The prefaced of Erasmus unto his paraphrase upon the Gospel of the Evangelist Matthew.

To the moste victorious Emperour Charles, the fift of that name Erasmus of Roterodame, gretyng.

Eyng not ignoraunt, Charles Emperour most victorious, howe muche godly feare and reuerence also, is of due congruence to be geuen, partely vnto all holye scriptures, whiche the holy fathers through the inspi[racion] of God, haue left vnto vs, and especially vnto that part of scripture, whiche maketh an vpright and faithfull relacion of suche thinges as the heauenly father eyther wrought in facte, or spake in woordes, for the health and saluacion of the whole world, through his soone Iesus: and being further priuie to myne owne vnwartheines, where not many yeares gone, I first attempted to set hand to making a paraphrase vpon Paules Epistles, for the playner vnderstandyng of them (which thing to doe came vpon me at that time of a sodain pangue, euen of mine own mind) I did no lesse, then think myself to enterprise a veral bolde and presumptuous acte, and an acte (as the prouerbe sayeth) of a right daungerous hazarde, in so muche that after I had in one or twoo or three chapters, taken a proouf, and assaye of the worke, how well it woulde doe, I was vttirly mynded to pulle downe my sayles againe, and to surecease from the course that I had afore al|pointed to take, vntlesse a wunderful consent of my frendes beyng men of ler|nyng, had perforce constrayned me to procede with that I had began. Ney|ther coulde I for their most earnest desires be at any rest or quiet, vntil I had fully ended and finished all that euer there was of the Epistles Apostolical, whereas I had not taken in hand to medle, but only w† those epistles whiche without all controuersie or doubte were wryten of thapostle Paule. It hath not at al tymes framed wel with me, ne come to good ende, when I haue ben ruled to doe thynges at the mocions & instaunt pricking forward of frendes. But yet in this thing neuertheless I was not a little proude of my selfe, that this my bolde auenturyng had come muche more happily to passe, then was loked for, as well for myne owne parte that was the maker, to whome it pur|chased least enuie and gruntche of men, of al the wurkles that euer I wrote: as also on the behalfe of all suche, as are studentes and suters to atteigne to the philosophye of the gospell, who doe every man more then other, geue me thâ|kes for that by meanes of myne industrious labour, they haue to the better knowlage of thapostolical wisedome, eyther been moued and stirred vp, or els furthered. But whâ I had cleane dispatched myself of this great charge and taske, I loked not that I shoulde at any tyme afterwarde, haue any more to doe with this kynde of writing, & beholde the right reuerende father Mal|thew, Cardinall of Sedune (by whose aduise and instigacion I had afore made vp all thepistles canonical) at what time I spake with him at Brurels, to welcome hym into the countrey, according to my duetie, after his returne from the counsell, whiche had than been holden at the citie of Wourmes, euë by and by at the first entring in talke with me, euen lyke a man that had deuilsed vpon it afore, begynneth to exhorte
me, that what I had afore doen vpon thapostolicall Epistles, the same I shoulde also doe vpon the gospel of Ma\thew.

