeth shalbe clothed in whyte araye / and I will not put out his name out of the booke of lyfe / and I will confesse his name before my father / and before his angell.

The revelacion

Let hym that hath earys heare what the sprete sayth vnto the congregacions.

And wryte vnto the angell off Philadelphia: This sayth he that is holy and true / which hath the keye off David: which openyth and no man shutteth / and shutteth and no man openeth. **I** knowe thy work. Beholde **I** have set before the an open doore / and no man can shutt hit / for thou haste a lyttell strengthe / and haste kepe my sayngs: and haste / not denyed my name. Beholde. **I** put them of the congregacion of Sathan / which call themselves Jewes and are not / butt do lye. Beholde. **I** will make them that they shal all come and worshippe before thy sete: and shal all knowe that **I** have loved the.

Because thou hast kept the wordes of my patience / and **I** wyll kepe the from the houre of temptation / which will come apō all the worlde / to tempte them that dwell apon the erth. Beholde **I** come shortly. Holde that which thou haste / that no man take awaye thy crowne. Hym that overcommeth will **I** make a pyllar in the temple off my God / and he shall goo no more oute. And **I** will wryt apon hym / the name off my god / and the name off the cite off my god / newe Jerusalem / which cometh doune oute of hevyn from my god / and **I** will wryte apon hym my newe name. Let hym that hath eares / heare what the sprete sayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicia wryte: This sayth (amen) the saythfull and true witnes / the begynnyng off the creatures off God. **I** knowe thy work that

Of S. Ihon cccxv

thou arte nether colde ner hott: **I** wolde thou were colde or hotte. So then because thou arte betwene bothe / and nether colde ner hott / **I** will spew the oute of my mought: because thou sayst thou arte riche and incresyd with goodd / and hastenede off nothinge / and knowest not howe thou arte wretched and miserable / poure / blynde / and naked. **I** consell the to bye off me golde tryed in the fyre / that thou mayste be riche: and whiteraymet / that thou mayste be clothed / that thy fylthy nakednes do not apiere: and annoynt thyne eyes with eye salve / that thou mayste see.

As many as **I** love / **I** rebuke and chasten. Be fervent therfore and repent. Beholde **I** stoode at the doore and knocke. Offeny mā heare my voice and opyn the doore / **I** will come in vnto hym and will suppe with hym / and he with me. To hym that overcommeth will **I** grave to syt with me in my seate / evyn as **I** overcame and have sytten with my father / in his seate. Lett hym that hath eares heare what the sprete sayth vnto the congregacions.

The. iiij. Chapter.

After this **I** looked / and beholde a doore was opene in heaven / and the fyrste voyce which **I** harde / was as hit were of a trompett alkinge with me / which said: come vppe hydder / and **I** will shewe the thyngs which muste be fulfyllid here after. And immediatly **I** was in the sprete. and beholde / a seate was put in heaven and won sat on the seate. And he that sat was to loke apon lyfe vnto a iaspere stone / and a sardyne stone:

The reuelacion

And there was a rayne boll aboute the seate / to loke apon / lyke vnto an emeralde. And aboute the seate were xxiij. seat. And I sawe on the seates. xxiij. seniours syttinge clothed in whyte raymēt / and had on their heddes crownes of gold.

And out of the seate proceded lightnyges / and thoundryng / and voices : and there wer vii. lams pes off fyre / byrnige before the seate / which are the vii. spretts off God. And before the seate there was a see off glasse / lyke vnto cristall / and in the myddes of the seate / and rounde aboute the seate / wer iij. biestes full off eyes before and bes hynde. And the fyrste biest was lyke a lion / the seconde biest lyke a caulfe / and the thyrde biest had a face as aman / and the fourthe biest was lyke a flynge egle. And the iij. biestes had eche one off them vii. wynges aboute hym / and they were full off eyes within. And they had noo reste daye nether nyght sayinge : holy / holy / holy / lorde god almyghty / which was / and is / and is to come.

And when those beestes gave glory and honour and thank to hym that sat on the seate / which leuith ever more / the xxiij. seniours fell doune before the trone / before hym that sat on the trone / and worshipped hym that leuith ever / and caste their crownes before the trone sayinge : thou arte worthy lorde to receave glory / and honoure / and power / for thou haste created all this / and for thy wyllis sake they are / and were created.

The. v. Chapter

Of S. Ihon. foccxyvi

And I sawe in the right honde of hym / that sat in the trone / a boke written with in and on the backside / sealyd with vii. seales. And I sawe a stronge angell which cryed with a loude voyce : Who is worthy to open the boke / and to loose the seales ther off. And no man in heuyn ner in erth / nether vnder the erth / was able to open the boke / nether to loke thercon. And I wepre moche / because / no man was founde worthy to open / and to rede the boke / nether to loke thercon.

And one off the seniours sayde vnto me : wepe not : Beholde a lion bein ge off the tribz off Iuda / the rott off David / hath obtayned to open the boke / and to lose the vii. seales ther off. And I behelde / and loo / in the mydd of the seate / and off the iij. biestes / and in the mydd of the seniours / stode a lambe as though he had bene fylled / which had vii. hornes and vii. eyes / which are the spretts off God / sent into all the worlde. And he cam and toke the boke oute off the right honde of hym that sate apon the seate.

And when he had taken the boke / the iij. biestes and xxiij. seniours fell doune before the lambe / havyng harpes and golden vialles full off odoures / which are the prayers off saynct / and they songe a newe songe saynge : thou art worthy to take the boke and to open the seales ther of / for thou wast fylled and haste redeemed vs by thy bloud / out off all kynredd / and tonges / and people / and nacions / and haste made vs vnto oure god / kyng and prest / and we shall raygne on the erth.

The revelacion

And I behelde / and I herd the voyce off many angylles aboute the trone / and about the biestes and the seniours / and I herde thousand thousandes / saynge with a lowde voyce: Worthy is the lambe that was killed to receave power / and riches and wisdom / and strenghte / and honour and glory / and blyssynge. And all creatures which are in heven / and on the erth / and vnder the erth / and in the see / and all that are in the herd I saynge: blyssynge / honour / glory / and power / be vnto hym / that sitteth upon the seate / and vnto the lambe for ever more. And the. iij. biestes sayd: amen. And the xliij. seniours fell upon their faces / and worshypped hym that lys veth for ever more.

The. vi. Chapter.

And I sawe when the lambe openyd one of the scales / and I herde one of the iij. biest saye / as hit wer the noyse off thonder / come and se. And I sawe / and beholde there was a whyte horss / and he that sat on hym had a bowe / and a croune was geuyn vnto hym / and he went forth conqueringe and forto overcome. And when he opened the seconde seale / I herde the seconde bieste saye: come and se. And there went out another horss that was red / and power was geue to hym that satte there on / to take peace from the erth / and that they shulde fyll one another. and there was geuen vnto hym a gret swearde.

And when he opened the thyrd seale / I herd the thyrd bieste saye: come and se. And I behelde / and loo / a blacke hors / and he that satte on

Of S. Jhon. fo. cccxviij.

hym / had a payre of balances in his honde. And I herd a voyce in the myddes off the iij. biestes saye: a measure of whete for a peny / and iij. measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe seale / I herd the voyce of the fourthe beste saye: come and se. And I lofed. and beholde a grene horss / and his name that satt on hym was deeth / and he followed after hym / and power was geuen vnto them over the fourthe parte off the erth / to fyll with swerde / and with hunger / and with deeth / that cometh of vermen of the erth.

