To the moste puissaunt prince, and our moste redoubted soueraigne Lord Edward the sixthe, by the Grace of God King of Englelande, Fraunce, and Irelande, defendour of the faith, and on yearth next and immediatly vnder God, of the Churches of Englelande and Irelande the supreme head, your moste humble, louyng, and obedient suiciet, Nicolas Udal wisheth al grace and peace from God, with long and thesame moste prosperous Reigne ouer vs, in all honour, health, and condigne felicitie.

Oste noble and moste worthie Soueraigne,

it myght in me so basse and simple a persone, appeare no small presumpcson to write vnto your Emperiaall Maiestie, were not the cause of our publique gratulacions so iust and so greate, that no manne, what euer he bee, hauyng occasion to wryte, maye thinke hymselfe voyde of cryme; if he shoulde omytte to declare and testifie the vnestimable comforte and ioye, whiche your vnuersall moste louyng and obedient subiectes, daily more and more doe take of your Maiesties singuler good procedinges and most excellent towardnesse. For where, by ye space of many yeres vntil it pleased the goodnesse of God to sende you vnto vs, the earneste prayers of all Englelande was that we might haue a Prynce: and after the tyme of your natuuitie, whan God had so graciously heard our peticions, we eftsons prayed that ye myght haue grace to followe the godly steppes and proceedynges of your moste noble father: euerye man seeth nowe in your Maiestee suche towardenes of vertue and godly zele, that we haue conseyued no lesse then an vndoubted hope ye wyll (by Goddes gouernaunce) ferre passe your saied father, to whom our daily wyshshinges and prayers thought it enough to haue you eguall. We all see in your highnesse suche liuely sparkes of vertue and Christian regiment toward, that we cannot but thinke Englelande the moste fortunate Royalme that euer was, to whome God

The first tome or volume of the Paraphrase of Erasmus vpon the newe testamente.
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hath geuen suche a Kyng, as in his minoritye of tendre babehood, leareneth to haue mynde on his function, and to considre whose mynistre he is. If Royalmes (after the saying of Plato) are than and neuer els in blissed state, whan euyther Philosophiers, that is to saye, suche as knowe and loue God, doe reigne ouer thesame, or els the Kynges geue themselues to philosophie, that is to saye, to the due knowledge of God, to the discipline of vertue, and to the vp\right execucion of their office towards all people: howe happye are we En\lishmen of suche a Kyng, in whose chyldehood appereth as perfect grace, vertue, godly zele, desire of literature, grauitie, prudence, iustice, & magnanimaitie, as hath heretofore been found in Kings of most mature age, of ful discrecion, of auncient reigne, and of passing high estimacion? But suche is the goodnesse, of God, that to a people eagerly hongreyng and thrysting his iustice, earnestly sekyng the wayes of his trueth, tendrely embracyng his moste holy woorde, readily acceptyng the grace of his ghsoppel, wyllyngly conformyng themselfes to the sincere doctrine of his commaundementes, he forgeateth not to geue a sapient Kyng and gouernour. And that God hath of a singuler fauoure and mercye towards this Royalme of Englande sente youre grace to reigne ouer

vs, ye thyng selfe by the whole processe doeth declare: the summe whereof I shal in a short discourse no more but briely touche & passe ouer, leste I might seme rather to haue sought an occasiō in the waye of latery to extolle you and your progenie, then as this present cause enforceth me, to geue due testimonie of the trueth. In dede your singular excellēcie in al kindes of princely towardenesse is such, yt no place, no tyme, no cause, no booke, no person either in publique audi\ence or els in priuate coūpaignie maketh any mencion of your Maistie, but he thynketh hymself euen of a veray conscience boūd to powdre thesame w\th many\fold praises of your incōparable vertues & giftes of grace. Al which prayses & magnifying though they bee in dede muche inferiour to your moste woorthy deseretes hytherto, yet your maistie muste take and repute, not as a matter of insolencie by your moste louyng and faithful subiectes ministred vnto you, but rather as a thyng wrought in them by the instincte of god, to admonishe you of the Regal estate that he hath called you vnto: not as a prouocaciō of wordeye gloriying in your self, but as an instrumente of admonicion to continue you in remembraunce of thankes geuing, and of discharging youre ofice: not as the baites of flatery meaning to fede your Maistie in any conceipte of pryde, but rather as a glasse wherein to beholde your self what ye are, and how ye ought to continue: not as the pleasaut ticleing or clawyng of adulacion but rather as a caucion that ye dooe nothing in all your life whereby ye maye bee founde or thought vnwoorthie the laude that is geuē you: and finally, not as a nourish\mente of any humam vanitie, but rather as a spur of exhortacion, not onely to beware hat ye goe not backe, ne degenerate, or decline from the godly trade of religiō, of vertue, of litterature, of prudēce of benig\tie, of iustice, of prince\lly regiment that ye are nowe entred into: but also
that ye procede as ye haue begoonne, and still goe forwarde encreasyng in all
godlinesse, that your proce|dynges and consummacion maie bee aunswerable to
your moste princely and Christian begynnynges. Neyther is there any subiect of
yours worthie life. whiche woulde to any other ende or purpose, attempt to
magnifie you in thy tendre age, but in hope, that if ye bee not alreadye come to
the perfeccion pro|pouned vnto you, ye wyll labour and contende (as age maye
suffre,) to growe and reache vnto it. For if Philip of Macedonie, being an ethnike
and a pagane Kyng, whan he was railed at and muche euil spoken of by the
Atheniens, toke therof an occasiō well to reigne & gouerne his people, alleagyn
himself to bee enforced and cōstreigned therūto, y† he might proue his enemyes
vntrue men of their reportes: howe muche more necessitie of well doyng is
incumbent to your highnesse, that ye maye in tyme comyng, veriie the praises
and cōmendacions, whiche the publyque consent of the worlde dooeth nowe
attribute vnto you? Howebeeit we your moste feythfull louyng subiectes dooe
nothing doubte, but that God beeyng the geuer of all good gyftes, the father of
all mercie, and the God of all comforte, who of his infinite goodnesse hath
prouided you to reigne ouer vs, wyll also in suche wyse directe all your wayes,
that he wyll eluydently declare hymself by his eternall wysedome, and by his
counsayll in|scrutable, to haue purposely ordeyned and appoynted you to dooe
high thyn|ges, whom he hath by his myghtifull arme so woondrefully sent. For
where your moste noble father of famous memorie Kyng Henry the eyght
beeyng

otherwyse by al tokens of natural constitucion, a man hable and also likely to
haue chyldren, had alreadye by the twoo most faire blossomes and most freshe
floures of the world, the lady Maries Grace, & the lady Elizabethes Grace, your
Maiesties moste noble and moste dere sistur• yet liuyng, declared him|selfe apte
to be veray fruicteful of procreacion: yet had he continued eight and twentie
yeres Kyng of this Royalme, ere he had any soonne in lawfull ma|trimonie
begotten, to whome he myght leaue the succession of this his Empe|riall croune
and sceptre. In the meane tyme Kyng Henry as a moste vigilaunt pastour ceaseth
not with perpetuall trauayll to procure for the commodities and wealth of
Englande, he ceaseth not by moste politique and moste holsome lawes to
prouide for the establishyng of Englande in peace and tranquilitie. And because
by the diligent readying and meditacion yf holy Scriptures, he founde and
obserued the true blissynges of God, and the fountayne of al grace and
prosperitie to procede of the knowleage of God, and the due obseruacion of his
lawes, lyke a moste christian Prince and a true defendour of the fayth, he
conuerted and emploied al his studie and cogitacions to the redresse of such
abuses in relygion, as by the moste corupte doctrine of the Romishe papacye
had by degrees crepte into Christes churche, and preuailyng throughe
cont|nuauence of yeres, were nowe so confirmed and established throughout all
par|ties of Christendome, that the Romishe Nabugodonozor held vs in forer
subieccion, then euer was Israel holden in the captiuitie of olde Babilon, and so
should we haue stil continued, had it not pleased almightie God of his
botom|lesse mercie, to reise vp a Christian Cyrus your moste puissaunt father, to
re|store vs agayne to our freedome in Christes bloud. For the Romishe
Nabugo|donozor had by wrestyng and peruertyng the holy scriptures of God to
the establyshing and maintenaunce of his vsurped supremitie clymed so high:
that he was not nowe content to sitte in the chaire of Moses, but had moste
blasphemously exalted hymselfe aboue all that is called God, that is to say, had
made Goddes woordre frustrate, that his moste corrupte and moste pestilente
doc|trine myght take place. He had by his deiulishe inuencions caste such a
foggie miste of ignoraunce ouer Goddes moste holy Bible, he had with his
Pharisaical interpretacions in suche wyse polluted the sinceritie of Christes
doc|trine, he had so infeeted the cler fountayne of Goddes woorde with the
suddes of humayne tradicions, and the dregges of vayn ceremonies, he had by
meane of papistical troumperie so peruered the vnderstanding of holy
scriptures, he had so defaced the purtie of the faith with the beggerly patched
cloke of supersticious weorkes not commaunded by Goddes lawe, he had so
perplexed the grace of the ghospell with the false feigned merites and weorkes
of supererogacion, he had so mangled the Christian profession with mo then an
hundred soondry sectes of counterfaicte cloystreers of Antichristes owne
generacion, liuing like idle loitreers and vera|dranes, and vnder the pretence of
religion de|uuryng the common weales that woulde maynteyn theim, he had so
oppressed the true religion and wurshyppyng of God wyth pilgremages to dead
stockes and stones of mannes handie weorke, with transferryng the honoure
whiche was due to God alone, vnto Saintes and to feigned miracles, wyth other
kyndes of idolatry innumerable, and wyth a purgatorye of materiall fyer, and (to
make some ende of speakyng in a matter of it selie infinite,) he had so clene
subuerted al good and godly conuersacion and doctrine: that Satan had

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displeighing any banners in araye of humaine battaile, shoulde out of the slyng
of his Regall auctoritie, cast the corner stone of Goddes woerde, whiche lyghtyng
vpon the forhead of the sayd Goliah, felled his papacie stone dead, & crushed it
to poudre, neuer to be hable any more to noye or to face Englyshe Israel. Our
sayd Dauid kyng Henry the eyght had learned by the boke of Deuteronomie (in
whiche boke the feithfull seruaūt of God Moyses charjged that whomsoever
Israel shoulde make Kyng ouer them, thesame from the tyme that he wer sette in
his Regall throne, should all the dayes of his lyfe haue continuall meditacion, and
should styll reade therin, to the entente he myght learne to feare the Lorde his
God, for to kepe all the woordes of his lawe, and his ordenaunces for to dooe
theim, and that he should not turne from the commaundementes eyther to the
ryght hand or to the left, that bothe he and his children myght prolong their
dayes in his Kyngdome:) he hadde (I saie) learned in the same booke, on the
one syde the blessynges of god promysed to all suche prynces as on theyr owne
parties woulde for the loue and feare of god walke vpryghtly in the execucion
of the sayde commaunde|mentes, and woulde partly by theyr good examuple
prouoke theyr subiectes to dooe the same, and partly by due execucion of iustice
make them ashamed and also afeard to swerue or declyne from the lorde their
god: and on the other syde the terrible malediccions and plagues of gods
wrathe, threatned to all suche as neglected the vpryght obseruyng of all his
preceptes and wayes. He loued the goodnesse of God, and feared his stroke, he
sawe religion to bee ferre out of frame, he sawe some parte of his moste earnest
trauailes and ende|uour to sette Englande in moste quiet and blissefull state, to
fayl of condigne effecte through defaulte of reformacion in matters of religion.
He saw & found by experience of his owne manyfolde moste princely
enterpryses, the onely cause why Christian Royalmes are plagued wyth warres,
derthes, famyns, pestilences, & other mortall extremyties, to come of Gods
indignacion, because the worlde was so ferre gone astraigh from Christe, that
nothyng was nowe weaxed so odious or detestable as his holy woorde, nothyng
reputed so blas|phemous, as Christes holy ghospell, nothyng so lyght estemed as
Christes blood and passion. He sawe the onely waye to Goddes fauour to bee the
embracyng of his holy Scriptures, the drounyng wherof had enforced God to
power his indignacion vpon the Christian worlde. He sawe and well per|ceyued