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I on my partic anon made myne excuse by many thynges, firste that it was alreadye an acte bolde and ouerbolde, that I had attempted the same vpon the writinges of thapostles: secondly that the Apostles in dede wer god\ly men, yet neuerthelesse men they were, but the maiestie of Christ to be more great, then that it myght be lefull to auenture the doynge of suche a thyng in his wordes. And though the maiestie of the worke did not put of & dryue one awaye, yet the nature of the argument or matter of the gospels to refuse the thyng, & not to suffre one that should go about to make a Paraphrase: and not onely for that there are in the gospell persons of diuers and sundry sortes, vn\to whome while the wordes and talke is so applied as to euery of them for his rate or degree maye best accorde, it commeth to passe that the wryters penne is kept shut within the enclosure of an excedyng streyght grate, because it is debared from that libertie, whiche all other sortes of commentaries doe suffer and receiue (for a paraphrase also is to be reputed as a kynde of commen\tarie.) Furthermore where as a good porcion of the gospell consisteth in malkyng report of this and that acte doynge, and that of a simple and a plain re\port without any curiositie, one that shoulde in thyss parte make a paraphrase shall seme nothyng els to doe, but at noontyde to light a candell, as the pro\uerbe of the Grekes doeth call it. Nowe ferther, wheras the aunciente doc\toures and wryters doe in expoundyng the allegories, partly varie, not declalyng it all after one waye: and partely so handle themselues, that to me they seme oft tymes to playe and dallie with it, nor myght expresse or bryng in the same allegories, but vnder the personas, eyther of Christ, orels of the euangellist, it is evidente and well to be knowne in what narow streyghtes I should trauayle. I let passe and saye nothyng, that Christ in suche wyse spake cer\layne thynges, as he woulde not haue the same to be vnderstanded at the time of the speakingy of them: of whiche sort this here ensuyng is one: Destroy ye this temple, and within thre dayes space I wyll buylde it vp agayne. And all\so of bying a swearde: of the Phariseis leuen to be eschued. And truly in that same his talke, where he foresheweth the distruccion of the citie of Hierusalē and prophecieth of the ende of the world, and of affliccions long after to en\lsue vnto the Apostles, Jesus doeth so intermedle and temper his talke, that me semeth his will and pleasure was to be darke and not vnderstanded, not onely to the Apostles, but also vnto vs all. There be also certayne places (as I thinke) almoste vnpossible to be expounded, of whiche sort one is, concernyng that sinne against the holy goste shall neuer be remitted: an other, concerning the day of iudgement, reserued to the knowlage of the father onely, and vn\knownen euuen to the very sonne selfe. In these places and suche lyke, yf one wryte commentaries, he maye at his pleasure without daunger reporte the sundrye opinions of sundrye expositours, he hath libertie frankly to confesse and acknowlege that he dothe not vnderstand the
mening of the place. But one that maketh a paraphrase hath not yᵉ lyke libertie nor power. Moreouer certayne things there be in suche sorte spoken, that they touche and concerne euem these verai times that now are, in which our tymes right many things there be, ferre disagreyng from the institucions & ordinances of the Apostles. And suche thynges although the Euangelistes foreknew them by yᵉ spilrīte of prophecie, yet certes vnder the persones & names of the Apostles, they can not be reported, but both coldely & also cuttedly: There was yet also an other point that moued my minde, which was, that in case I should take and bestow this labour vpon Mathew only, there would by and by be some that would make instaunte & earnest request for to haue the lyke doen vpon all the residue of the Euangelistes: whose wyl & desire if I should folow, than muste it cum to passe, yᵗ I must many tymes more then once make repeticion of one manier mattiers, that is to were, of all and euery matter in whiche the Euangelistes did amongeth themselues accorde. Or, if on the othersyde I shoulde tye and linke together a certayne continuall processe of tellyng the thynges, & so to make but one whole tale of them all together: than (forasmuche as to declare and to open all the places which in the Euangelistes seeme to disagre, is nothyng els but to be coumbreously entangled as it wer in a certayne mase) could I neuer haue been hable to do that is to be doen, for the clerenesse and light that a Paraphrase ought to haue. Whan with these & verai many mo argumentes and reasons, I desired to be ridde of the charge that was layed vnto me to go in hande withall, wheras I thought my selfe to haue a good cause, and an excuse that might haue preuailed: yet did the sayed Matthewe vanquish me by his eloquence, he got the ouer hande of me by reason of hys autoritie wherby he might commaunde me, takyng on hymself the daungier and hasard of all the whole matier. Neyther durste I bee so bolde as any lonʒer to striue or strougle agaynst the aduise and counvell of hym, whose counʃailes your Maiestie customablie vseth in moste high and weighty affayres, not vnwyllyngly to folowe. And yet where as I had not euen plainly taken the matier vpon me, but had onely promysed that I woulde one daye assay yf happily the thyng would frame & go forward: he than iourneiying towards Millayn, had made assured warantise vnto ye Germaines in my behalf, that the worke should this instant winter season cum foorth: Wherupon I cum|myng backe my selfe againe vnto Basile, was in suche wise on eche side contiɲually called vpon of my maisters the Germaines, being crauers not of the lest importune sort, that because I would in any wise discharge both his proʃmyse, & myne own honestie to, I inished vp the weorke with litle more then a monethes labour. And God he graunte that bothe the cōmaundement of hym and the obedience of me, may be to all persons luckie and fortunate, and I trust it wyll so be if your maiestie will fauourablie acknowlage and accepte this slender gifte & presente, to the same dedicated. But
here perchaunce some man that knoweth you by none other title sauing onely
by the name of Em|perour, wyl saye: What is a booke of suche an argumente or
matier as thys for a prince secular, whiche it had been more mete and
conuenient to haue de|dicated vnto abbottes or bishops? for aunswer wherof,
first me thinketh it a thyng aptlye geuen, whatsoever thyng beyng honest, is put
vp to a Christen prince. And besides this, where as no prince is so secular, but
that he hath a doe with the profession of the gospell, the Emperours are
anoynted & sacred for this very purpose, that they may eyther maynteyne or
restore, or elles en|large and sprede abrode the religion of the gospell. Ergo
than (wil some man saye) the Emperour is not a teacher of the gospell, but the
defendour of it. I graunte that: but in the meanwhyle mete it is, not to be
ignoraunt what ma|ner thyng it is, for whiche one taketh armour to defende it.
And forsoth whā I consider that herte and mynde of yours in suche wise to bee
guen vnto religiōn and to godly deuocion, that to Bishops & Abbottes it may
towards