And when he opened the fyfte seale / I sawe vnder the altre / the soules of the that were kyled for the worde of God / and for the testymony which they had / and they cryed with a lowde voyce sayinge: Howe longe tariest thou lord holy and true / to iudge and to avenge oure bloud on them that dwell on the erth? And longe whyte garments wer geuen vnto every one off them. And hit was sayde vnto them that they shulde reste for a lytle seasō vntyll the number off their felowes / and brethren / and of them that shulde be fylled as they were / were fulfilled.

And I behelde when he opened the sixte seale / and loo there was a grett erthquake / and the sunne was as blacke as sacke clothe made of heare. and the mone waxed even as bloud. and the starrs of heven fell vnto the erth / even as a fygge tree casteth from her her fygg / when she is shaken off a myghty wynde. And heven vanysshed awaye / as a scroll when hit is rolled togedder.

R r

¶ The revelacion.

And all mountayns and yles / were moved out of their places. And the kyng of the erth / and the grett men / and the ryche men / and the chiefe captaynes / and the myghty men / and every bodi man / and every free man / hyd them selves in dens / and in rockes off the hylles / and sayde to the hylles / and rockes : fall on vs / and hyde vs from the presence off hym that sitteth on the seate / and from the wrath of the lambe / for the grete daye off hys wrathys come / And whoo can endure hit.

¶ The .viij. Chapter.

And after that I sawe iij. angels stonde on the iij. corners of the erth / holdynge the iij. wyndes off the erth / that the wyndes shulde nott blowe on the erthe / nether on the see / nether on eny tree. And I sawe another angell ascende fro the rysynge of the sunne / which had the seale off the lyvynge god / and he cryed with a loude voyce to the iij. angells (to whom power was given to hurt the erth and the see) saying : Hurt not the erth nether the see / nether the trees / tyll I have sealed the servauntys of oure god in their forhedes.

And I herde the nombre of the which were sealed / and there were sealed C. and xliij. M. of all the trybes of the chyldre of Israhell. Of the trybe of Juda were sealed xij. M. Of the trybe off Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe off Asser were sealed xij. M. Of the trybe off Neptalym were sealed xij. M. Of the trybe off Manasses were

¶ Of S. Ihon. fo. cccxviij.

sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Levy were sealed xij. M. Of the trybe off Isacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Joseph were sealed xij. M. Of the trybe of Beniamyn were sealed xij. thousande.

After this I behelde / and lo a gret multitude (which noman culde nombre) off all nacions / and people / and tonge / stode before the seate / and before the lambe / clothed with longe whyte garmentes / and palmes in there hondes / and cryed with a lowde voyce / saynge : Helth beto hym that sitteth upon the seate of oure god / and vnto the lambe. And all the angells stode in the compage of the seate / and off the seniours / and off the iij. bestes / and fel before the seate o their faces / and worshipped god / saynge / amen : Blessynge and glorey / wisdom and thankes / and honour / and power / and myght / be vnto oure god / for evermore ame.

And one off the seniours answered / saynge vnto me : what are these which are arrayed in longe whyte garmentes / and whence cam they ? And I sayde vnto hym : lord thou wottest. And he sayde vnto me : these are they which cam oute off gret tribulacion and made their garmentes lase / and made them whyte in the bloud of the lambe : therefore are they in the presence off the seate off God and serve hym daye and nyght in hys temple / and he that sitteth in the seate wyll dwell amonge them. They shall hunger no more / nether thurst / nether shall the sunne lyght on them / nether eny heate : For the lambe which is in the myddes off the seate shall fede them /

The revelacion.

and shall ledde them vnto fountaynes of lyvynge water/and god shall wypp awaye all teares from their eyes.

The. viij. Chapter.

And whē he had opened the seventhē scale/ there was silence in heven aboute the space of halfe an houre/ And I sawe angell^s stondyng before god/ and to thē were gēvē vij. trompett^s. And another angell cam and stode before the aultre havynge a goldē senser/ and modhe of odour^s was gēvē vnto hym/ that he shulde offre of the prayers of all saynctes apōn the goldē aultre/ which was before the seate. And the smoke of the odoures which cam off the prayers off all saynct^s ascended vppe before god out of the angell^s honde. And the angell tokethe senser and fylled hit with fyre of the aultre and caste hit in to the erth/ and voyces were made/ and thonderyng^s/ and lightnyng^s/ and erth quake.

And the vij. angelles which had the vij. trompett^s prepared thē selves to blowe. The fyrst angell blewe/ and there was made hayle and fyre/ which were myngled with bloud/ and they were caste ito the erth: and the thryd parte of trees was burnt/ and all grene grasse was brēt. and the secōde angell blewe: and as hit were a grett mountayne: brynnyng wyth fyre was caste in to the see/ and the thyrde parte off the see touned to bloud/ and the thyrde parte of the creatures which had lyfe dreyd/ and the thyrde part off shyppes were destroyed.

And the thyrde angell blewe/ and ther fell a

Of sanct Jhon. So. cccxix.

grett starre from heven burnyng as hit wer a lampe/ and hit fell into the thyrde parte off the ryvers/ and into fountaynes of waters/ and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many dreyd off the waters be cause they were made bytter. And the fourthe angell blew/ and the thyrde parte of the sunne was smytten and the thyrde parte off the mōne/ and the thyrde part off starres: so that the thyrde parte of thē was dēfined. And the daye was smytten that the thyrde part of hit shulde not shyne/ and lyke wyse the nyght. And I behelde and herd an angell flyng ge thorowe the myddes of heven/ sayinge with a lowde voyce: Woo/ Woo/ to the inhabiteres off the erth be cause of the voyces to come of the trompe of the iij. angels which were yet to blowe.

The. ix. Chapter.

And the fyfte angell blewe/ and I sawe a starre fall from heven vnto the erth. And to hi was gēven the keye of the botomlesse pytt/ And he opened the botomlesse pytt/ and there arose the smoke of a grett fornace. And the sunne/ and the ayer wer dāfined by the reason of the smoke of the pytt. And there cam out off the smoke locustes vpon the erth: And vnto thē was gēven power as the scorpions of the erth have power. And hit was sayde vnto them thatt they shulde nōt hurt the grasse off the erth: nether any grene thynge: nether any tree: but only those men which have nōt the seale in their forhed^s/ and to them was cōmaūded that they shulde not kyll thē/ but

R r iij

The revelacion.

that they shulde be vexed v monethes / and their payne was as the payne that cometh off a scorpion / when he hath stonge a man. And in those dayes shall men seke deeth / and shall not fynde hit / shall desyre to dye / and deeth shall flye fro them.

And the similitude off the locustes was lyke vnto horses prepared vnto battayll / and on their heddes were as hit were crownes / lyke vnto golde. And their faces were as hit had bene the faces of men. And they had heares as the heares of women. And their tethe were as the tethe off lions. And they had habbergions / as hit were habbergions off yeron. And the sounde off their wyng / was as the sounde of charett / when many horses runne togedder to battayle. And they had tayles lyke vnto scorpions / and there were stynges in their tayles. And their power was to hurt men v. monethes. And they had a kynge o ver them / which is the angell of the bottomlesse pytt / whose name in the hebrew tonge / is Abaddon: but in the greke tonge / Apollyon / that ys to saye a destroyer. Whon woo is past / and beholde two woos come after this.