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that God of his mercie was wylling to ceasse his wrath and ven|geaunce, if the
Christian people woulde returne to hym. He perceyued God to offre his grace
vnto the worlde by openyng their iyes, if leauyng theyr errour and ignorauunce
thei woulde enbrace the dere lyght of the ghospell. He sawe moreouer that his
moste louyng subiectes of Englande, (whome his godly examuple had prouoked
to tendre and seke the glorye of God) dyd nowe houngre and thirste the
righteousnesse of God, and the knowleage of his woerde. He playny sawe that
no waye there was to a reformacion, but by this onely meane, yf the autoritie
and vsurped supremitie of the See of Rome wer extirped, abolished, and clene
extincte. For he sawe his countreimen the Englishe Israelites to bee holden in suche extreme bondage wythin the Romishe Egypte, that there was no hope of deliueraunce, but by the onely power and myghtifull arme of God reysyng vp some Moses that woulde in the face of that same moste cruell Pharao require that Israel myght bee freely leat goe. The huige seuenfold headed draguon was to the simple inferiour people, suche an obstacle, that they myght not come to Chríste, and to all Christen princes suche a terrore, that they durste not. This draguon besydes the monstreous hissing of his curses and excommunicacions, and besides the contagious infeccion of idolatry and superstition, wherwith he had by his whelpes the cancarde papistes so adblasted the worlde, that he had enwrapped and drowned all Christendome in blindnesse and errour: he hadde also a mortall styng in his tail, wherewith he ceassed not by all kyndes of deaths and tormentes, to destryue and mordre as manye as woulde once open theyr lyppes agaynst his moste detestable and moste blasphemous abominacions. This draguon ceassed not continually to persecute the wo\man clothed in the sunshine, that is to saye, Christes dere spouse the churche of England, but as a rampyng and roryng lyon, he stoode euer ready watchyng that he migh te deuoure her children the Christian flocke, whiche she nowe groned to bryng forth to Chríste, had not the Englishe Michael kyng Henry the eight taken in hande to fight agaynst the sayde draguon, and been streng\thened of God wyth his Aungelles the lorde, and godlye prelates, to caste the sayde draguon that olde serpent and his Aungels oute of Englande. This was the great harlotte that sitteth vpon manye waters, wyth whome the kynges of the yearthe haue committed fornicacion, and the inhabiteers of the yearthe been made drownken wyth the wyne of her fornicacion: the woman sittynge vpon the rosecouloured and tenhorned beaste full of names of blasphemye, she sitting araied in purple and rosecolour, and decked with golde, precious stones, perles, and in her hande a cuppe of golde full of abhominacions and filthines of her fornicacion, and in her forehead a name of great misterie written, great Babylon the mother of whoredome and abhominacions of the yearthe: and the same whore drownken with the bloude of Saynctes, and with the bloude of wyntnesse\s of Jesu. Thys was the huyge monstre Hydra, (to whome the poetes attribute seuen heades, some eyghte, and some an hun\dred heades) whome aswell king Iohn of Englande, as also soondrie other Christian princes had attempted to vanquishe, but as soone as they had cutte of one head, three other heades grewe vp for it, so that euerye wounde that was geuen him was a more confirmacion and encrease of his strength, vntyll our Hercules Kyng Henrye the eyghte perceuyng that no power, no puissaunce, no weapon was hable to confounde hym sauyng onelye the consul\myng fyer of Goddes woorde, prouided the Byble to bee sette forth in the Englishe tounge, and to bee sette vp in euerye churche, where it myght bee read of of his people. Long time endured this conlycte betwene our Englyshe
Hercules and the Romishe Hydra ere he could bee destroyed, so fast grewe vp a more nombre of serpentine heades, whan any one was cut of. For besydes the many|folde moste monstruous heades, of Idolatrye, Plygremages, supersticions, countrefaict religions, and innumerable abuses mo, whiche kyng Henry had to cutte of, his whelpes the indurate generacion of papistes devised all meanes possible to kepe hys auctoritie styll in Englande, ne lefte any engin vntempted to staigh and lette the abolishing of hys usurped power, abuseyn the sim|ple people wyth all kyndes of delusion and iuggleyng of countrefaict myra|cles, of feigned visions, of liyng in traunces, of rapcions eu|n to the thyrde heauen, of sophistycall learning, of holy contestacions, of subtily inuented pro|phecies, of bolde comminacions and threateninges, of voices auouched to haue come from heauen, of peruertyng the sence of scripture to mainteine his power, of wrtyng bookes in derogacyon of the kynges procedynges.

And to the ende there shoulde not lacke any kinde of wickedenesse that the saied Hydra and his adherentes, moonkes, fryers, and other cloystreers were hable to weorke, he founde meanes besydes many other stormes of forrayne warres and conspiracies, so ferre to abuse the credulitie of the simple ignoraunte peo|ple, that he brought them halfe in a detestacion and hatered of Gods woorde, and seduced them to adventure with a lytle blaste of sedicion, to disturbe the cogitacions of suche a noble and a good kyng, beeyng than moste ea•nestelye yea (I maye saye) onely sett in studiyng for the establishemente and continua|cion of peace and tranquilitie in this Royalme for euer. All whiche terrours coulde not appalle kyng Henryes moste stoute courage, but that he wente tho|rough with the reformacion, whiche the spirite of God so wrought in hys harte and conscience, that he sawe it to bee necessarie, and hymselfe to bee choses of God, to bee the instrumente thereof.

All this whyle Englande thoughe not yet veray wyllyngly ne vniuersally re|ceuyng the grace of the ghospell offreed vn|o vs, together wth the moste heauenly iewe|ll and treasure of Goddes holy scripture, in the mother lan|guage: ye• neuertheless (as oure partyes and moste bounden dueties were) tenderlye consideryng the moste vigilante care and studie, and moste earneste trauayle of oure moste gracious soueraigne employed for our behoufe, and daily bestowed in fortiiyng all parties of the Royalme agaynst the malicious assaultes and conspiracies of the said Romishe Hydra, or any other enemies by his procuremente: Englande (I saye) ceased not with continuall prayer to be|seche the goodnesse of almyghtye God, to rewarde the godlye mynde and doolyng of our kyng nowe wearyng oute hys bodye in trauaylllyng for vs, and spendyng his lyfe in procuryng for our wealth and safegarde, wyth a soone, to whome, whan he shoulde departe hence to heauen, he myght safely committe and leaue his croune, with the gouernaunce of vs his moste dere beloued sub|iectes: Thus did all Englande by the space of many yeres persiste in continuall prayer: but almyghtie God wylling to shewe for what persones he reser|ueh hys blyssynges, as soone as we had throughg better instruccyons con|formed our selues to the expulsyng of the Romysh Antichriste, to the gladde
embracing of his word, and to the receiving of his gospel in all partyes: immediately heard our lamentable petitions, and sent your most noble mother Quene lane of famous memorie, whom (as it maie be thoughte) hys prouy|dence and consailles vnsructable had purposely ordeyned, prepaired, & caused to be borne for none other office, but that she myght bee moste dere wife to suche a kyng, and mother to suche a Prynce. For as soone as she had in moste lawful matrymonyne brought forth your grace, she depaerted this worlde: as though she should haue saied: I haue dooen the office yt I was borne for nowe fare ye well. The freashe floure of my pure virginitie, I haue moste safely committed to my moste dere spouse kyng Henry for to kepe, and to you his moste feithfull louye subiectes, I leaue behynde me my onely soonne, the iewell that ye haue so long desired, so sore longed for, and so often craued of God. As lōg as ye shal tendre his welfare, ye shall satisfye my desyre, whome I broughte forth the for that purpose. If it maye please God to sende hym longe lyfe, I haue the full fruicte of my trauaylle, I haue my deathe abundauntele recomp•••ned, and my roume emong you euen to my mynde supplyed. I haue nowe no more to doe on yearth. If I haue demerited any loue or thanke at your handes, bestowe it wholly on my soonne, when I am gone from you. Thus depaerted the moste vertuous ladye Quene lane, whose deathe we haue the lesse cause to lamente, because that by hope we are assured, that she is gone from peyne to ioye, from care to reste, frō sorowe to blisse, frō this trāsitorie world to immortality. We haue cause to suppose that God for the exceedyng great loue and fauoure that he beareth towards Englaude, when she had broughte forth the to the worlde suche a soonne, tooke her awaye immediately of purpose to rewarde her wyth a crowne eternall, for whome all temporall and worldely rewards were incomparable ouer basse, ne any yeartyly crowne suffiuent: so that to lamente her, is rather to enuye her felicitie and blisse. And she beeyng nowe in heauen with her moste desired ioye Christe, inuiteth and requireth vs that our beneuolente loue and affeccion, whiche muste haue been deuided betwene you and her, maye bee wholy transferred and bestowed on your highnesse, whome to bryng forth she was not onely well contented, but also muche desyrous to dye. So that we are all double bounde to loue youre Maiestie, fyrste because youre moste dere mother was taken from vs ere she myght receyue any fruicte of our grate and thankfull hertes for bryngyng forth to her coutreuy suche a soonne, and than muche more, because that in your moste Royall persone is reposed al the worldily ioye, coumforte, hope, and expectacion bothe of vs that are nowe liuyng (whom I truste your Grace shall surutue,) and also of our posteritie. Neyther can liustely affyrme her to be dead, that hath leaft behynde her suche fruicte of her bodye, whome to bryng forth (I dare auouche) she though her death so well bestowed, that in case she myght returne to lyfe again, and be in her former state of mayde & Quene, she woulde readily paryshe & couenaūt with God, on thesame pryce to bryng forth your Grace vnto her countrey. And so greate was the ioye and gladnesse of Englaude in the natuuitie of your highnesse, that the veray prouidence of God thought it necessarie to
temper our immoderate mirth & reioysing with the death of your most vertuous mother (for neuer was y^{e} deceasse of any Quene in England more lametted) lest we myght haue ben so inebriate with our vnestimable felicitie, y^{t} thesame might haue made vs proud, and percase haue brought vs in suche flaterye of our selues, y^{t} we woulde haue

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forgotten, or perchaunce not acknowelaged no nor espied you to bee sente vnto vs aswell by the most mightie and most woondrefull power of Goddes hand, as also of his exceadyng mercie, and fauoure towards Englande. He myghte haue taken her away ere she had cum to the bearing or conceiuing of you in her wombe, if he had not specially loued and tendred our good king Henry and vs. It was in his hande and pleasure to haue taken you bothe (whiche thynge god forbydde) if he had n•t by leauing the better of the twoo with vs, been willing bothe many festelye to declare his almyghtifull power ioyned wyth hys moste gracious mercie and tendre compassion towards England, and also to bridle the insolencie, which by hauyng you both still wyth vs (suche is mannes frailte, and readinesse to swerue) he paraduenture foresawe, would haue grown in vs. God in takyng awaye her at your birthe did plainlye ministre vnto vs, both an earnest warning, and also a iust prouocacion of vncessaunt praying for the life and prosperous continuance of your Grace being of nature and by the condi|cion of your birth, mortal as your mother was. The birth of your Maiestie was the more swete, because it was so long wished for, so long loked for, and so long craued ere it came. A great benefite is muche the sweter that it is not obteyned without great and long suit. The pleasure of a good turne is much diminished when it is at the fyrst obteyned. The desirefulnesse of our myndes muche aug|menteth and encreseth our pleasure. The admixtion also and (as who shoulde saye) the sawcyng of pleasures with some kind of misfortune either afore going or in the middes adtempered, graceth altogether, and maketh it the more accep|table. Honey is waloweish and ouercasteth the stomake, if it be plenteously ta|ken by it selfe alone: but if wyth vinegre it be made eagredoulce, than is it not onely delectable and plesaunt of relice, but also comfortatiue and holsome too. The deathe of the moste vertuous lady and moste woorthie Quene Iane your mother, beyng ioyned with your birth, made such a ••mperature of sorowe and ioye together, that bothe our mournynge whiche otherwyse shoulde scaree haue founde anye ende, was soone mitigated: and also our moste tendre desire of enjoying your Maiestie, much the more encreased. We had so long groned, we hadde so long cryed to God for a Prynce: that excepte he hadde in the moste desi|ed birthe of the same, aspersed the deathe of your mooste •ere Mother: we shoulde by our immoderate felicitee haue tempted, and prouoked hym to take you bothe from vs. It was hys goodness• that woulde not suffre vs to fall. For muche sooner and sorer doeth immoderate ioye drounde mannnes real|son, then immoderate doloure. Thus than (as I haue sayd) as soone as we willingly
applyed our selfes aswell to y\textsuperscript{e} exiling of al pap\textsuperscript{e}strie, as also to then\textsuperscript{|}bracing of
the woorde of God, he immediately fulfylled and satisfyed our\textsuperscript{•} de\textsuperscript{|}syres by
sending your Grace vnto vs after a woondreful sorte: as if he shoulde in playn
wordes haue saide: Now that ye haue gladly receiued my word, ye shel haue that
whiche ye cannot but of my gyfte obteyne, that is to wete, a Prynce, and wyth
him al worldely coumforte, ioye and secu\textsuperscript{•}ritie that ye maye wel per\{ceiu both y\textsuperscript{t}
nothyng is vnpossible to God, & also that if ye abyde in me, and my woordes
abyde in you, aske what ye wyll, and it shallbee doon for you. When I saye, the
woorde of God, y\textsuperscript{e} law, the preceptes, or y\textsuperscript{e} cōmaundemētes of God, I mene not
fantastical dreams of mānes inuenciō (for these thinges are nothing lesse thē y\textsuperscript{e}
worde of God) but I mene the true & liuely worde of God conteyned in holy
scriptures: I mene his holy gospel & testament, purely & sinc\textsuperscript{r}ely taken