the studie of godlinessse, bee aswell a rule, as also a spurre, me seemeth, I can
not dedicate this gifte vnto any man, more conuenientlye, then to youre
majestie. So that the thyng whiche I myght aptly haue dedicated to any Christen
prince, and more aptlye to a Christen Emperoure: I doe moste aptly of all
dedicate vnto you Charles. Muche lesse apte thynges doe they bringe vnto you,
that geue you great gyftes of precious stones, that are gayson to bee found, of
lustie fierce horses, of houndes, & of riche hanginges, that come oute of farre
straunge countreyes. And moreouer forasmuche as the Euangelistes haue writen
the gospel vnto all folkes, no persone excepted: I do not see why it shoulde not
of euery man bee read. And I haue so handled it, that it maye bee vnderstanded,
euen of suche also, as are vnlettered. And surely it shall withe excellent good
fruite be read, if euery bodye shall take it in his handes of the only mynde and
entent, to bee made thereby a better man then he was afore: and not apply
scripture of the gospell to his owne affeccions, but contrary|wyse reforume and
correct his lyfe and his desyres, according to the rule and prescripcion therof. I
haue in this present worke chiefly folowed Origenes, beyng singularly aboue
others experete in diuinitie, and Chrisostome and Hie|rome, of the catholique
writers most best allowed. That Lorde and Prince of heauen giue and graunte
vnto you Charles, Emperour most emperiall, suche thinges to minde and to go
about, as are of the principall beste sort, & the same lord well prosper your
endeouers in that behalf, to the ende that the moste noble Empier, whiche ye
haue hitherto had without bloudshed of mā, ye maye semblably aswell enlarge
and amplifie, as defende and maintayne. And this poinct in the meane while it
maye please your merciful graciousnes frō tyme to tyme to haue in your
remembrancce, that no warre there is vpon so iust & lawfull causes taken in
hande, nor with so good moderacion executed, that dra|weth not after it an
huige heape both of abominacions, and also of miseries: yea, and remembre also
the greatest portion of all the harms, to light in fine, upon persones bothe
giltyes and also vnworthy thesame.

Yeuen at Basile on the Ides of Ianuarie, in the yere of our Lorde a
thousande, fiue hundred, twentie and two.
The lyfe of sainct Matthew written by Hierome one of the auncient doctours of the Churche.

Matthew whiche was other wyse also called Leui, beyng of a Puplican made an Apostle, first of all others composed and wrote in lewrye, the gospell of Christe in the Hebrue tounge, for theyr behoufe and cause, whyche beyng of the circumcision had beleued: whyche gospell what person did afterwarde translate into Greke, it is not verai certaynly knowne. But truely the verye Hebrue selfe is had euen vntill this presente daye in the librarye of Lesarea, whyche librarye Pamphilus the martyr did with all possible studiousnes set vp and make: And I my selfe also had the same gospell of Matthew in Hebrue, lente me to copye it out, of the Nazarites, whyche in Beroea a citie of Syria, doe vse thesame booke. Wher{in is to be noted and obserued, that whersoeuer this Euangeliste, eyther in his owne person, orels in the person of our sauiour, doethe vse any allegacions of the olde Testamente, he doeth not folowe the auctorite of Septuaginta, that is to saye, of the thre score and ten translatours: but of the Hebrue. Of whyche sorte are set these two citacions here ensuyng. Out of Egypt haue I called my soonne: and For a Nazarite shall he be called.
The Paraphrase of Erasmus vpon the Gospell of saincte Matthew.

¶ The firste Chapter.