And the sirte. angell blewe / and I herd a voyce from the iij. corners of the golden aultre / which is before god / sayig to the sirte angell which had the tromp :: Loose the iij. angell / which are bounde i the grett ryver Eufrates. And the iij. angell / were loosed which wer prepared for an houre / for a daye / for a moneth / and for a yere / for to slee the thyrd part off men. And the nombre of horses of warre / were twenty tymes x. **A**nd I herd the nombre of them. And thus I

Of sanct Ihon. Fo. cccviii.

Sawe the horses in a vision and them that sate on them / ha vyng fyry habbergions of a Jacynet colour / and brymstone. and the heeddes of the horses were as the heeddes of lions. And out of their mouthes went forth fyre and smoke and brymstone. And of these iij. was the thyrd part of men fylled / that is to saye / of fyre / smoke / and brymstone / which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpent / and had heddes / and with the they dyd hurt: And the remnant off the men which were not fylled by these plag / repeted not of the dedes of their hondes / that they shulde not worsshypppe devyls / and ymages / off golde / and sylver / and brasse / and stone / and of woode / which nether ca se / nether heare / nether goo. Also they repented not of their murther / and of their sorcery nether of their fornicacio nether of their thefte.

The. v. Chapter.

And I sawe another myghty angell come doune from heven / clothed with a cloude / and the rayne boll apon his heed. And his face as hit were the sunne / and his fete as hyt were pyllars of fyre / And he had in his honde a lytell booke opyn: and he put his ryght fote apon the see / and his lyfte fote on the erth. And cryed with a lowde voyce / as when a lyon roreth. And when he had cryed / seven thondres spake their voyces. And when the vij. thondres had spok theire voyces / I was aboute to wryte. And I herd a voyce from heven sayinge vnto me marke

Re iiij

The revelacion.

thoo thyng? which the viij. thondres spake/ and write them not.

And the angell which I sawe stonde apon the see/ and apon the erth/ lyfte vppe his hōde to heven/ and swore by hym thatt liveth for ever more/ which created heven/ and the thynges that therin are/ and the see/ and the thyng? which therein are: that there shulde be no longer tyme: but in the dayes of the voyce of the seventh angell/ when he shal begyn to blowe: evē the mystery off god shalbe fulfilled/ as he preached by his sers vaunt? the prophett?.

And the voyce which I herde from heven spake vnto me agayne/ and sayde: goo and take the boke whych ys open in the honde off the angell/ which stondest apon the see/ and apon the erth. and I went vnto the angell/ and sayde to hym: geve me the boke. and he sayd vnto me: take hit/ and eate it vppe/ and hit shall make thy belly byt tre/ butt hit shalbe in thy mouth as swete as hony. and I toke the boke out of his hōde/ and ate it vp/ and hit was i my mouth as swete as hony/ and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ and tonges/ and to many kyngs.

The. vi. Chapter.

And then was geven me a rede lyfe vnto a rodd/ and hit was sayd vnto me: Ryse and mete the temple of god/ and the aultre/ and the that worshippeth therein/ and the quyre which is with

Of S. Ihon fo. cccxxvi

in the temple cast oute/ and mete hit not: for hit is geuyn vnto the gentyles/ and the holy cite she all they treade vnder fote xliij. monethes. And I will geve power vnto my two wytnesses/ and they shall prophesy xliij. dayes/ clothed in sack cloth. These are two olyve trees/ and two candlestyckes/ standinge before the god off the erth.

And if eny man will hurtt the/ fyre shall procede out off their mouthes/ and consume their enemyes. And if eny man will hurt the/ this wyse muste he be kyllled. These have power to shut heven/ that hit rayne not in the dayes off their prophesyng: and have power over waters to turne them to bloud/ and to smyte the erth with almaner plagues/ as often as they will.

And when they have synnyshed their testimony/ the beste that cō oute of the bottomlesse pyre shall make warre agaynst them: and shall overcome/ and kyll them. And their boddies shall lye in the stretes off the greete cite/ which spryтуally is called Sodom and Egypte/ where oure lorde was crucifyed. And they off the people and kyns redes/ and tonges/ and they off the nacions/ shall sette their boddies iij. dayes and an haulfe/ and shall not suffre their boddies to be put i graves. And they that dwell apon the erth/ shall reioyce over them and be glad/ and shall send gystes wō to another: for these two prophettes vexed them that dwelt on the erth.

And aftrē iij. dayes and an halffe the sprete off lyfe from god entred into them. And they stode vppe apon their fete: and grett feare cam apon

The revelacion

them which sawe them. And they herde a grett voyce from heven / saying vnto them: Come vpp pe hydder. And they ascended vppe into heven in a cloude / and their enemyes sawe them. And the same houre was there a grett erth quake / and the tenth parte off the cite fell / and in the erth quake were slayne names of men seven M. and the remnaunt were feared / and gave glory to God off heven. . The seconde woo is past / and beholds the thryd woo woll come anon.

And the seventh angel blewe / and there were made grett voyces in heven / sayinge: the kyns gdoms off this worlde are oure lordes and his christ / and he shall raygne for ever more. And the xxiiij. senious / which syt before god on their seates / fell apon their faces / and worshipped god sayinge: we geve the thank / lord God omnipotent: which arte and wast / and arte to come / for thou haste receaved thy grett myght / and hast raygned. And thenacions were angry / and thy wrath is come / and the tyme of the deed / that thou shuldest iudge them: and shuldest geve rewarde vnto they servauntes prophett / and sayntes / and to them that feare thy name smale and grett and shuldest destroye them / which destroye the erth. And the temple of God was openyd in heven / and there was sene in his temple / the arke of his testament: and there folowed lyghtnyg / and voyces / and thondrynges and erth quake and moche hayle.

The. vii. Chapter.

Of S. Ihon fo. cccxxviij

And there appered a gret wonder in heven. A woman clothed with the sunne / and the mone vnder her fete / and apon her heed a croune off xij. starres. And she was with chylde and cryed travallinge in byrth / and payned redy to be delyvered. And there appered another wonder in heven / and beholde a grett red dragon / havynge vij. heddes / and ten hornes / and seven crounes on his heddes: and his tayle dras the thyrde parte of the starres / and cast them to the erth.

And the dragon stode before the woman which was redy to be delyvered: for to devoure her chylde as sone as hitt were borne. And she brought forth a man chylde / which shulde rule all nacions with a rodde off yeron. And her sonne was taken vppe vnto God / and to his seate. And the woma fled into wyldernes / where she had a place / prepared off God / that they shulde fede her there / M. and xxvj. dayes.

And there was grett battayll in heven / Michael and his angelles fowght with the dragon and the dragon fowght and his angelles / and prevaylled not: nether was their place founde any more in heven. And the grett dragon / that olde serpent called the devyll and Sathanas / Was cast out, which desceaveth all the worlde / And he was cast into the erth / and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heven is now made helth and strengthe / and the kynsdom of oure God / and the power of his Christ:

The revelacion

For he is cast doune which accused them before god daye and nyght: And they overcam hym by the bloudde off the lambe / and by the worde off their testimony / and they loved nort their lyves vnto the deeth. Therfore reioyce heavens / and ye that dwell in them. Woo to the inhabiteurs off the erth / and of the see: for the devyll is come doune vnto you which hath grett wrath / be cause he knoweth that he hath but a shortt tyme.

And when that the dragonde sawe thatt he was caste vnto the erth / he persecuted the woms an which brought forth the man chylde. And to the woman were given two wyges off a grette sgle / that she myght flye into the wyl dzenes / into her place / where she is norysshed for a tyme / tymes / and halffe a tyme / from the presence of the dragon. And the serpent cast out of his mought water affter the woman as hit hat bene a ryver be cause she hulde have bene caught of the floud. And the erth holppe the woman / and the erth opened her mought / and swallowed vppe there ver which the dragon cast out off hys mowth. And the dragon was wroth with the woman: and went and made warre with the remnaunt off hyr sede / which kepe the commaundment of god / and have the testimony off Jesus Christe. And I stode on the see sonde.