without the venomous corrupcion of the fylthie dregges, or of the soure lea\textsuperscript{|}uuen
of any the above rehersed pestilencies, accordyng as your moste noble fa\textsuperscript{\textbullet}ther
our late soueraigne lorde kyng Henry the eight with vnnestimable care, studye,
and trauayll, mynded and laboured to haue it sette foorth, & to be daily preached
and taught to hys people without any declynyng eyther to the ryght hande or to
the left. Whiche thynge if he could not so throughly accomplishe as his moste
earneste hertes desyre was, I truste y\textsuperscript{e} almyght\textsuperscript{•}e god, who hath pro\textsuperscript{\textbullet}uided and
sent vs your highnesse a moste woorthye soonne to succede suche a woorthye
father, wyl by his especial grace illumine your herte to procede in the way of
trueth whiche your father hath opened vnto you, & wyl geue you grace al
things to perfe\textbullet cte whiche your father moste godly begāne to your handes. And
although to maynteine, vpholde, & conserue y\textsuperscript{t} kyng Henry preparyed and hath
nowe lefte to your gouernaunce, is of it self so muche matter of immortall
honour & renoume, y\textsuperscript{t} it wer enough for any kyng to doo\textbullet: yet hath God
pro\textsuperscript{\textbullet}uiled y\textsuperscript{t} ye shall not haue cause to •aie as Alexāder the great conque•our,
when he considered the great & manyfold actes of his father Phylip kyng of
Macedo\textbullet nie, said: My father wil leaue nothing for me to doe. For god of a veraie
pietye that he had on kyng Henries vncomparable & the same vnce\textbullet aūt
trauaylles for the publique behouf & welth of Englande long yeres susteined,
tooke hym awaie from this troubleous worlde as soone as he had prepayred
your Grace in a readinesse by due successiō of inheritaūce to receyue at his
hādes y\textsuperscript{e} sceptre & croune of his royalmes & dominions. God by a special
dispēsaciō breake of y\textsuperscript{e} course of his life ere al thinges wer brought to a ful
perfecciō, because he would declare hymselfe to haue appoynted your Maiestie,
not to lyue altogether in a carelesse supmitie, but in a perpetual exercise of al
princely vertues, y\textsuperscript{t} ye might consūmate & finishe suche regall enterpryses as he
begoonne, partly in other worldly affaires, & especially cōcernyng y\textsuperscript{e} redresse
of abuses in matters of relligiō. Kyng Hēry was the Moses whō God elected
stoutly to deliuer vs out of the hādes of y Romishe Pharao, & to conueigh vs through the read sea of the waueryng iudgemētes of mē, & the troubleous sourges of y popishe generaciō swelling & rageyng agaynst him, and through the wildrenesse of beyng lefte allone destitute of y assistēce or coumforte of other Christē princes, whiche in this so noble and so godly an enterprise might laudably haue sette in foote w him, & through this wildrenes to cōducte vs as ferre as y lāde of Moab: but ye are the Iosue, whom god hath appoynted to bryng vs into the lande of promissiō, flowyng and rēnyng wyth milke and honey, & to sette vs Englishe men in the lande of Canaan which is the sincere knoweleage & the free exercise of Goddes moste holy woorde. He was the Moses, who by goddes ordeinaunce & dispen∫sacion wrote the booke of Deuteronomie, whā he caused the holy Byble to bee turned into Englishe, & laied it in the tabernacle, whā he cōmaūded thesame to bee •aied in al & singular the churches throughout his Royalmes & dominiōs: chargeyng the Leuites, y is, the Byshops, Pastours, & Curates, in the time of the free yere, y is, at al due & conuenient seasons, to read and declare it vnto al y people gathered together, both mē, women & chyldren, yea & the straungiers y were in any his cities, y they might heare, learne, and feare their lorde God. But where some of the priestes y sōnes of Leui, had now in these last yeres through their iugleyng, theyr false packyng, and their playn sorcerie bewitched kyng Henry with a wrong persuasion, & had so craftily coūpaced and conueighed the matier, y vnder the pretence & coulour of religion, they kep the worde of God frō the iyes and eares of the people, beatyng his moste faithfull louyng subiecketes frō the knowleage therof, wyth a mortal whyppe made of sixe deadly kno∫ted chordes, & in the meane tyme kep the booke of the lawe hiddē, vntyll they had so ferre obscured, derkened, & oppressed y worde, y all thynges were •eplete with errour and insinceritie: it now euidently appereth your Maiestie to be the faithfull losias, in whose tyme the booke of y law is found out in the house of the Lorde, & by your moste godly iniuncions read in the hearyng of all your people, and a couenaunt made with the Lord y they shal walke after the Lord, & shal kepe his commaūdementes w al their hertes & al their soules, wherunto all your people moste willyngly dooeth consent by glad receuyung of all suche good ordre & reformacion as by your Maiesties moste godly direccion is my∫nستed vnto them. Your most noble father was the Dauid, who of a good hert & zele entended, yea & made mociō to build an house for the Lordes name: but we all trust y•ur highnes to be the Salomon, whō god hath appointed and by special dispensacion elected to build & finishe an house for him for euer, by resto∫ryng & establisheying the true Christian religion. Which thyng y your Maiestie maye haue the grace & spirite to doe, ye lacke not the perpetual
wyshinges and prayers of al your most louyng and obedient subiectes. The
world seyng these your moste princely begynnynges in this your tendre yeres of
chyldehood, is confirmed in a sure hop• and expectacion y† your Maiestie wil in
proces of time growe to bee in this behalfe a veray Phenix emong Christian
princes, & a mir|roure and spectacle vnto them all. And certes your Maiestie is in
muche other case thē other kinges of England before your tyme haue been. For
where (the frowardnes o• fortune beyng suche, that moste parte of thynges lyke
as they are through her aide and fauoure easie to bee achiued, so the same
through her malignaunt wi•kedenes are more easie to be lost again) it deserueth
no lesse but rather more glorie wel to kepe and maintain thynges wel gottē, thē
to acquyre more to it: some of your moste woorthy progenitours haue had a
•eadye path\way to renoume, and haue had but an easie trouail to succede &
oflow yª prince neste afore goyng in the laudable exaûple of politique regimente,
of woorthy enterpryses, of Marciall provesse, of noble but yet common actes of
chi•faltie, of notable and famous enterpryses, but yet enclosed within the
coumpace of mannes reache. But your grace succeedyng Henry the eight, shall
not be hable to satisfie nor aunswere the earnestest expectacion of the worlde,
onlesse ye doe ex|cell. Nothing maie serue your grace but singularitie. Ye haue in
his exaumple suche a marke set vp vnto you, as without the sweat and laboures
of Hercules (of whō the Poetes feigne, yª he bore vp and stayghed heauen self wª
his shoul|ders) ye shall not be hable to clyme vnto. Ye must surmount and passe
a kyng whiche was in his tyme pierlesse, & a matter of publique admiracion to
the vnjuersall world. And suche are your begynnynges alreadye, aswell in
Marciall chieffalrye, as also in politi•ue ordinaunce of ciuile lawes at home, aswell
in de|struiyng the image of Baall, and rootyng vp of al Idolatry, as also in settyng
a fether good ordre for matters of religion: that it wil not suffice if ye bee but
equal to him. King Hēry the eight besides his felicitie & luckie fortune in al his
most Regal ētreprises aswel by marcial chieffalie as also i politike gouernaūce,
besides his manyfold cómoquestes and victories in Fraūce, Scotlande, Irelande, &
els where, besides his vnstemable high trioûphes, voiages, and actes dooen

bothe at home and beyonde the seas, besydes his excedeayng great and manye
buyl|dings of palacies, Honours, Mainours, castels, fortresses, holdes,
block|houses, hauens, aswel for the strength & safegarde of his royalmes and
domi|niōs as also for yº cōmoditie of frēdes arryuing, & yº annoiaunce of the
enemies, besydes the defence and maynteinaunce of al hys portes and narowe
seas with Carikes, barkes, hulkes, shyppes, galies, and many other high and
sumptuous deuises of shypwright, besydes the aboundaunt furnishing of all and
singuler the premisses with al kyndes of ordinaunce, artillerie, & other requisite
prouy|lsiō, besydes yª foūdyng, edifying & erecting of an vncredible noumber of
bishops Sees, cathedral Colleges, lectures, scholes, and other Colleges for
studentes in bothe the vniuersitees, and so sumptuous endowyng of euerey of them
with landes, possessions, jewells ornamentes and all requisite furniture so muche and so large, as euerye one of the premysses particularly myght bee iudged an acte sufficient in a kynges tyme to bee dooen, besydes his moste vigilaunt and careful studie about the enactyng of a great volume of ryght holsome statutes and lawes for the commoditie and behoufe, of the publique weale of England and his other dominions, and emong these, hys vnceassaunte endeouure abowt a reformacion in religion, and therin (as a thynge moste necessarie for all common weales tendreing Christes glorie,) the extirpyng and abolishyng of the detestable vsurpacion of the papacie of Rome, the rootyng vp of all sectes of cloisterers, of all countrefaict religyon, and of Idolatrie, together with the setting forth of the holy Scripture in the vulgare Englyshe tounge, besydes all these premysses and other his actes mo then a long tyme maye suffyse to reherse, king Henry was a Prince of singuler prudence, of passing stout courage, of magnanimitie incomparable, of invincible fortitude, of notable actiuitee of dextereous wonderfull. He was a continual welllyng fountayne of eloquence, a veray rare spectacle of humanitie, of ciuelytie or good nourture an absolute presidente, a speciall paterne of clemencie and moderacion, a worthie exaumle of regal iustice, a botomlesse spring of largesse and benignitie. He was in al the honest artes and faculties profoudely seen, in al liberal disciplines egual with ye chiefest, in no kynd of litterature vnexpert. He was to ye world an ornameunte, to his countrey a treasure, to his frendes a coumforte, to his foes a terroure, to his faithful and louing subjectes a tendre father, to innocentes a sure protector, to wylfull malefactours a sharp scourge, to his common weale and good people a quiet hauen and ancore of safegarde, to the distourbers of the same a rocke of exterminion, in hainous and intolerable crymes agaynst the publique weale a seuer acte, in the lyke offences committed agaynst hymself a readey porte & refuge of mercie, except to suche as woulde persiste vncorrigible. A man he was in al giftes of nature, of fortune, & of grace, pirelees, & (shortly to breake of in a matter of it selfe ininite,) a man aboue al praises. Suche a king hath God sette vp before your Maiestie for an exaumle, a spectacle, & a paterne of al prinvely vertues whome equally to matche, wil bee with the veray leste that is looked for of these your moste Regall & Christiā begynnynge in thys youre tendre age. For mete it is that lyke as your highnesse is heire and successour of your most noble fathers croune & treasures, euyn so muche more bee ye heyre of his moste prinvely vertues: and like as ye would employ al possible industrie, & diligence to maynteine and ampliate the external possessions of your empier, euyn so to augmente the vertues of the mynde, beeyng the more precious possession

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of the twayn. Neither is there in this behalfe on our parties, your Maistees moste beneuolent & faithful louing subjectes, any lesse hope to be con|ceyued of you for that ye is to come, then we doe already fele ioye and coumforte of that we see present. For suche excellent begynnynge beynge ferthered by the
publique and daily praiers of al your faythful & true herted subiectes, cannot but haue stil better and better degrees of continuauance and encrease, especially hauing suche noble and sapient Counsaillours as it hath pleased God to prouide for you, and to geue you in this your tendre babehood. For that all suche well dooynges in young kynges, and by reason therof prosperous successe in all thynges, procedeth of faithfull and godly Counsaillours: it maie evidently appeare by the notable examples of the twoo younge kynges of Israel Manasses and Iosias. Whoso wyll peruse the booke of the kynges, shall fynde that from the begynnynge of Achabs regne vntill the tyme of good kyng Ezechias, true holinesse, religion, ryght knowleage of God, yea and the veraye mynde to weorke or seke Goddes glorye, lay as a thyng oppressed, reiected, bulryed, and vttrely extyncte, and in stede of Godlinesse reigned al iniquitie: in lieu of true knowlodge, all was possessed with ignoraunce and errour: in place of true wurshyppyng of God, so ferre preuayled Idolatrye and contempte of Goddes lawes, that Israel passed the Gentyles not onely in theyr owne gentylitie of wurshypping Baal and many false Goddes, but also in al other kyndes of theyr moste detestable abhominacions. The crafty and subtile iugleyng of Baals priestes, and of the false prophets for the aduauncyng of their owne lucre and estimacion, had vnder the coulour and pretence of holy|nesse, and of religion, by litle and litle so allured, enueigled, conjured, and bewit|ched the prynces: y they were vtterly blynded and seduced to condescende to the wicked and couetous inuencions of the priestes. They perswaded the Princes to theyr waies by policies, they bestowed all theyr cūning clergie, & weorkemā|shyp of peincted eloquence, vntyll they had peruerted them and drawen them cleane a straygh from all the wayes of the Lorde theyr true God, well knowyng that the people, some for loue, some for feare, and some through exaūple, woulde without any buisinesse folowe the trace and ledyng of theyr king & gouernour. They made the kynges & rewlers sure on theyr syde, well wetyng that the sub|iectes, some for obedience sake of theyr owne accorde would, and the rest by their cruell diuises myght by tyranny be enforced to drawe after theyr Princes line. Whereof the auncient prouerbe sayeth, that euery kyng is to his royalme and subiectes eyther a singuler precious beneite, orels a very pernicious destruc|cion, because y suche as euery kyng is, suche wil his people bee. Wherfore lyke as a werte or a molle standyng in a bodyes face is a more blemyshe, a greatter deformitee, & a worse disgracing, then if it stode in some priuie place of the body, where eyther the prouidēce of nature hideth it, or mânes own reuerēce and good prouision doeth kepe it secrete: so is a vyce or any eiuil qualtye a more fault & a greater dishonour in a Prince, then in an other priuate persone, because that euery his saying; doyng, yea & euery his looke & gesture, is taken vp as a pub|lique exaumple and paterne for all hys subiectes to folowe: so that the kynges of Israel coulde not be ciuill, but to the verae pernicious ensample and co|r|rupcion of al theyr sely people. But at length came good kyng, Ezechias, of whom the Scripture in his due commendacion testifieth, that he did that pleased the Lorde in al thyng, lyke to his forefather and progenitour Dauyd.
His well doynges he begoonne with the redresse of religion, and the extirpyng of
idolatry vp by the rote. For whyle idolatry reigned, nothing could he doe ye
myght be pleasyng to God. Fyrst of all therefore he put awaye the hil alters, &
brake the images & cutte downe y• groues, and all to brake the brasen serpente
that Moyses had made. (For vnto those dayes y• chyldren of Israel dyd burne
sacrifice vnto it.*) He trusted in the Lorde God of Israel, he claue to the Lorde
and departed not from hym, but kepeth his commaundementes, and the Lorde
was with hym, so that he prospered in all thynges whiche he tooke in hande. &c.
Thus, duryng ye• time of his reggne by ye• space of twēty nine yeres, he renewed
religion & restored the lawe of God to his perfeccion: he reduced his people to
the trade of holy and vpryght conuersacion in the syght of God, of walkyng in the
commaundementes of the Lorde, detesting al Idolatrye & abhorryng al suche
abomynacions as myght iustely prouoke his wrathe & vengeaunce. All this whyle
the subtyl & crafty false prophetes and priestes of Baall dissembled & played
mum, they folowed the necessitee of the time, and for feare of the iron rodde,
did as the worlde vnder suche a kyng required. But as soone as good kyng
Ezechias was once dead, leauyng behynde hym his soonne Manasse, a chylde of
twelue yeres olde to reggne by succession ouer Israel in his stede, than the false
prophetes and priestes of Baall thought it a fitte and propyes tyme to shewe
theselmes in theyr owne colours. As soone as by his death a gappe was opened
to theyr false iugleyng, to theyr crafty practys, to their wyly dryfthes, and theyr
subtyle conuelyghaunce, they a•o• shewed theyr affeccions as they were. They
leat not slyppe theyr occasion oo reduce Israel to the former trade of dooyng
sacrifice to the Idolles whiche they had learned in the tyme of wieked Achab,
wherby theyr lucre and aduauntage hadde a long season come in thicke, and
vnder Ezechias vtrerlye decaied, in whose dayes they we• of force compelled to
huae the lawe of God in honour, and the same onely to vse and to eache to the
people. In herte priuely they styll cōtinued most detestable & most pernicyous
faouerers, maynteyners and weorkers of Idolatrye, though they had for the tyme
through hypocrisy and for feare of punishemente intermyttted thesame. But y•
youth of Manasse beyng a babe easye to be inticed allured and trayned to the
lustes of sensualitie, through flatreyng persuasions, and beeeng destitute of
faithfull and godly counsayllours that might and woulde protect his tendre
chyldehood, and bryng hym vp in the knowledge of God, in the waye of his
preceptes, was for the sayde false Prophetes, and couetous priestes of Baall a
mete praye. Hym therefore they enueygled w† many swete woordes of flaterye
(doubte ye not) with many woordes of coumforte, with muche circumstaunce of
glorious peincted eloquence, with allegeyng of many politicke consideracions,
with many ciuyll respectes of y• state of the world y† than was, with many ga•e
and solemne promises of innumerable and thesame right high com|modities that
shoulde thereby ensue to him and his common weale, with many assured
warantises of welth, peace and tranquilitie, if he would vse their coun|sayl in
folowing the wayes of wyse Achab, beyng (as they alleaged) a noble Prynce, and
a polityque wise man in folowing y• trade of his forefathers, & not of such a
newefound t•ade of learnyng and religion as Ezechias had lately in|uented &
brought vp in Israel, to the great troublyng & disquieting of himself, the grievous annoiāuce and vexacion of his subiectes, and the extreme peril of his cōmon weale. For Almanazar king of Assyria had in the daies of Ezechias

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come vp agaynst Samaria, and besieged it, and woonne it, and had carried a|waye Israel into Assyria: and after him Sennacheryb kyng of Assyria had cōe vp agaynst all y⁵ strong cities of luda, & had takē them: albeit God by his po|wer deliuered Ezechias & his people & Cities, & the Aūgel of the Lorde slewe of the proud blasphemous bragguīg Assiriās, an hūdred fowre score & fiue thousand at a clappe. By these meanes y⁵ salse prophetes & wicked priestes of Baall coūpace and weigh young Manasse though he succeede his owne father beyng so good & so godly a kyng as y⁵ expressie testimonie of holy scripture cōmendeth w⁴ these woordes, that after hym was none lyke hym emong all the kynges of luda, neyther were there any suche before him: yet y⁵ not w⁴stāding by y⁵ suger-mouthed false prophetes, & by the couetous priestes of Baall through defaulte of good & godly Counsayllours, whom (doubte ye not but this wicked rable founde meanes to wring out of fauour; & to remoue awaye from the Kynges presence) he was so coumpaced,⁸ weyghed, persuaded, woonne, be wytched, per∣uerted & so fo•re seduced: y⁴ (as the scripture recordeth), he did eiuil in the syght of the Lorde euen after the abominacyons of the heathan. For he went & buylt the hill altares, whiche Ezechias his father had destruied, & he reared vp alters for Baall, & made groues (as dyd Achab Kyng of Israell) and wurshipped all the hoste of heauē and serued them. And he builte alters in the house of the Lorde, of whiche the Lorde had sayd: In Hierusalem will I putte my name. And he buylte alters for all the hoste of heauen: euen in twoo Courtes of the Lorde. And he offered his soonnes in fyre, and gaue hede vnto witchecrafte and sorcery, and mayntayned weorkers with spirites, and tellers of fortunes: and wroughte much wickednesse in y⁵ syght of the Lorde to angre hym. And he put an ymage of a groue that he had made, euen in the Temple, of whyche the Lord had saide to Dauid & Salomon his sonne: in this house and in Hierusalem, whiche I haue chose out of all the tribes of Israell, will I putte my name for euer. And Manasse led them out of the waye, to dooe more wickedlye then dyd the hethen people, whome the Lorde destroyed from before the chyldren of Israell, and he wroughte more wyekedly then all the Amorytes, whiche were before hym, did: and made luda also to synne with his Idolles and dyd shed innocent bloude excedyng muche euen tyl he replenished Hierusalem from corner to corner wyth the bloude of the true Prophetes, and of as many as myght be founde to be the true worshyppers of God and sincere kepers of y⁶lawe. After so wicked a father, (who reigned fiftye fyue yeres in Hierusalem) succeeded as wicked a sonne Amon, beyng twēty twoo yeres old whan he begoōne to reigne.⁸ And he lykewyse dyd euill in y⁶syght of y⁶ Lord, as his father Manasse had doen, and
walked in all the waye y\textsuperscript{t} his father walked in, & serued y\textsuperscript{e} Idolles that hys father serued, & wurshyped them. And he forsooke the Lorde God of his fathers, and walked not in the waye of the Lord. &c. Whan Amō was deceassed, his soōne losias was in his stede made Kyng, \* and was but eight yeres olde whan he was enoynted Kyng. And where he reigned thyrtie one yeres, and begonne to reigne so young: yet (as the scripture plainlye mency oneth) he did that whiche is right in the sight of the Lorde, and walked in all the wayes of Dauid his forefather, and bouged neither to the ryghte hande ne to the selfe\textsuperscript{v}n\doubtedlye through the speciall grace of God, and the helpe of good Go\textsuperscript{u}ernours, who well consyderynge and ponderynge the vngodlye lyfe and dooynges of Manasse, coulde not of theyr fydeltye fynde in theyr hertes to suffre suche an innocent babe in lyke sort to be seduced and abused as Manasse