The .viij. Chapter.

And I sawe a best rise out of the see / havins ge vij heddes / and x hornes / and apon hys hornes x. crownes / and apon his heed / the name of blasphemy. And the best which I sawe / was

Of S. Ihon cccxxviii

lyke a catt off the mountayne / and his fete were as the fete of a bear / and his mowth as the mowthe of a lyon. And the dragon gave hym his power and his seate / and grett auctorite: and I sawe won off his heddes as hit wer wounded to deeth / and his dedly wonde was healed. And all the worlde wondred at the beest / and they worshipped the dragon / which gave power vnto the beest / and they worshipped the beest sayinge: who is lyke vnto the beeste? who is able to warre with hym?

And there was a mowth geven vnto hym ths at spake grett thynges / and blasphemyes / and power was geven vnto hi / to continue xliij monethes. And he opened his mowth vnto blasphemys agaynste God / to blaspheme hys name / and his tabernacle / and them that dwell in heaven. And hit was geven vnto hym to make warre with the saynct / and to overcome them. And power was geven hym over all kynred / toge / and nacion: and all that dwell apon the erth worshipped hym: whose names are not written in the booke of lyfe off the lambe / which was fylled from the begynnynge of the worlde. Offeny man has ve an eare / lett hym heare. He that leadeth into captivite / shall goo into captivite: he that fylleth with a swearde / must be fylled with a swearde. Heare is the pacience / and the faryght off the saynct.

And I behelde another best commynge vpponte off the erth / and he had two hornes lyke a lambe / and he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in his pres

The revelacion

sence / and he caused the erth / and them which dwelle therein / to worshippinge the fyrst beest / whose deadly wounde was healed. And he dyd grett wondrous / so that he made fyre come doune from heven in the syght off men. And deceived them that dwelt on the erth / by the meanes of those signes which he had power to doo in the sight off the beest / sayinge to them that dwelt on the erth : that they shulde make an ymage vnto the beest / which had the wounde off a swerde / and dyd lyve.

 And he had power to geve a sperte vnto the ymage off the beest / and that the ymage off the beest shulde speake / and shulde cause that as many as wolde not worshippinge the ymage of the beest / shulde be kylled. And he made all men / small and grett / ryche and povre / fre and bond / to receave a marke in their right hondes / or in thair forheddes. And that no man myght by or sell / save he that had the marke / or the name off the beest / other the nombre off his name. Here is wysdome. Let hym that hath wytt count the nombre off the beest. For hit is the nombre off a man / and his nombre is sixe hondred / threscore and sixe.

The .viiiij. Chapter.

 And I loked / and loo a lambe stode on the mount Syon / and with hym C. and xliij. thousande havynge his fathers name written in their forhedes. And I herde a voyce from heven / as the sounde off many waters / and as the

Of S. Ihon fo. cccxxviiiij

voyce off a grett thoundre / And I herde the voyce off harpers harpyng with their harpes. And they songe as hit were a newe songe / before the seate / and before the foure beestes / and the seniours / and no man coulde learne that songe / but the hondred and xliij. which were redemed from the erth. These are they / which were not defyled with women / for they are virgyns. These folowe the lambe whither soever he goeth. These were redemed from men beyng the fyrste fruct vnto God and to the lambe / and in their mouthes was founde no gyle. For they are with outen spott before the trone off God.

 And I sawe an angell flye in the myddes off heven havynge an everlastynge gospell / to preache vnto them that sytt and dwell on the erth / and to all nacions / kinredde / and tonge / and people / saynge with a lowde voyce : Feare God and geve honour to hym / for the houre off his iudgment is come : and worshippinge hym / thatt made heven and erth / and the see / and fountaynes off water. And there folowed another angell / saynge : Babilon is fallen is fallen thatt gret cite / for she made all nacions drynke of the wyne off hyr fornicacion.

 And the thyrde angell folowed them sayinge with aloude voyce : Offeny man worshippinge the beest and his ymage / and receave his marke in his forhed / or on his honde / the same shall drynke off the wyne of the wrath of God / which is powred in the cuppe of his wrath. And he shal be punnysshed in fyre and brymstone / before the holy Angels / and before the lambe.

The revelacion

And the smoke of their turmet ascendeth vppes vermore. And they have no rest daye ner nyght / which worshyppe the beest / and his ymage / and whosoever receaveth the prynt of his name. Here is the pacience off saynctes. Here are they that kepe the commaundmentes and the sayght of Jesu.

And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed / which here after dye in the lorde / even soo sayth the spzere: that at they maye rest from their laboures / but their work shall folowe them. And I lofed and behelde a whyte clowde / and upon the clowde one syttyngelyke vnto the sonne off man / havynge on his heed a golden crowne / and in his honde a sharppe sycle. And another angell cam oute of the temple / cryinge with a lowde voyce to hym that sate on the clowde. Thruste in thy sycle and repe: for the tyme is come to repe / for the corne of the erth is ripe. And he that sate on the clowde thrust in his sycle on the erth / and the erth was reved.

And another angell cam oute off the temple / which is in heven / havynge also a sharppe sycle. And another angell cam oute from the aultre / which had power over fyre / and cryed with a lowde crye to hym that had the sharppe sycle / and sayde: thrust in thy sharppe sycle / and gadder the clustres of the erth: for her grapes are ripe. And the angell thrust in his sycle on the erth / and cutt downe the grapes of the vyneyarde off the erth: and cast them into the grett wynfatt off the wrath of God / and the wyne fatt was trodden with

Of S. Ihon fo. cccxxv

out the cite / and bloud cam out off the fatt / even vnto the hors brydles by the space off a thowsande and iij score furlong.

The. xv. Chapter.

And I sawe another signe in heven grett and mervellous / vij angels havynge the seven laste plages / for in them is fulfilled the wrath off God. And I sawe as hitt were a glassy see / myngled with fyre / and them that had gotten victory off the beest / and off his ymage / and off his marke / and off the nombre off his name / stode on the glassy see / havynge the harpes of God and they songe the songe off Moses the servaunt off God / and the songe off the lambe / sayinge: Grett and marvellous are thy workes lord / god almyghty / iuste and true are thy wayes / Fynge off saynctes. Who shall not feare o lorde / and gloryfy thy name? For thou only arte holy / and all gentyls shall come and worshippe before the / for thy iudgmentes are manifest.

And after that I lofed / and beholde the temple off the tabernacle off testimony was opyn in heven / and the seven angelles cam out off the temple / which had the seven plages / clothed in pure and bryght linnen / and havynge their brestes gyrded with golden gerdelles. And won off the fowre beestes gave vnto the seven angels vij golden vyalles / full off the wrath off God which lyveth for ever more. And the temple was full off the smoke off the glory off God / and off his power / and no man was able to entre into the

The revelacion.

temple / tyll the seven plagis off the seven angels were fulfilled.

The .xviij. Chapter.