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had been, \* both to his owne perdicion, and also to the vtter desolacion of Ie\text{r}usalem and Iuda: For beholde (sayd the Lorde) because Manasse King of Iuda, hath done suche abhominacyons. &c. I will bryng suche euyls vpon Hierusalem and Iuda, that whoso heareth of it, bothe his eares shall tinkle: and I wil wipe out Hierusalem, \* as a man wipeth a dish and whan, he hath wiped it, turneth it vpsyde downe. &c. And to losias thus aunswereth the Lorde by the prophetisse in the fowerth of the K\text{y}nges: Because thine herte did melte, and because thou hast humbled thy selfe before me the lorde whan thou hearest what I spake against this place. &c. Beholde therfore I wil re\text{c}eive thee vnto thy fathers, and thou shalt be put into thy graue in peace, and thine iyes shal not see al the euils whiche I will bring vpon this place. They were both of them young Kingses, and immediate successours, the one to Eze\text{c}hias who had extirped idolatrie by the roote, and the other to a wurshipper of false Gods, & otherwise also a very wicked man: And yet Manasse through peruerse enticers fel from God to all naughtines, and losias beeyng younger of age then he, did by the helpe of faythefull and godly Counsaylours, apply himselfe to all goodnes, and thereby prospered. These twoo very notable ex\text{a}umples, moste gracious Soueraygne, I haue some what the more at large propouned and set foorthe to your Maiestie: partely that ye may marke and shall of your godly dooynges redounde to youreselfe, youre people, \( \Diamond \) Royalmes and dominyons, yea and to youre posteritie also for your sake: and partely to declare vnto youre hyghnesse, that nexte to the speciall gifte of Gods grace, to be of your owne good disposicion plyanne, lexible, and much enclined to vertue: the chiefe and principall porcion of all suche good happe is to bee ascribed to the discrete gouernaunce, the sa\text{p}ient direccion, the vertuous trayning, the vpright guydyng, the godly aduer\text{t}isementes, the holesome admonicions, and the vn\text{c}orr\text{u}r\t\text{p} educacion in vertue and litterature ministred vnto a yong king by feithful and woorthy Counsayl\text{l]ours. Which thing forasmuch as it so is, how happy & blyssed is your Ma\text{i}estie of gods owne hande, who hath prouyded your Grace of suche
noble and woorthy Counsaylours in this time of your minoritie: and how much are we your most feithful louing subiectes bound to laude, praise and magnifie his moste holy name, for that in this so daungerous a tyme he hathe so mercifullly & graciously prouided for vs, whose welth and safegard in this worlde must wholly and onely depende of your godly educacion & vertuous trainyng, or our extreme confusion of the contrarye? And certes this your innocent babehood and tendre minoritie, is the veraie time, in which it may evidentely be tried what persons dooe feithfully tendre your welth, your ho|nour, and your godly procedinges. They are aboue all precious jewelles and aboue all worldely treasures to bee estemed, loued, regarded, thanked, and folowed of your Maiestie, whiche in thys your mnyoritie shewe them|selues feithfull, earnest, diligent and careful• not onely as touching the safegarde and preseruacion of your most Royall persone, but also concernyng your minde in this your têdre younthg to be furnished with literature, with the due knowlege of God, & with such disciplines as many confirme you in all Princely vertues for your honour, welth and renoume, whan God shall make you a manne of yetes and stature, as your moste noble and moste ho|nourable Counsaylours doe their true and diligent endeuour to make you

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a manne in maniers and learning. Wherein like as Philip King of Macedonie at the birth of his sonne Alexandre the great, alleged himselfe for two causes principally to reioyce, the one because he had now a sône borne to suc|cede him in his crowne & sceptre, & the other because the same was borne in the time of so noble a Clerke as Aristotle was, to whome the tuicyon, gouernaunce, and instruction of Alexandre, might be committed, so did your most noble father, and so doe al we you most beneuolent subiectes yet stil reioice, that your hap was to be borne hauing two such worthy vnclcs to serue and assist you, and especially such an one as your most dere vncl Edward Duke of Somerset is, to whome aswel the gouernaunce and vertuous institucion and training of your most Royal person as also the proteccyon of all your Roialmes and dominions and of al vs your most feithfull louing subiectes during the time of this your minority, might be safly committed. Of whose fidelitie now a long season aswel in King Henries time as sence the begin|ning of your Maiesties most noble and victorious Reigne throughly tried, and the same aswel in peace as also in soondry warres approved, neither at home only, but also both in fraunce & Scotland more then once or twise declared: of whose dexterity aswell in marcial feactes as also in ciuile affaires, and in ordring of the common weale: of whose fortunate and luckie spede in al his worthy enterpryses: of whose happye and prosperous successe in all things that he taketh in hande: of whose passyng great clemencye & mode|racy on towards all people in euerie behalf: of whose prudence in all ciuill matiers: of whose feithfull and vigilaunte administracion vnder your Malieستie in your common weale: of whose indifferentie in al causes of iustice to be ministred to your people: of whose most vpright integrity not
only in civil counsayles, but also in matiers of religion for the worde of God purely & sincerely to be set forth to Gods glory, and to the welth and honour of your Emperial crowne and dignitie, though no manne is hable to say ouermuch: yet wil I rather absteyne to say that I coulde and iustly might doe, then I will fill his eares with the trompe of his owne particular prayses, whiche I knowe hym to bee nothing desirous ne willing to heare. Onely I shall pray almyghtie God (as al Engelande and your other dominions with publique and the same vnceaunt prayers doe) to preserue and kepe him, vntil such time as your Maïestie being grown to full manstate and absolute discretion, may rewarde him with condigne thanks for his long and the same most feithful and diligent seruice, and the same thing also to doe vnto al the other your moste noble and godly Counsaylours. For the blisfull state that your Maïestie endeououreth and daily travaayleth with their assent & consent to set this your Empiere in, enforceth as many as lowe either you or God, daily to breake out into this acclamacion: O happy King, of suche woorthy Counsailours, and o happy Counsailours of such a toward King. Neither doe we your most beneuolent subjectes any thing doubte, but that your Majesties godly beginnes so prosperously and earnestly to set foorth Gods worde and glory, shal dayly more and more occasyon al Christian kinges & princes not onely to spoyle the Romishe Egipt by resuming euery one his owne most due & tightful title of supreme head within his own Royalmes & dominions, & by abolishing yᵉ usurped primacie of the papacie of Rome with al the Antichristian tradicions issuing from the same, but also in publishing

the pure and sincere worde of God to theyr peoples and subjectes every one. And than is it not to be doubted, but that Christian loue, peace, vnitie, and concorde, whiche hath long and many yeres through the malicious practising of the See of Rome been exiled & banished from al parttes of Christendome, shall vnuiersally in a momente returne agayne to the great glory of God, to the quieting of the worlde, to the benefite of all Christen common weales, and to the confusion & discoumfeightyng aswell of the Turkes, as also of al other the enemies of God and good people. And within your Majesties Royalmes and dominions it is in the meane time nothing to be mistrusted, but that by your most gracious prouision, such knowlage of Gods worde shal grow, that your people shal be to al others a perfect ensample of all godly conuersacyon and behaueour. And where Ezechias and Iosias mayntayned true religion and the vpright wurshipping of God, but either for his owne time & no lenger, I trust your Grace shal confirme & establish it for euer in the hertes and bowels of all youre most tendre louing subjectes. Wherūto certes there cannot be any so ready or sure a way, as by publishing the holy scripture & gospel of Christ & by establishing the vse therof through most holesome ordeinauces, statutes, lawes, iniuncions, sincere preachers, most godly omelies, and exposicions, in the vulgare toung. And in this behalffe, if common writers in trifling profane matiers do with much high suit make meanes to obteine and vse the fauourable
acceptacion of Princes, vnder whose name, title, & protection any such worke may be the more complemented and the better habled vnto the readers: how much are we al bound to your highnes, who of your own mere good zeale and of your own accorde, doe willingly set forth in the English toung suche fruictfull bookes wherby all your people may bee edified in religion. Emong which verely I knowe not any one booke, whome for this purpose of briefly, pithily, sincerely, and familiarely expouning the new testament, I may iustly compare, or at leste wise preferre to this presente Paraphrase of Erasmus, whiche lyke as the moste vertuous ladie Quene Katerine late wife of your moste noble father, and now of your ryghte derebeloued vnkle Syr thomas Seimour knight, Lorde Seimour of Sudley, and high admvrall of your Seaes, did ryght graciously procure to be translated into our vulgare toung, so your Majiestie more graciously hath by your most godly iniuccion willed to be read, vsed, and studied by euery curate and pryeste to the vndoubted edifying as|well of them, as of all other that with a desyre to knowe God, shall eyther reade or heare the same. For as a wynower powereth the chaffe from the corne, and the boulter tryeth out the bran from the mele: so hath Erasmus scoured out of all the Doctours and commentaries vpon Scrypture, the dregges which through the faute of the times or places, in whiche those writhers liued, had settled it selfe amonge the pure & fine substaunce: he hath triled out the refuse that deued in any the weorkes of suche as wrote whan the doctrine began by patchyng & dokyng to decline to insynceritie: the trashe and bagguage stuffe that through papistical tradicions had founde a waye to crepe in, this man hath sifted out frō the right doctrine: so that aswel in al other his most clerkely wrytinges, as also most specyally in these his Paral|phrases vpon the newe testament so auncientely wryten as cannot be emen|ded he bringeth in and briefly compriseth the pith of a|l the myndes and me|ningar of all the good Doctours of ye churche, that euer wrote. In iustification of feith, in honouring God onely, in repentance & puritie of a Christen mans life, in detesting of imagery and corrupte honouring of Saintes, in opening and defacing the tiranny, the blasphemie, Hipocrisie, the ambicion, the vsurpacion of the See of Rome, in noting the abuses of al the abhominable sectes and rables of counterfeite religions & idle cloisters, in bewrailling the iugling sleightes and fine practise of poperie, in choice of meates, in esteming the differēce of daies, in manifesting of vaine ceremonies vnder the colour and pretence of holynesse crept into Christes churche, in reprehending pilgrimages with al circūstances of ydolatrie and supersticion, in delscribing of a Princes office, in teachyng obedience of the people towards their rulers and Gouvournours, in declaring of a pastours duetie, in shewing the parte of an Euāgelical preacher, and what or how his doctrine ought to be out of the Scriptures, in blasing the Antichristiā decrees of poperie vn|der the name of tradicions & constituciōs of our mother church, in decising the right difference betwene the spirite and the lettre, and finally in al
other pointes or articles of our religion, hauing now of late yeres ben in contro\uersie, Erasmus like as he is no where ouer vehement, so is he euery where both sincere and ful. Neither doeth any wryter more wittily, more earnestly, more ap\*ly, more finely, more substauncially, more piththily, or more playnely describe & peyncte out the vsurped estate, preeminence, and pompe of the bishope of Rome, then he doth: aswel in all other places where just occasion offereth it selfe, as also directely (though vnder a preaty couloure) in the eleuenth chapitur of the Euangelist Marke. Erasmus ferthermore is won\dreful in comparing of fygures of the olde testamente, in applying of alle\gories, in declaring of parables, in discussing of doubtful questions, in ser\ching and explichenting of profound misteries, wherin he euidently declareth himselfe, that he was a man of an excellent witte, of much study, of exquisite learning, of profounde knowelage, of an exact iudgemente, of notable dililgence, of woorthy & famous industrie, of singular peinefulnes, of an encom\parable memorie, & of an vnestimable zele towards y\^ setting furth of Chri\ltes most holy gospel. And yet doth he with such prudence and semely circ\speccion so teper his stile, that his very enemies (as he cannot lacke enemies enough whosoeuer wil be an opener & teller of y\^trueuth in matiers of religiõ, he cânnot lacke enuie of Satans brode, whosoeuer wil endeouour himselfe to ferther the knowlage of Gods word, he cannot lacke neither pruiue backebi\ting nor yet open reproche to slaudre him, to bring him out of credit, to de\face him, to trede him vnder foote, whosoeuer wil be diligent to help bring the gospel to light• he shal not auoide to be op\^ly burdened with false crimes whereby he may be vttrely diffamed, whosoeuer wil trauaile to manifest the glory of Christes bloud: he shal haue enough to write & speake against him, whosoeuer wil attempt to discouer the iugling castes & practise of poperie:) his very enemies (I say that hated him because they hated the veritie, could neuer yet finde how to geue him any foile, or how to take thaduantage of alny such holde against him, whereby to confound his doctrine. Neuertheles whan I do in my mind make a comparison of you three together, Erasmus in writing this Paraphrase, Quene Katerine in procuring y\^same to be tur\ned into English, and your highnes in publishing the same by your godly

iniuncions to bee had in vse throughout all parties of thys Royalme, me semeth I do wel note Erasmus to haue doen the lest act of the three. For Erasmus fact did helpe onely such as are sene in latin: the Quenes goodnesse extendeth to the help of the vnlearned also which haue more nede of helping foreward: and your Majesties benefit it is• that maketh so precious a trealsour cõmon to as many as may take profit or fruict thereby. And in dede no Christian Prince there is, to whome the tuicion, proteccion, & stablishing of any such bookes or weorkes, as concerne the pure setting forth of Christ and his gospel, doeth so aptely or so duely apperteine, as to your most excellent Maiestie, to whome by a most iust
and right devotion, and descente of inheritance of the crownes of England, 
Fraunce, and Ireland, the title also of Defendour of the feith, doth most nerely, 
most peculiarely, most specially, and most directly belong. Now as touching the 
translatours of such bookes as this, although I haue at this present the lesse to 
say, because I my selfe haue in a small portion of this worke filled one roume of 
some other man that might haue ben hable to do it better then I haue doen: yet 
can I not but wish that emong so many your Maiesties most humble & 
bounteous exhibits, & so many other godly actes to be doen as are daily 
brought & offred to the gracious direcciō of your highnes, of your most dere•
vncle being Guernour of your Royal person during this time of your minoritie, 
& vnder your Maiestie our protectour, and of the other your most honourable 
Coūsailours this thing also might be referred to your consideracions, how 
necessary a thing it were, that some hable, worthy and mete persons for doing 
such publique benefite to the cōmon weale as translatling of good weorkes, and 
writing of Cronicles, might by some good provision and meanes have some 
condigne sustentacion in the same. For what Royalme almost (Englād excepted) 
hath not al ye good authours that euer wrote trāslated into the mother tong, 
whereby the people are made prudent and expert men in the tract of all affaire•, 
either touching any discipline or els any ciuile matiers? And in Germany, what 
good weorke of diuinitie is there, which they haue not in their own launguage to 
the vnestimable edifying of the people in ye due knowlage of God? For what 
hath ben or is in any common weale the foundation of spreading abrode the 
knowlage of Goddes worde, but onely the setting forth of the Bible with other 
good and godly tractises for the declaracion of the same? What thing hath ye 
whelpes of ye Romish Antichrist so fiercely all waies backed against, as at the 
translatling of Scripture and other bookes cōcernyng matiers of religion into the 
vulgare tong for the use of ye people? What any one thing is there, against the 
whiche there hath in all Christen Royalmes (as long as it might preuaile) been 
eyther soruer decrees, lawes, or inhibicions ordeined, or more terrible execucion 
of all kindes of tormentes and deathes inuented, deuised and put in vre, then 
againste the setters fourthe of bookes concernyng religion? What one thing 
hath papistry in all countreyes more eagerly conspired, more subtelly 
coumpaced, or more earnestly practised to oppresse: then the coming foorth of 
Scripture and other diuine weorkes in the vulgare tong, whereof the rude 
multitude might gather knowlage? Against what thing hath there in these laste 
yeres, vntill Christ (like fier being hidden vnder wood) would nedes mounte vp 
and ap̄pere abrode maugre ye head of the Romish Pharao & al his tiranny, 
against 

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mother lāguage, & against the autours of the same? Until the Bible & other good
traitises for ye same wer in Christian regions turned & set forth
in the vulgare languages: what kind of idolatry, supersticiō, popelrie, errore,
ignorance, or counterfeict religion, did not reigne? As long as the candel light of
the gospel was kepette hidden vnder the bushell: what King, what Prince, what
countrey, what people did not the blind popish guides lede (as one that is
blindfolde may be led) till both fel in the pit? But whan and whersoeuer it hath
pleased God by his special mercy, grace, & prouidēce to shew open the light of
the gospel and true doctrine: there hath at once all popish troumperie euen of it
selfe vanished away, as a mist is dispersed with the heate of the sonne, as smoke
is consumed in the aier, as duste is blowen and scattered abrode with a puffs of
winde, as the nyght geueth place to the bright day, and as darkenes vanisheth at
the clere light of the sūne. Contra∣riewise where the worde of God can not yet
great any entrie to take place, ne the booke of holy Scripture obtein to be
published to the people, what iye doth not see, and what Christian hert doth not
lament and blede, to consider in what blindnes, supersticion, errore, vnquietnes
of consciēce and trouble of minde, the sely people doe liue? It is therfore no
smal benefite that suche persons do to a common weale, which are willingly
trauailers in this kind of writing. For as for newe bookes of trifleing vanities and
profane argu∣mentes we nede none, there are daily so many writen: but to haue
such weor∫kes made common to the publique vse of ye vnlerned multitude, as
are the principal best, & haue ben written by noble Clerkes of vnouduted
learning, knowlage, and godlines, therin consisteth such a publique benefite, as
(if I should not now be suspected & demed to hunt for my selfe) is in mine
estima∫ion, worthy publique thankes and regarde. For (as Erasmus in his third
booke of Apothegmes, aswel by a sapient aunsver of Socrates, as also by two
other preatie stories, the one of Leonicenus and thother of William Warham late
Archbishop of Cantorbury doeth declare) muche more good, and a much
greater benefit to a common weale doeth such an one, as trans∫lateth or
composeth any frui•ful booke or traictise, which by going abrode throughout a
whole Royalme may profit all pastours, curates studentes, & al people
vnuersally: then any man is hable to do by preaching teaching, or geuing
instruccions to one cōpany alone, or in one place or countrey & no mo, though
he should neuer so rightly, neuer so diligētly, or neuer so cūningly doe the
same. Now besides that such a translatour trauaileth not to hys own private
commoditie, but to the behoufe & publique vse of his countrey: besides that the
thing is such as must so throughly occupie and possesse the dooer, and must
haue him so attenty to apply that same exercise onely, that he may not during that
season take in hande any other trade of busines where∫by to purchase his liuing:
besides that the thing cannot be doen without be∫towing of long time, great
watchyng, muche peines, diligente studye, no small charges aswell of meate,
drinke, and bookes, as also of other necessal•ies, the labour selfe is of it selfe a
more peinful and a more tedyous thyng, then for a manne to wryte or prosecute
any argumente of hys owne inuen∫cion.
A man hath his own invention ready at his own pleasure without lettes or stoppes to make such discourse as his argument requireth: but a translatoour must of force in manier at every other word staigh, and suspend both his cogitaciō and his penne to looke vpon his autour, so that he might in equal time make thrise so muche, as he cā be hable to translate. But whether of both a man shall apply himself to doe, he can in the meane while doe nothing els, he cannot-duryng the season bestow himselfe on any other occupaciō for his liuing, & his necessities & also charges in the meane time neuer|thelesse doe growe aswel as other mennes. Wherof it cometh to passe, that a nombre of suche as would be right willing and diligent to doe good in the commō weale with this kinde of service: yet through defaulte of necessa|rie maintenaunce, cannot: and certain that hath both liuing & vacautnt time enough, for as muche as they see the paines of this trauile so great, the hyre nothing at al, and the capciou̇snes of some maligners against the trueth, so readie to depraye the diligent labour of studious writers: are for the moste parte of thē better contented (according to the accustomed prouerbe) to plaie for naught then to weorke for naught. And by this meanes lye almoaste all good bookes hidden from the people, & al disciplines vnknowen. But thus hauing vnder the gracious sufferaunce & correction of your Maiestie shewed my poore opinion, I su•cesse any ferther to traict of this mater, lesté I myght seme to speake as myne owne frende, whichie in dede I do not, in so muche that hauyng your Maiesties benigne fauoure therunto, I mind and entende no lesse, then al my life enduring either in wryting or translating, to employe my simple talente, according to the porcione whiche it hathe pleased almightie god to measure vnto me: Albeit in this present weorke, nothing it is that I doo or iustely maye take vnto me as mine acte, sauing the transla|cion of the paraphrase vpon Luke, and the digesting and placing of the text throughout all the gospelles, and the actes (except the gospel of Marke) to thentent the vnlearned readers maye perceyue where & how the processe & circũstaunce of the paraphrase aunwrapeth to ye texte, & how it joineth ther|with. Which my rude & grosse doyng if it may please your highnesse for the respecte of my good wil and honest zeale to pardone (for as for thanke I confesse my selfe to haue worthily deserued none for so rude a thing:) your Majiestyes benigne & gracious fauour shall be vnto me suche an encouraging & spurre towards ferther industrie: that emōg the riche iewelles of other betЄer learned mennes studies, who haue aboûdaunce of treasoures to côferre & bestowe to the publi̇que edifiyng of the ignoraunt people, I shall at no time be lacke even of my penuri̇e and scarci̇tie to bring my poore ferthing also, & to cast it into the cõmon boxe of helpyng the ignoraût multytude towards more knowelage of god. For truly there is none so good, so sure, ne so ready a waye to plante the knowelage of God in mennes hertes, to engraue in mē true loue & obedience towards their Princes and rewlers, to rote vp idol|trie & supersticiō out of mēnes stomakes, to bring the people in ye good mind to detest & abhorre al kinde of naughtines, to bring al folkes to a perfect se|curitie of cõsciēce in Christes bloud, to reduce the people to an vpright trade of Christian religion: as to fede their gredie houngre and thirst of Christes righteousnes, with
the Bible, with such godly oramles, and with this paraphrase and other like bores of wholsom doctrine, as your Maiesties zele

and deuociō towards god hath alreadie moued you to do. For of this yong and grene foundacion being yet very newly laied, thus much good edifying hath already growen in all persons consciences: that blasphemie, periurie, mourdre, thefte, whoordome, making of affraies, and other abominacions are more detested, then they were in the blinde worlde very late yeres gone: which is a token, that Christ beginneth to dwel emōg vs. For as Christ gro|weth, so shal vice weare away. And by egual degrees shal the loue of vertue and the hatered of vice grow in our hertes. A great mayny that haue hated matrimony, and yet haue not hated fornificacion, inceste, and adouotry, begin now to abhorre and manifestly to flee these and other like pestilences, and to exercise the contraries. Which thing if some persones shal percase deny, and affirme to be otherwise, truely in mine opinion it is not so, but because it is in so great a numbre emended, looke where suche corruptacion stil remayneth, there doeth it better and more notably appere, as straunge thinges are com|monly more wondred at. For al good and godly folke doe now wondre, that, Gods worde being spred abrode & being now almoste in euerie bodies hand and mouth so common, there should be any creature in whome any of the e|normities afore mencioned shoulde reigne. But by Goddes grace and your Maiesties most holsome prouision it is to be hoped, that through this salue of Goddes woorde, and other deuoute weorkes for declaration of the same sette foorthe to the people, if any shepe eyther be scabby, or els doe yet ren alstraygh: the same shall by the right leyng of the head belle weather their Prince, and by the whistle and voyce of their good Pastours, be reduced to suche a concorde & vniformitie, that they wil full and whole goe the streight pathway of Christes doctrine, vntil (according to his promisse) there shal of vs al be but one folde, and one shepheheard, as your most excellent Maiestie by setting forth suche bookes as may edify your people of all states and de|grees in the knowlage of goddes woorde & in innocencie of life doth labour to haue it. Whiche your godly purpose and desire (if I may with your gra|cious pardone saye myne opinyon) I verayly suppose that no creature is of suche wicked herte to hindre, except if any such there be, (whiche thing God of his great mercy and grace forbid) that would not with his good wil haue your highnesse so wel to prosper, flourish, and growe, as to the honoure and glory of God, to the comfourt and reioysing of all your wel willers, to the terroure and drede of all your foes, and to the welth and honoure of all your Royalmes and dominions (God be thanked) ye nowe doe. And doubt you not moste excellent Souraygne, but that so long as your Maiestie by the aduise and assistance of your sayde most dere vncl and the other your moste honourable Counsailours, shall tendrely seke and setforth Gods glory, fralming and trayning your people to walke in his preceptes: so long wil God prosper you in all affaires, who can no more be false of his promisse, then he can ceasse to bee God. If ye reade the fifth
chapituir of Isosaie, and the fift chapituir of Ludith, (besydes many places moe aswell in the bookes of the kinges, as also in other bookes of the Scriptures) ye shal plainly finde how merueilously God protected, saued, prospered, and preserued the people of Israel, so long as they walked in his preceptes truely & sincerely wurship|ping him and keping his lawes, againste all the force and vyolence of all their enemies, were they neuer so innumerable, neuer so puissaunt, neuer so