And I herde a gret voyce out of the temple / sayinge to the seven angels : goo youre wayes / poure out youre vialles of wrath apō the erth. And the fyrst went / and poured out his viall apō the erth / and there fell anoyson and a sore botche apō the mē / which had the marke of the best / and apō them which worshipped his ymage. And the seconde angell shed out hys viall apō the see / and hit turned as hit were into the bloud off a deed man / and every lyvyng thynge dyed in the see. And the thyrde angell shed out hys viall apō the ryvers and fountaynes off waters / and they turned to bloud. And I herde an angell saye : lorde whych arte / and wast / thou arte ryghteous and holy / because thou hast geven soche iudgment / for they shed out the bloud off sayntes / and prophettis / and therefore hast thou geven them bloud to drynke : for they are worthy. And I herde another out off the aultre saye : even so / lorde God almyghty / true and righteous are thy iudgmentis.

And the fourth angell poured out hys viall on the sunne / and power was geven vnto hym to vex men wyth heate off fyre. And the men ragged in grett heate / and spake evyll off the name of God which had power over those plagis / and they repented nōt / to geve hym glory. And the fyfte angell poured out hys viall apō the seate

Of S. Ihon. fo. cccxxvi

off the beste / and hys kyngdome wered derke / and they gnewe their tonges for sorowe / and blasphemed the God off heven for sorowe / and payne off their sores / and repented not off their dedes.

And the sixte angell poured out his viall as pō the grett ryver Euphrates / and the water dried vpe / thatt the wayes off the kynges off the este shulde be prepared. And I sawe thre unclene sprettes lyke frogges come out off the mouth off the dragon / and out off the mōt he off the beste / and out off the mouth off the false prophett. For they are the sprettes off desyrlis workyng myracles / to go outt vnto the kynges off the erth and off the whole worlde to gadder them to the battayle off that grett daye off God almyghty. Beholde I come as a thefe. Sappy is he thatt watcheth and kepeth his garmentes / lest he be founde naked / and men se his filthynes. And he gaddered them togadder into a place called in the hebrue tonge Armagedon.

And the seventhe angell poured out his viall in to the ayre. And there cam a voyce out off heven from the seate / sayinge : It is done. And there folowed voyces / thondrynges / and lightnynges / and there was a grett erth quake / soche as was not sence mē were apō the erth / so myghty an erthquake and so grett. And the greate cite was devyded into thre parties / And the cities off nacions fell. And grett Babylon cam in remembraunce before God / to geve vnto hyr the cuppe off wyne off the fereenes

The revelacion.

off wrathe. Every yle fled away / and the most untaynes were not founde. And there fell a grett hayle / as hit had bene talentes / out off heven as pon the men / and the men blasphemed God / because of the plage of the hayle / for hit was grett and the plage of hyt sore.

The .xvij. Chapter.

And there cam one of the seven angels / whiche had the seven vialles / and talked with me / sayinge vnto me: come I will shewe the the iudgment of the grett whore / that sitteth apō many waters / wyth whome have comytted fornicacion the kyngs of the erth / so thatt the inhabitants off the erth / are dronken with the wyne off her fornicacion. And he carryed me awaye into the wildernes in the sprete. And I sawe a woman sitt apō a rose colored best full off names off blaphemy / which had ten hornes. And the woman was arrayed in purple and rose color / and decked with golde / precious stone / and pearles / and had a cuppe off golde in her honde / full off abhominacion / and fylthynes of her fornicacion. And in her forehead was a name wyrtten / a mistery / gret Babylon the mother of whoredome / and abominacions off the erth. And I sawe the wyfe dronke with the bloud of saynctes / and wyth the bloud off the wytnesses off Jesu. And when I sawe her / I wondred wyth grett mervayle.

And the angell sayde vnto me: wherfore marvellest thou? I will shewe the the mistery off

Of S. Jhon. fo. cccxxvij.

the woman / and of the best that berith her / whiche hath seven heddes / and ten hornes. The best that thou seest / was / and is not / and shall ascende out of the bottomlesse pytt / and shall goo into perdition. and they thatt dwell on the erth shall wondre (whose names are nott wyrtten in the booke off lyfe from the begynnyng off the worlde) when they beholde the best that was / and ys nott. And here ys a mynde thatt hath wysdom.

The seven heddes are seven mountaynes / on which the woman sitteth: they are also seven kyngs. Fyve are fallen / and on ys / and another is nott yett come. When he cometh he muste consynewe a space. And the best that was / and ys not / is even the avyth / and ys one of the seven / and shall goo into destruccion. And the ten hornes which thou seest / are ten kynges / which have receaved no kyngdome / butt shall receave power as kynges att one houre with the best. These have one mynde / and shall geve their power and strengthe vnto the best. These shall fyght with the lambe / and the lambe shall overcome them: for he is lord off lordes / and kyng off kyngs: and they that are on hys syde / are called / and chosen / and saygthfull.

And he sayde vnto me: the waters which thou sawest / where the whore sitteth / are people / and folke / and nacions / and tonges. And the ten hornes / whiche thou sawest apō the best / are they that shall hatte the whoare / and shall make her desolatt / and naked / and shall eat her

The revelacion.

fleshe/and burne her with fyre. For God hath putt in their hertes / to fulfyll his wyll / and to do wyth one consent / for to geve her kyngdom vnto the best / vntill the wordes off God be fulfylled. And the woman which thou sawest / ys that grett cite / whych raigneth over the kynges of the erth.

The .xviiiij. Chapter.

After that I sawe another angell come doune fro heve / have gret power / and the erth was lyghtned with his bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen / and ys become the habitation of devils / and the holde off all fowle spretts / and a cage off all vncleane and hatfull byrdes / for all nacions have dronken of the wyne of the wrath off her fornicacion. And the kynges off the erth have committed fornicacion with her / and her marchauntes are waxed ryche off the habundance off her pleasures.

And I herde another voyce from heaven saye: come a waye from her my people / that ye be nott part takers in her synnes / thatt ye receave nott off her plagge. For her synnes are gon vppe to heven / and God hath remembred her wyckednes. Rewarde her even as she rewarded you / and geve her dubble accordynge to her work. And poure in dubble to her in the same cuppe whych she fylled vnto you. And as moche as she gloryed her selfe and lyved wantonly / so moche poure ye in for her off punysshment / and sorowe / for she sayde in her herte: I sytt beinge a quene

Of S. Ihon. fo. cccxxxviij.

and am no wyddowe and shall se no sorowe. Therefore shall her plagge come at one daye / deseth / and sorowe / and honger / and she shall be beset with fyre: for stronge ys the lord god which iudgeth her.

And the kyngs off the erth shall wepe her / and wayle over her / which have committed fornicacion with her / and have lyved wantonly wyth her / when they shall se the smoke off her burnynge / and shall stonde a farre off / for feare off her punysshment / sayinge: Alas / Alas / this at grett cite Babilon / thatt myghty cite: For at this wonnoure is her iudgment come. And the marchauntes off the erth shall wepe and wayle in themselves / for no man wyll bye their ware eny more / the ware of golde / and sylver / and precious stones / nether off pearle / and raynes / and purple / and scarlett / and all thyne wodde / and all manner vessels off yvery / and all manner vessels off most precious wodde / and off brasce / and off yeron / and synamon / and odours / and oyntments / and frankyn sence / and wyne / and oyle / and fyne floure / and wheate / best / and sheeps / and horsys / and charretts / and boddys and folles of men.

And the apples that thy soll lusted after / are departed from the. And all thynges which were redyntie / and had in pryce are departed from the / and thou shalt fynde them no more. The marchauntes off these thynges which were waxed ryche shall stonde a farre off from her / for feare of the punysshment of her / wepyng and wayling

The revelacion.

lynge/and saying: alas alas/that grett cite/this
at was clothed in raynes/and purple/and scarls
lett/and decked with golde/and precious stone/
and pearles:for at one houre so grett ryches ys
come to nought.