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well appoynted for battayl, nor neuer so fierce. In the fift chapituir of Ludith emong other notable testimonies of Gods tendrenes ouer Israel, and by their example ouer al such as truely serue him, it is conteined, that whan worde came to Holofernes, Prince and Captain general of the warre of the Assirians vnnder the king Nabugodonozor, how the children of Israel prepared themselfes, to make resistance against him and his armie Royal, and he demaundd many questions of the Princes of Moab & of the Captaines of Ammon concerning the power of the Israelites: Achior the Captaine of all the Ammonites, whan he had in a long processe declared vnto Holofer\nes how wōdrefully Israel, whan they truly serued god, had euermore from tyme to tyme been preserued, and had preuayled againste all their enemies, and contrarie wyse howe God had always plagued them whansoeuer they fell from hym to wurshippe false Goddes: thus doeth he conclude and knitte vp his oracion. Therefore my lorde (sayth he) make diligent inquisici\on: If this people haue doen wickednes in the sight of their God, than lette vs goe vppe against them. For doubtlesse their God will deliuer them into thy handes, and subdue them vnto thy power. But yf this people haue not displeased their God, we shall not be hable to withstand them. For their God will defend them, and so shal we be a shame to al the worlde. &c. I ther|fore with all tendrenes of herte, beseche almighty God that this your godly purpose of setting forth the worde & glory of god, (wherunto his moste holy spirite, first moued your most noble father, and hath now more strongly and effectually wrought thesame in your Maiestie,) may neuer slacke. And than I nothing doubt, but that, according to the most earnest and the same vn\ceassaunt prayers, not onely of all vs your mostfeithful louing subiectes, but also of all other good and godly people, he shal in al things most pros\perously continue your most noble and most gracious Reigne ouer vs, pou\ring and heaping into you, as into a vessel of singular prerogatie pecul|arely chosen, the right & true administracion of his lawes and of your com\mon weale, which by hys special grace he gau\e vnto Moses and vnto Isosue: the like testimony of feithfulnes, a\nd of being a manne chosen after his owne hert, which he gaue vnto king Davuid: the singular gift of wisedome richesse, magnificence, and renoume, wherwith he notably aboue al others endewed king Salomon: the fortunate and prosperous successe in battayl (if necessitie of war must come vnto you) that he sente vnto Abia: no lesse in\t|egritie and purenes of liuing ioyned with effectual taking a way of super\sticion, then the scripture reporteth
of good king Asa: the same grace to set your people in good ordre, and to constytute echewhere within youre Roy|almes and dominions, prudent, vpright, and discrete Magistrates to mi|nister iustice, and to haue God with you in al affaires therfore, as we reade of noble king losophat: the like prosperitie and continuaunce of most victorious reigning that God sent vnto Ioathan king of Israel: the like addici|on of yeres to your natural tyme, that Ezechias had: and finally the luckie and prosperous olde age, which God gaue vnto Abraham, with semblable happe for propagacion of sede for your succession by suche a noble Sara as may be a condigne spouse to be coupled with so noble a King. Wherunto al true Englishe heartes that shall fortune to reade or heare these presentes I doubte not wil with one voyce saye. Amen.
To the gentle christian reader Nicolas Udal wisheth health, grace, and peace in God the father, and in his sonne Iesus Christ our salueour

To good Christiā reader, the paraphrase of Erasīmus vpon ye gospel, that is to say, a treasour & in manner a ful library of all good diuinittie bookes. For whatsoever thing any of the auncient doctours of the church left behind him, whatsoever in any catholike writer is conteined, whatsoever any notable good exposytoure hath sette fourthe for the sincere & playne declaracion of the new testament: the pith and substance therof hath this man with a clerkely judgment compendiously and briefly, as it were in a summe, couched together in this one weorke. Neither was there euer any weorke so easy to be vnderstāded of the reader, which hath more cunning shewed in it, as by his owne annotacions vpon his trāslacion of the new testament it may evidently appere, in which annotacions he approueth & declareth himselfe with such diligent obseruacion and marking to haue perused al libreries, al writers, al bookes: as very few studentes dooe vse to reade and labour any one autour in any one particulier facultie or discipline. Accepte this autour therfore, devout reader, and with glad wil enbrace so proitable a meane & instrumēt, wheryby thou maist (without any ferther travaile then onely reading marking, & bearing it away,) so easily attain to the clere understanding of ye gospel. Reade it with a pure & a charitable hert & with a single iye void of al maner parcialitie of affeccion or of enuy: & thou shalt espy therin such edifyng, as may be mete for thy state of knowlage & aptitude or capacitie, what euel it be. For like as in ye most holy & blissed testamēt there is both pappe for yoūg•inges in the feith & in the knowlage of Gods worde, and also sounde meate for such as are wel entred & hable to broke higher thinges: euen so in this auctour, are al thinges aptly tempered to enduce & traine the grosse & the rude multitude aswel of Curates & teachers• as also of other priviate realdiers: to fede yē weake with such doctrine as they are hable to receiue: to shar∙pen and make eagre such as are hungrie of farther knowlage: & to minister vnto the learned or eloquēt teachers, matier sufficiēt wheron to groūd much profoūd & the same right Christiā doctrine. Accept it willingly & rendre thā∥kes firſt to God, who of his infinite mercy & grace hath in these our daies sēt such a numbere of suche good writers (and emong them Erasmus as one of the chiefe and principal) not onely to geue clere light, but also to open a way vnto the pure & perfect knowlage of Gods worde: and than to your moste excellent Soueraine good king Edward the sixte, who emong the other his most princely and most Christian actes, doeth so soone and so effectually belgyn first with the promoting of Gods worde and glory, being the fountain and ground of al good succeesse, welth, and prosperitie: and thirdly to Quene Katerine by whose good meanes and procurement this present weorke hath been by soondry mennes labours turned into our vulgare toung, wherby the kinges Maiestie, (whose principal desire & travaile is to doe all things
possible, wherby his most tēdrye beloued subiectes knowlage may be ferthelred, their conscience slaighed in a sincere doctrine of Christ, with a perfect framing & confirming of the same in a good conversacion of life,) might by hauing so notable a good matier in redinesse be the better occasioned to put forth so fruitful an exposicion of the gospel. For a paraphrase is a plain setting forth of a text or sentence more at large, with such circumstaunce of moe and other wordes, as may make the sentence open, cleare, plaine, & familiar, whiche otherwise should perchaunce seme bare, vnfruitful harde, straunge ough, obscure, & derke to be vnderstanded of any that were either vnlearned or but meanly entred. And what is this, but a kinde of exposiciō, yea and that of the most p••thie and effectual sorte? How muche therefore art thou bound devout christian reader, (and especially ye priestes, and Curates that either haue not ben brought vp in studie of letters & of diuinitie, or els haue not such store of bookes, as may be sufficiēt for maintaining of your studies) how much are al ye bound (I say) vnto the kinges moste exellent Maiestie and his most honorable & worthy Counsaillours, who of a speciall regarde and cōsideracion of the ignoraūce & defaute of litterature (which hath reigned in most part of y• Clergie of England aswel to y• great detriment, harme and decay of religion in the christian flockes to their spiritual charge cōmitted, as also to their owne intolerable peril and daungier, whan at the gene|ral day of accompt and audite to be made at the throne of God, it shall bee required at their handes how and what they haue taught to the ignoraunt multitude, for whose solles (as touching their institucion in the feith & in the lawes of God) they must answer before a rightful iudge, whome no mā shal be hable to corrupt, beguile deceiue, or escape) haue by their most good policiie founde a meanes, howe both ye and all the people may with a great dele lesse time, study, labour, yea & also charges, then were won•• to be bestowed in playing at tables, boules, cardes, & other vnlawful games, haue in a few leaues a whole library of good doctrine, both for the priuate edifying of euery one particularely, and also for the enstrucciōn & teaching of eche other in common. Whatsoever ignoraunt person is desirous of knowlage, & can be contēted to learn: whosoeuer is not of an hert so indurate but y†he can abide such good bookes, as may further Christes doctrine, whosoeuer is not of an extreme malignaunt stomake against the due setting forth of Gods worde: whosoeuer is not such an enemie to y•• glory of God, that he enuieth the benēfit of Christes bloud vnto England: whosoeuer is not eyther of such blindnesse that he cannot see the trueth, or of such peruerse & froward malice that he wil not, or of such cancard obstinacie that he wil against the spirite and alagainst his conscience wilfully withstand & resist al good things which may induce men to the knowlage of God: whosoeuer doth not hate the light of y•• gospel: whosoeuer is in his herta a fauourer of the trueth, and of the kinges Maiesties most godly procedinges, hath no lesse cause but to embrace Erasīmus, whose doctrine the most & best parte of al Christīa Royalmes & vniuer|sities hath euermore allowed & iudged to be consonaīt to the truth, &
also is bound with immortal thankes to pray for the kinges most excellët Maiestie, for this his most gracious setting forth & publishing this present weorke to the vse of such as haue need thereof. And where the sayd Erasmus fer otherwise then a great nübre of ye scholastical sorte, & other vnlettred expositours

of these last blind seasons, hath written these his paraphrases in as ornate a stile as he hath the most parte of hys other volumes: is not (as some barbalrous bloundreers haue for safeguard & defence of their owne poore honesties alleged) a thing vnseeming for bookes of holy scripture matiers. For diuinïtie like as it loueth no cloking, but loueth to be simple and playn, so doth it not refuse eloquêce, if the same come without injurie or violacion of ye truth. For who writeth more ornately then the Greke diuines, Basilius, Gregorie Nazianzene, Theophilactus, Chrisostome? or who in laten more elegauntly than Lactancius• Hierome, and diuers others? Albeit in this English paraphrase the translatours haue of purpose studied rather to write a plain stile, then to use their elegâcie of speche, partly because there cânnot in al pointes be expressed in the English tong the grace that is in the laten, much lesse (of my self I speake) the plesauntnesse that is in the stile of Erasmus, a man of moste excellênt learnyng and exquisite eloquence in this kinde (thoughe in dede not altogether a Ciceronian, but yet feact, plesaunt, swete, elegaunt, & sensible) & partly because there was a special regarde to be had to the rude and vnlettred people, who perchaunce through default of atteigning to the high stile, should also thereby have been defrauded of the profit and fruict• of vnderstanding the sence, which thing that they might doe, was the onely pourpose why it was first translated, and now by the kinges most excellent Maiestie willed to be read. For as for the learned are hable enough to helpe themselfes without any translacions at al. Neither are these translacions to be depraued, because some reader would perhaps otherwise haue turned sõe thinges then he shal here rede it. For no two enterpreters there bee, that in translating out of any one tong into an other, would agree in al pointes of stile or enditing, as (best for this purpose) it may appere by the auncient fa∫thers of the Churche, whose allegacions of places of holy Scripture, moste commonly varie in wordes, & agree not but in sense. And the same interpre∫ter that would haue translated some part hereof better thê it now is, would in some other pointes perchaunce haue doen i•wurse. Therefore euerie mä intilly take and interprete an others labours, & beare with his infirmite, if not in consideracion of his studie & trauail, yet at lestewise for respect of his good zele & godly entente to ferther knowlge. If it come to the handes of suche as can and wil without disdeigne or arrogancie take his penne and emend any thing that his good and vncorrupt judgement shal see mete to be corrected: I suppose that besydes the rewarde of God, & the publique thankses of his countrye, he shal also priuatly deserue and receiue immortal thâlkes of the translatours, whose desire is to haue it wel. Neither do I suppose any to be of such mind that he would disdeigne or be greued to see his thing
bettered, as in this great weorke some thinges are in dede here & there other wise penned, then the firste translatours wrote it. For thys is a common weorke of building, to the which are hired many sondry men of occupacion: and in case some man be making a doore, a windoore, or a frame: though an other of the same occupacion put his hande to the bettering and perfeicting of it, yet is not the so dooying any displeasure, nor cause of grutche to the other: but rather a beautifying of his dooying & a cause of rendreing thankes to the partie that of good wille and zele without presumpcion, did put hys helping hande to a good purpose. And semblely in this commō weorke of

the gospels vineyarde (for asmuch as euery labourer hath his iye directed to the onely marke of setting foorthe the glory of God, and hys moste holy worde,) no man meaneth any rebuke or derogacion to his felow, whan he e|mendeth something that was to be reformed or altered: but rather semeth to craue the like help of the other agayn in his owne doinges, because it is euident that any man can ferther see, and can be a more indifferent iudge in an other mannies doinges, then he can be in his owne. Geuing ther|fore firste laude, prayse, and thankes to God for all his giftes, and than to our moste excellent king Edward the sixth for so gracious accepting, fauouring, and mainte|ning honest and godly studies: leat euery man employ his good talentes that God hath geuen him, to the publique vse of seruing and prof|ting his countrey, & to the common edifying eche of other in Iesus Christe our Lorde: to whom together with the father and with the holy goste, be all honour laude, and glorye worlde without ende.

Amen
To the moste vertuous Ladie Quene Katerine, late wife to the moste noble, and mooste victorious king, Henry the eight of most famous memorie, Nicolas Udal your mooste humble seruaunt wisheth health, grace, and consołacion in our Lorde Iesus Christe euerlastyng.

W Here your excellent highnesse, moste gracious Quene Katlerine, sen•e the time of your firste calling to the estate and dignitie of espousal & mariage with the moste noble prince that euer reigned, King Henry the eight, hath neuer ceassed by all possible meanes that in you might lie, to minde, to a|uaun•e, and to encrease the publique commoditie and be|nefit of this common weale of Englande: I finde on every side so great• and the same so worthy mater of gratulacion, and thankes ge|uyng vnto God, that I cannot tell on whose parte fyrste to commence and begynne the same: whether on your owne behalfe, whome God of his good|nesse did for your singuler and thesame most notable vertues, without any your expectacion or hope, soodainly putte in Kynge Henries mynde to chose, call, and auaunce to the dignitie and estate of a Quene: or on kyng Henries partie, whose good happe it was, so aptly to choose suche an one as shoulde afterwarde bee a feithfull and continuall coadiutrice vnto hym, in all hys moste deuoute and godly procedinges concerning the knoweleage of God and his woorde to bee sette foorth to the people: or els for Englandes cause, to whose publique benefite and edifying in true religyo•, all these your vn•assaunte peynes and trauayles doe finally redounde. Leauyng therefore the prosecucion of so large a mattier as neither my slendre witte can wel con|tryue, nor my rude penne is hable to wielde: I shall at thyse presente onely thanke God in you, & you in God, for causing these Paraphrases of Des|derius Erasmus of Roterodame vpon the newe testament to be translated into Engilshe, for the vse and commoditie of such people, as with an earnest zeale, and with deuout study, doe houngre and thirst the simple and playne knowlage of Goddes worde: not for contencious bableing, but for innocent liuing: not to be curious searchers of the high misteries, but to be feithfull executours and doers of Goddes biddinges: not to bee troublesome talkers of the Byble, but syncere folowers of Goddes preceptes therein conteined: not to bee vnreuerent reason•rs in holy scriptue, for vain setting out of the•r peinted sheathe: but to bee humble and lowly weorkers of Goddes glorie: not to bee curyous dysputers in the ghospell for the defence and maynt|naunce of theyr inordinate lustes and carnall lybertie, but to bee vpyrghete walkers in holy conuersacyon of lyfe in the rule of the ghospell prescrybed. Which kinde of doctrine, forasmuch as no one wryter hath laboured in all poynctes and behalves more vnccorruptely or more playnely to ministre vnto the symple reader, then thyse authour by a perpetuall dyscourse and con|nuacion of the texte doeth: your highnes vndoubtedly in procuring the same
to be turned into English, hath not only afier a most godly sorte bestowed your charges: but also hath in the thingselfe doen vnto the commen weale a benefit by so many degrees surmounting and passing any other act of your great largesse and benignitie, as the soule is better then the body, as spirituall edifying is aboue temporal supportacion, as gastro foode and coumforte excedeth corporall reliefe or cherishing, and as heavenly treasours excell all worldly gifts or richesse. And in that your highnesse for the more spedy ex|pedicion of your moste godly purpose to bring Goddes woorde to the more light, and to the more clere understanding, distributed this weorke by porci|ons to sondry translatours, to thentent it might al at once be finished, ife the devout English readers any long time defrauded of so fruitful and so profitable a weorke: ye haue therein, moste gracious Ladie, right well declared both how much ye tendre Goddes honour, and also how earnestly ye minde the benefit of your countrey. Whiche your countrey, what they are not able in facte with condigne thankes to requite, dooe and euer will, (as they are moste bounden) supply with perpetuall commending your highnes to God in prayer, wh•che I thinke to be the onely rewarde ye looke for or desire. As touching the translacions (because they are of soondry personés dooinges) though there appeare in them some dyuersitie of style and endicting: yet is there in the whole weorke no contrarietie of doctrine. Though every trans|latour folow his owne veyne in turning the Laten into Englishe: yet doeth none willingly swerue or dissente from the minde and sence of his autoure. Albeit some goe more nere to the wordes of the lettre, and some vse the liber|tie of translating at large, not so precisely binding themselues to the streight interpretacion of euyry woorde and sillable, (so the sence be kept:) yet dooe they all agree (every one as his veyne serueth him) in feithfully rendreing the sence of their booke. So that if any persones there be either of such high conceipte and opinion of themselues that they can like no mannes doinges but their owne, or els of such vinentlenesse that they wil not well interprete simple mennes doynges, whiche themselues can for the moste parte sooner finde faulte withal then emende, or els of such morositie and way wardnes that their stomakes cannot beare with any other mannes labours, be they neuer so honestly entended or bestowed: such are in this behalfe rather to be contemned and left to their insolent dis•eignefulnes, then either to be paci|fied or aanswered vnto. The partes of deuout readers are, with immortall thankes to receiu and take the fruicion of honest and godly studies: the office of learned men is, without deprauing or derogacyon of other mens dilligence, & without any arrogancie on their owne behalves, to employ their good talentes to the pu•lique behoufe of their countrey, and to the furthe|raunce of godly knowleage: the office of every studious and diligent writer is, to haue his iye directed so the oblique vt•iliti• onely, and than to thinke his vpright wel doings a sufficiencete price & rewarde of themselues, and so without respect of any worldely rewarde or thanke, so referre the fruite and successe of his labours to God the mocioner, the authour, and the weorker of all goodnes. As touching Erasmus and the doctrine that his bookes dooe sowe, although I haue before this time somewhat sayd aswel in my preface vnto your highnes before the paraphrase vpon the ghospel of Luke, as els|where: yet can I not omitte thus muche to say in hys defence, that in case alnye
persons bee enemies to Erasmus wryting, it procedeth more of their enuie, of their vnquietnes of minde, and of their hatered against the light and grace of the gospel clerely now arisyng and plenteously spreading it selfe abrode, then of any faute or iust deserte in Erasmus. Whoso wincheth and kiketh at the gospel, in dede cannot but spurne at Erasmus, who hath with incomparable study & travaill shewed himselfe a diligent labourer in Chri|stes vineyard. And truely whomesoeuer I perceiue to be an eagre adversarie to Erasmus writinges, I (as my poore iudgemente leadeth me) cannot but suppose the same to be an indurate enemy to the gospel, which Erasmus doeth according to the measure and porcion of his talente faithfully labour to sette forth and promote. But lyke as whan manne is in a feure, or with any other greuous infirmitie distempered, the better that the drynke is, the wurse it ta• teth in his mouth: so whan the herte is corrupt with malice and hatred of Gods trueth, the better that the doctrine is, the more it offendeth. Sore iyes cannot abide the bryghtenesse of the sunne, nor a corrupte hearte the clere veritie of Gods woorde. Persons indurate are the woorse for reading of holy scripture: neyther doe they of any thing take more occasion of slaundre and offence of conscience, then they doe of holy scripture, whereby their conscience shoulde be edified. Some there be of suche malicious hard|nesse of herte, that they can abide neither booke, ne teaching, ne reading, ne any thing els, that may helpe or emende the ignoraunt peoples knowlege. And suche, because they woulde lette and stoppe Goddes glory, depraue all good things, and pronounce them to be naught. But suche are in this bel|halfe not to bee passed on, ne to be hearde. For as a body corrupted with yll humours or diseases, the more and better that it is nourished with good me|ates and drinks, the wurse it is: so a cankarde stomake and a wieked hert, the more holesome doctrine that is ministred vnto it, the more it is indurate, the more doeth it enuie the publique utilitie vnto men• and the more dooeth it striue, and wrastle against the veritie. Pharao was neuer more eagre in persecuting the people of God, thē whan he was by dayly plagues and miracles most of all prouoked te conuerte. The Pharisees neuer more furiously, swelled, ensourged, or raged against Christ, then whan he alleged holy scripture vnto them, or brought againste them the testimony of theyr owne lawe which they coulde not deny. The scripture of God is all good and god|ly, yet like as the same to the good spirite is a sure porte of tranquillitie and peace, so is it to the wieked conscience a stumbling blocke, and a stone of of|fence. Out of one and the same flour the Bee gathereth honey, and the spildr sucketh venome: so great diuersitie of operacion there is in good and ci|juill natures. And the common faulte that malignaunt persones doe allege against the publishing of Goddes worde in the mother tongue, and against the setting forth of holesome and godly exposicions vpon the same, is, that suche booke cause sedicion against the doctrine, and than lay their facte to the doctrines charge. This hath euermore hitherto ben the practise and conjueghaunce not only of the Romish Pharisaical sorte, but also of the aunc|ient enemies of Goddes trueth, euen from the beginning. Neither haue this malicious generacyon euer as yet vsed any other way or coulour to deface
the truth, to let the good proceeding of God's word, or to sliere and prouoke the indygncyon of Princes and Magistrates agaynst the publishyng, or agaynst the true preachers and teachers thereof: but onely by allegeyng that it wyll moue sedicion and teache errour: where in dede Goddes woorde is (as ye would saye (a perfeicte touchestone whereby to fynde out and to trye suche cancard stomakes, as would fain rebelle & moue sedicion, and would gladly haue it so to bee. For otherwyse a great wonder it were, and a veraie straunge thing, if the woord of God, or this paraphrase, or any other lyke godly exposicion of the gospell (whiche is in sense none other but the doctrine of Christ and of his Apostles) should corrupt the readers or teache errour, or moue sedicion. God and his moste holy woorde is altogether peace, vnitie, concorde, and perfecte charitie. Goddes woorde teacheth none other doctrine but peace humilitie, subiection, and so muche obedience to the Princes and Magistrates, as the Romishe Babyloniens would not by their good willes haue to be put in the heads and hertes of the ignoraunt people. But this colour haue the enemies of Goddes woorde euermore vsed to suppresse the gospell. So did they by all the Martirs, so haue they doen by the true preachers, so did the olde Iewes by the auncient prophetes of God, and so did y[e] old Pharisees by Christ himselfe, whose moste grievous crymes were, that he drew al the worlde after hym, that he taught and sowed erroneous doctrine, that he seduced the people, and that he made hymselfe a kyng. And the malicious Iewes layed to Paules charge, that he begoonne to be a sedicious moouer of rebellion al against Ceasar: not that the thyng was so in dede, but because thesame was a cockesure waie to make al obedient people hate the gospell, and to prouoke the rew•ers & Magistrates to suppresse it. But the lorde, who of his mercifull goodnesse hath of late sent out the clere radiaunt sunebeames of his holye woorde and veritie to shyne ouer all christen regions, will (I trust) so contiinue the light of the same, that the simple locke shall bee hable to discerne the spirites of men, & liuely to know the vngodly maligners, whiche by cauljing and deprauyng all good thinges, doe wrastie and strougule (as muche as in them lieth) to kepe the ignoraunte multitude in blidnesse. In the meane time all the simple Englishe congregacion, is bound continually to praye for your highnes, that haue for theyr vse and behoufe procured the translacion of this present paraphrase vpon the gospell of Mathew, and vpon the residue of the newe testament, wherby they may with a more comforatable and pleauant readyng in theyr owne mother tounge, bothe encrease from daye to daye in newlineage, and also continually bee edified in true religion, nouzeled in right opinions, trayned in sincere doctrine, and confirmed to walke in perfeiect innocencie and inteligrite of a true Christen lyfe accordyngly.