And every shippe governer/and all they that
occupied shipp/and shippmen which worke in
the see/stode a farre off/and cryed/when they saw
we the smoke of her burnynge/sayinge: what cite
is lyke vnto this grett cite? And they cast dust
on their heddes/and cryed wepyng/and wayn-
linge/and saying: Alas Alas that grett cite wher
in were made ryche all that had shippes in the
see/by the reason of her ware/for att one houre
is she made desolate.

Reioyce over her thou hevē/and ye holy Apos-
tles/and prophett/for god hath geve youre iudg-
ment on her. And a myghty angell toke vppe a
stone lyke a grett myllstone/and cast hitt into the
see/sayinge:with suche violence shall that grett
cite Babilon be cast/and shalbe founde no mo-
re. And the voyce off harpers/and musicions/
and off pypers/and trompetters/shalbe herde
no more in the:and no craftes man/off whatso-
ever craft he be/shalbe founde eny more in the.
and the sounde off a myll shalbe herde no more
in the/and the voyce of the bryde grome and of
the bryde/shalbe herde no more in the:for thy
marchaunt were the grett men of the erth. And
with thyne inchantment were deceaved all nacis-
ons:and in her was founde the bloude of the pros-
phett/and of the saynct/and off all that were
slayne apon the erth.

Of S. Jhon. fo. cccxxix.

The .xix. Chapter

And after that I herde the voyce off moche
people in heven sayinge: Alleluia. Selth and
glory and honour/and power be vnto oure lord
de god/for true and ryghteous are his iudgments
for he hath iudged the grett whore/which did
corrupt the erth with her fornicacion/and hath
avenged the bloud of his servaunt/ of her hōd.
And agayne they said: Alleluia. And smoke ros-
se vppe for ever more. And the xiiij. seniours/
and the iij. bestes fell doune/and worshypped
god that sate on the seate sayinge: Amen Allelus-
ya. And a voyce cam out of the seate/saying: pra-
yse oure lord god all yethat are his servaunt/
and ye that feare hym both smale and grett.

And I herde the voyce off moche people/even
as the voyce off many waters/and as the voy-
ce off stronge thondryng/sayinge: Alleluia/
for god omnipotent hath raigned. Let vs be gla-
d and reioyce and geve honour to hym: for the
marriage off the lambe is come/and hys wyffe
made her sylfe redde. And to her was graūted/
that she shulde be arrayed with pure and goodly
raynes. For the raynes is the ryghtewesnes off
saynct. And he sayde vnto me: happy are they
which are called vnto the Lambes supper. And
he sayde vnto me: these are the true sayinges off
God. And I fell at his fete/to worshyppe hym.
And he sayde vnto me: sethou do hit not. For I
am thy feloweservant/and one off thy breth-
ern/and off them thatt have the testimony off
Jesus. Worshyppe God. For the testimony off

¶ The revelacion.

Jesús ys the sprete off prophesy. And I sawe heven open / and beholde a whyte horssse: and he that satt apon hym was fayhtfull and true / and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame off fyre: and on his hed were many crownes: and he had a name writen / that no man knewe butt hym sylfe. And he was clothed with a vesture dept in bloud / and hys name ys called the worde off God. And the warriers which were in heven / folowed hym as pon whyte horses / clothed with whyte and pure raynes: and out off hys mouthe went out a sharpe swerde / that with hyt he shulde smyte the hethen. And he shall rule them with a rodde off yeron / and he trode the wynefatt off fearfnes and wrath off almyghty god. And hath on his vesture and on his thygh: kynge off kynges / and lordes off lordes.

¶ And I sawe an angell stonde in the sunne / and he cryed with a lowde voyce / sayinge to all the fowles that flye by the myddes of heven: come and gaddre youre selves to gedder vnto the supper off the gret god / that ye maye eat the flesshe off kyngs / and off hys captaynes / and the flesshe off myghty men / and the flesshe off horses / and off them that sytt on them / and the flesshe off all free men and bond men / and of smale and gret. And I sawe the beste. and the kynges of the erth / and their warriers gaddred to gedder to make battayle agaynst hym that satt on the horssse and agaynst his souldiers.

¶ And the beste was taken / and with hym thatt false prophet that wrought myracles before hym

¶ Of S. Jhon. Fo. cccxl

ym / with which he desceaved them that receaved the beestes marke / and them that worshypped his ymage. These both were cast into a ponde off fyre burnyng with brimstone: and the remnant were slayne with the swearde of hym that satt apon the horssse / which swearde proceded out off his mouthe / and all the foules were fulfilled with their fleshe.

¶ The. xx. Chapter.

And I sawe an angell come doune fro heven / havyng the keye off the bottomlesse pytt / and a grett chayne in hys honde. And he toke the dragon that olde serpent / which is the devyll and satanas / and he bounde hi a thousand yeres: and cast hym into the bottomlesse pytt / and he bounde hym / and set a seale on hym / that he shulde desceve the people no moare / tyll the III. yeres were fulfilled. And after that he muste be lowsed for a lytell season.

¶ And I sawe seatt / and they satt apon them / and iudgment was geven vnto them: and I sawe the soules off them thatt were beheaded for the wytnes off Jesu / and for the word off God: which had not worshypped the beste / nether his ymage / nether had taken his marke apon their foreheades / or on their hondes: and they lyved / and reigned with Christ a III. yere: but the wether off the deed men lyved not agayne / vntyll the III. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he thatt hath parte in the fyrst resurreccion. For on suches

The reuelacion

all the seconde deeth have no power / for they shal be the prestes off God and off Christ / and shall raigne with hym a M. yere.

¶ And when the M. yere are expiered / Satan shal be lowsed out off hys pryson / and shall goo oute to deceave the people which are in the foure quarters off the erth gog and Magog / to gather them to gedder to battayle whose nombre is as the sonde off the see: and they went vppon the playne off the erth / and compased the tentes off the sayntes about / and the beloved cite. And fyre cam doune from God / out off heven / and devoured them: and the devyll that desceaved them / was cast into a lake off fyre and brymstone / where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

¶ And I sawe a grett whyte seate and hym that sate on hit / frome whose face fled awaye both the erth and heven / and their place was no more founde. And I sawe the deed / both grett and smale stonde before God: And the boke were opened / and another boke was opened / which is the boke off lyfe / and the deed were iudged of thoo thynges which were wrytten in the bokes accordyng to their dedes: and the see gave vppe her deed / which were in her / and deth and hell delyvered vppe the deed / which were in them: and they were iudged every man accordyng to his dedes. And deth and hell were cast into the lake off fyre. this is that second deeth. And whosoever was nott founde writte in the boke off lyfe / was cast into the lake off fyre.

Of S. Ihon cccxli

The .xxj. Chapter

And I sawe a newe heven / and a newe erth / For the fyrst heven / and the fyrst erth / were vanysshed awaye / and there was no more see. And I Ihon sawe that holy cite newe Iherusalem come doune from God oute off heven prepped as a bryde garnysshed for hyr husband. And I herde a grett voyce from the trone / saynge: be holde / the tabernacle off God is with me / and he wyll dwell with them. And they shalbe his people / and God hym sylffe shalbe with them and be their god. And God shall wypp awaye all teares from their eyes. And there shalbe no more deeth / nether sorowe / nether cryng / nether shall there be eny more payne / for the olde thynges are gone. And he that sate upon the seate / sayde: Behold I make all thyng newe. And he sayde vnto me: wryte / for these wordes are fast yghthfull and true.

¶ And he sayde vnto me: hit is done I am Alpha and Omega / the begynnyng / and the ende. I will geve to hym that is a thyrst of the well off the water off lyfe fre. He that overcometh shall inheret all thyng / and I wyll be his God / and he shalbe my sonne. But the fearfull and vnbellyng / and the abhominable / and murdres / and whormogers / and forceres / and ydolaters / and all lyars shall have their parte in the lake which burnyth with fyre and brymstone / which is the seconde deeth.

¶ And there cam vnto me one of the vii. angels which had the vii. vyals full of the vii. laste plas

The revelacion

ges: and talked with me sayinge: come hydder I will shewe the the bryde / the lambes wyfe. And he carryed me awaye in the spere to a grett and an hie mountayne / and he shewed me the grett cite / holy Jerusalem descendinge out off heven from God / havynge the brightnes off God. And her shynynge was lyke vnto a stone moste precious / even a Jaspar cleare as cristall: and had walles grett and hie / and had xij yatts / and att the yattes xij angels: and names wrytten / which are the xij trybes of Israell: on the est parte iij gatis / and on the north syde iij gates / and to wardes the south iij gates / and from the west iij gates: and the wall off the cite had xij foundacions / and in them the names off the lambes .xij. Apostles.

And he that talked with me / had a golden reed to mesure the cite with all and the yates ther off and the wall ther off. And the cite was bylt iij. square / and the length was as large as the bredth of hit / and he measured the cite with the rede .xij. M. fur long: and the length / and the bredth / and the heygth off hit / were equall. And he measured the wall ther of .an. ccl. iij. cubittes: the measure that the angell had was after the mesure that man vseth. And the byldinge of the wall off hit was of iaspas. And the cite was pure gold lyke vnto cleare glasse / and the foundations off the wall of the cite was garnished with all maner off precious stones. The fyrste foundacion was iaspas / the seconde saphyre / the thyrde a calcedony / the fourth an emeralde: the fift sardonyx: the sixt sardos: the sevente crysolite /

Of S. Ihon So. ccxliij

the ayghte berall: the nynthe a topas: the tens the a crysoprasos: the eleventhe a iacynthe: the twelfe an amatist.

The xij yattes were xij pearles / every gate was of one pearle / and the strete of the cite was pure golde / as thorowe shynynge glasse. And there was no temple therin. For the lord god allmyghty and the lambe are the temple of hit / And the cite hath no nede of the sunne nether of the mone to lyghten hit. For the brynghtnes off God dyd light hit: and the lambe was the light off hit. And the people which are saved shall walke in the light off hit: and the kyng off the erth shall bryng theiir glory vnto hit. And the yattes off hit are nott shutt by daye. For there shalbe no nyght there. And there shall entre into hit none vncleane thynge: nether what soever worketh abominacion: or maketh lyes: but they only which are wrytten in the lambes booke off lyfe.

The .xxij. Chapter.

And he shewed me a pure ryver off water off lyfe pure as cristall: procedynge oute off the seate off God and off the lambe. In the myddes off the strete off hit / and off ether syde off the ryver was there wode off lyfe: which bare xij manner off frutes: and gave frute ever moneth: and the leves off the wode served to heale the poeple with all. And there shalbe no more curse but the seate of god and the lambe shalbe in hit: and his servauntes shall serve hym: And shall see his face / and his name shalbe in their foreheades. And there shall be no moare nyght

The revelacion

there and they nede no candle / nether light off the sunne: for the lorde God geveth them light / and they shall raynge for evermore.

¶ And he sayde vnto me: these sayings are sayngs hitfull / and true. And the lorde god of saynctis and prophetis sentt his angell to shewe vnto his seruaunt / the thyngs which muste shortly be fulfylled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy off this booke. I am Ihon / which sawe these thyngs and herde them. And when I had herde and sene / I fell doune / to worshippe before the fete of the angell which shewed me these thynges. And he sayd vnto me: se thou do hit not / for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the prophetis and of them which kepe the saynges off this booke. But worshippe God.

¶ And he sayde vnto me: seale nott the saynges off prophesy off this booke. For the tyme is at hande. He that doeth evile / lett hym do evile still: and he which is fylthy / lett hym be fylthy still: and he that is righteous / lett hym be more righteous: and he that is holy / lett hym be more holy. And beholde I come shortly / and my rewarde with me / to geve every man acordinge as his dedes shalbe. I am Alpha and Omega / the begynnyng and the end / the fyrst and the last. Blessed are they that do hys commaundment / that thair power maye be in the tree off lyfe / and maye entre in thowre the gat into the cite. For without shalbe doggs and inchautes / and whorms ongers / and morthrers / and ydolatres / and whosoever loveth or makith lesyngs.

Of sanct Ihon. fo. ccclij.

¶ Iesus set myne angell / to testifye vnto you these thyngs in the congregacions. I am the roote and the generacion of David / and the bright mornynge starre. And the sprete and the bryde sayde come. And lett hym that heareth / saye also come. And lett hym that is a thyrst come. And lett whosoever wyll / take of the water of lyfe fre.

¶ I testifye vnto every man thatt heareth the word of prophesy of thys booke. yf eny man shal adde vnto these thyngs / god shall adde vnto hym the plag that are wrytten in this booke. And yf eny man shall mynnyshe of the word off the booke of this prophesy / god shall take awaye his parte out of the booke of lyfe / and oute of the holy

cite / and fro thoo thynges which are wrytten in this booke. He which testifieth

these thynges sayth: be hit / I cos

me quydly / Amen. eve so:

come lorde Iesu. The

grace of oure lorde

Iesu Christ be

with you

all

Amen.

¶ The ende of the newe testament.

Tt

To the Reader.

Give diligence Reader (I exhorthe the) that thou come with a pure mynde / and as the scripture sayth with a synngle eye / vnto the wordes of health / and of eternall lyfe: by the which (if we repent and beleve them) we are borne a newe / created a fressh / and enioye the frutes off the blood of Christ. Whiche blood cryeth not for vengeaunce / as the blood of Abel: but hath purchased / lyfe / love / fauour / grace / blessinge / and whatsoeuer is promysed in the scriptures / to them that beleve and obeye God: and stondeith bitwene vs and wrathe / vengeance / curse / and whatsoeuer the scripture threateneth agaynst the vnbelevers and disobedient / which resist / and consent not in their hertes to the lawe of god / that it is ryght / wholy / iuste / and ought soo to be.

Marke the playne and manyfest places of the scriptures / and in doutfull places / se thou adde no interpretaciō contrary to them: but (as Paul sayth) let all be conformable and agreynge to the

More the difference of the lawe / and (sayth. of the gospel. The oneareth and requyareth / the wother pardoneth and forgereth. The one threateneth / the wother promyseth all good thyngs / to them that sett their trust in Christ only. The gospel signifieth gladde tydyngs / and is nothyng but the promyses off good thynges. All is not gospel that is writte in the gospel booke: For if the lawe were a waye / thou couldest not know what the gospel meante. Even as thou couldest not se pardon / fauour / and grace / excepte the lawe rebuked the / and declared vnto thy the sinne / mysdede / and treaspase.

Repent and beleve the gospel as sayth Christ

To the Reader.

in the fyrst of Marke. Applye all waye the lawe to thy dedes / whether thou finde luste in the botom of thyne herte to the lawe warde: and soo shalt thou no dout repent / and feale in the silfe a certayne sorowe / payne / and grefe to thyne herte: be cause thou canst nort with full luste do the dedes off the lawe. Applye the gospel / that is to saye the promyses / vnto the deservynge off Christ / and to the mercye of god and his trouth / and soo shalt thou nort despeare: butt shalt feale god as a kynde and a mercifull father. And his sprete shall dwell in the / and shall be stronge in the: and the promyses shalbe geve the at the last (though not by and by / lest thou shuldest forgett thy sylfe / and be negligent) and all threatenynge shalbe forgiven the for Christis blouddis sake / to who comit thy silfe all togedder / with out respect / or her of thy good dedes or of thy badde.

Them that are learned Christenly / I beseeche: for as moche 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 vnderstondynge: that the rudnes off the worke nowe at the fyrst tyme / offende them not: but that at they consyder howe that I had no man to counterfet / nether was holpe with englyshe of eny that had interpreted the same / or soche lyke thinge in the scripture before tyme. Moreover / evē very necessitie and combrance (God is recorde) above strengthe / which I will not rehearce / lest we shulde seme to boost oure selves / caused that many thynges are lackynge / whiche necessaryly are

T t ij

To the Reder.

requyred. Count it as a thyng not havynghe his full shape/ but as it were borne afore hys tyme/ even as a thig begunne rather then fynnesshed. In tyme to come (yf god have apoynted vs thys ere vnto) we will geve it his full shape: and putt out yf ought be added superfluously: and addeto yff ought be oversene thorowe negligence: and will enforce to brynge to compendousnes / the at which is now translated at the lengthe / and to geve lyght where it is requyred / and to seke i ces rtayne places more proper englysshe / and with a table to expounde the wordes which are nott cōs menly used / and shewe howe the scripture vseth many wordes / which are wother wyse vndersta onde of the cōmen people: and to helpe with a des claracion where one tonge taketh nott another. And will endeuer oure selves / 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 thys ere vnto: and to be stowe vnto the edyfyng of Christis body (which is the cōgres gacion of them that beleve) thos se gyftes whych they have receaved of god for the same purpose. The gr ace that cōmeth of Christ be with the that love hym.

praye for vs.

The errors comitted in the prentynge.

S. with the nombre folowynge it / signyfie the les ase off the boke. sy / with the nombre before it / declareth the fyrst or the seconde syde of the leafe ly. with the number before it noteth in what lyne the errour is / as here after apereth.

S. iij. ij. syde. v. lyne / styne / rede styne
S. iij. ij. sy. xxxij. ly. ihou / rede thou
S. v. ij. sy. vij. ly. oncē / rede once
S. v. ij. sy. xviij. ly. cōe / rede come
S. vi. j. sy. iij. ly. daungre / rede daunger
S. vi. j. sy. xvij. ly. cōe / rede come
S. vij. ij. sy. xxxiij. ly. wphich / rede which
S. viij. j. sy. xvj. ly. then / rede them
S. xj. ij. sy. xj. ly. tym / rede tyme
S. xvj. ij. sy. x. ly. ver / rede ever
S. xxvj. ij. sy. xiiij. ly. afed / rede afeth
S. xxx. j. sy. xij. ly. then / rede them
S. xxxiij. ij. sy. x. ly. flesse / rede fleshe
S. xxxvij. j. sy. xxxj. ly. vf / rede of
S. xlv. ij. sy. ix. ly. strayghtly / rede straitly
S. l. j. sy. xj. ly. then / rede them
S. lx. ij. sy. xiiij. ly. trugthe / rede truthe
S. lxiij. ij. sy. xxxij. ly. them be / rede the which be
S. lxxj. ij. sy. xxxiij. ly. tempte / rede temple
S. lxxij. j. sy. iij. ly. aultie / rede aultre
S. lxxij. ij. sy. xxvj. ly. Eyne / rede Eynne
S. lxxiiij. j. sy. vij. ly. the / rede he
S. lxxxi. ij. sy. xiiij. ly. whelther / rede whether
S. xcix. j. sy. xxx. ly. gayes / rede dayes
S. ci. ij. sy. xxx. ly. had / rede hath

¶ iij

The errors.

S. cñ. ij. sy. xxxij. ly. se / rede he
 S. ciij. ij. sy. viij. ly. iustie fi / rede iustifie
 S. cvj. ij. sy. xvj. ly. then / rede then
 S. cxv. ij. sy. ij. ly. ithey / rede they
 S. cxv. ij. sy. xviij. ly. chaught / rede caught
 S. cxix. ij. sy. xviij. ly. tenche / rede then the
 S. cxix. ij. sy. iij. ly. hy / rede by
 S. cxix. ij. sy. xviij. ly. beleve / rede beleve
 S. xxiij. ij. sy. xxiij. ly. hat / rede that
 S. cxviiij. ij. sy. xxiij. ly. that / rede that
 S. cxviiij. ij. sy. xvj. ly. oo / rede of
 S. cxviiij. ij. sy. xxiij. ly. hegged / rede begged
 S. cxviiij. ij. sy. xiij. ly. sister / rede sisters
 S. cxlv. ij. sy. xxiij. ly. georifie / rede glorifie
 S. cxlix. ij. sy. xvj. ly. anzareth / rede nazareth
 S. clj. ij. sy. v. ly. laye / rede layde
 S. clxviij. ij. sy. ij. ly. their awayte / rede their lays
 (inges awayte
 S. clxviij. ij. sy. xxx. ly. had / rede hath
 S. clxviij. ij. sy. xix. ly. woelde / rede worlde
 S. clxviij. ij. sy. xv. ly. itie / rede citie
 S. clxxx. ij. sy. v. ly. sahoth / rede saboth
 S. clxxx. ij. sy. xxx. ly. an / rede and
 S. clxxxviij. ij. sy. xrv. ly. aod / rede and
 S. ccv. ij. sy. xrv. ly. servaunt / rede servaunt
 S. ccix. ij. sy. xxiij. ly. frare / rede feare
 S. ccix. ij. sy. xvj. ly. whōne / rede whom
 S. ccxviij. ij. sy. xxiij. ly. Mos / rede Moses
 S. ccxviij. ij. sy. xiij. ly. horne / rede shorne
 S. ccxxxij. ij. sy. iij. ly. with / rede witt
 S. ccxxxiiij. ij. sy. xij. ly. alone / rede alowe
 S. ccxliij. ij. sy. xv. ly. hatt / rede that
 S. cclxj. ij. sy. xxiij. ly. faule / rede faute

The errors.

S. cclvj. ij. sy. viij. ly. humblenes off angels / rede
 (humblenes and holynes of angels
 S. cclxxij. ij. sy. xxxij. ly. holbeth / rede holdeth
 S. cclxxij. ij. sy. ij. ly. vettered / rede vttered
 S. cclxxviij. ij. sy. xrv. ly. belove / rede beleve
 S. cclxxviij. ij. sy. xxiij. ly. prophesy / rede prophesy
 S. cclxxix. ij. sy. ix. ly. obtayne / rede attayne
 S. cclxxix. ij. sy. xvj. ly. thynhf / rede thyngf
 S. ccclij. ij. sy. ix. ly. pzfet / rede present
 S. ccclvj. ij. sy. ij. ly. wrire / rede write
 S. ccclviij. ij. sy. ij. ly. as / rede vs
 S. ccclxj. ij. sy. xvj. ly. hy / rede by
 S. ccclxij. ij. sy. xrv. ly. preson / rede person
 S. ccclxxiiij. ij. sy. viij. ly. ho / rede to