If men so greedly embrace a booke, which is set foorth by the industrie of man, concernyng the preseruacion or restoryng of health, or the waye to increase worldly substaunce, or touchyng any other facultie whiche maketh only for worldly commodities, with howe muehe more fervent loue and desyer ought this boke to bee receyued of all men? whose profyt and comoditie belongeth indifferently to all men. This boke promiseth not worldly commodities, whiche laste but a whyle: but it teacheth all heauenly wysedome, delyuered vnto mankynde from the heauenly doctour Christe Iesus: And it promiseth al• a wonderfull rewarde, not ryches, nor kyngdome, nor pleasures, but true and euerlastynge felicitie: vnto the whiche felicitie this booke sheweth the moste ready and easye way for all men. It shewethe also the author & meane, through whome every man hath health and saluacion, and without whome no man maye hope for healethe and saluacion. What man woulde not be moued and prouoked with a sure hope of suche a good thynge, be he neuer so barbarous or vnlettred? And thys wun•drefull saluacion (whiche neyther mannnes indeuour, nor the paynfull labour of the Philosophers, nor the supersticious religion of the Gentiles, nor the diligent obseruacion of Moyses lawe, coulde fully perfourme or geue) God the maker, the preseruer, the ruler, and restorer of all thynges visible and invisibile, dyd shewe and declare in tymes paste, by the sayinges of all his Pro•phetes, beyng replenisht with his heauenly spirite, vnto all the worlde, but moste specially to the people of the Iewes (whyche at that tyme wer a figure of Christes churche, whiche shortly after shoulde be enlarged throughout all the world) signifiyng & shewyng before by dyuers dark figures & shadowes, whatsoeuer he hath now plainly made open vnto the world, by his sonne Iesus Christe, who was the messinger of this free felicitie, beyng ambassadour in yeart of God his father, in suche wyse, that he was also the teacher of the holsome philosophy, he was ye example, he was both the pledge, the promiser, and the author of the euerlastyng rewarde. For God by his secrete counsell whiche mannnes wit is utterly vnhaable to serche oute, hath suffered mankind, beyng of disposition lyke his first parent, and pro•e to all vice, to be entangled with false religions, with sondry vices of life, and naughtie desyres, to the intent that in this time of al times most to bee desired and wished for, the whiche Goddes wisdome the orderer of all things had appoynted to it selfe, al men shoulde with the more desyrous & agreeable myndes enbrace this philosophie, beyng bothe the very holsome and of marueylos efficacie, after that they haue once perceyued, that neyther by those commodities and healpes whiche the worlde promyseth here to bee chyefe, nor by so many fine & exquisite preceptes
of the phylosophers, nor by so many sortes of religions, nor by the scrupegrous obseruacion of Moses lawe, they coulde actayne vn\to true godlynes and true felicite: Naye rather the more earnestly they laboured to cum vn\to innocencie and felicitie, as long as they trusted to mannes help & strength, the more they wer intangled with vice and filthy desyres. Therfore yf the le\wes, whom it behoued chiefly to accept and imbrace the thing that is offered vn\to them, beyng so often promysed, and so longe loked for, yf they alone ne\glect so greate godnes, whiche is frely offered to all men, and yf they had ra\ther alone to lacke it, than to haue it common w\t others, they can impute their destruccion to nothyng but to theyr owne incredulitie and vnbelefe. The saylinges and prophecies of the holy Prophetes, prophecied these thynges chieffely for them. They sawe Christe with their iyes workyng miracles, they heard with theyr eares the doctrine of the gospell. The kyngdome of heauen was preached first to them. But trulye whosoever are wearye of theyr former lyfe, as many as loue true innocencie and godly lyuyng, whosoever desyreth true, perfect, and euerlastyng felicitie, let them receyue this gospel, this pleasaunte and mery tydinges, whether they be Grekes, or Iewes, or Romains, or Scithians, or Gallians, or Britans. Lyke as God is not only God of the Iewes, but indifferently God ouer all, and common to all, lyke as there is one sunne whiche is common to the whole worlde: so Ie\sus Christe the sonne of God came to saue all menne, dyed for all, arose agayne for all, ascended into heauen for all, and sente his holy spirite to all, refusyng none, neyther for diuersitie of stocke, or of age, or of kinde, or of state, or of lyfe. Al the sinnes of the former life be drowned once by his death in holy baptisme. And those sinnes be not imputed, be they neuer so greuous, for the cleansyng of whiche, that blessed innocent once dyed: so that the reste of the life be passed ouer after the rule of Christ, that is to saye, after the doctrine of the ghospell: from the tyme of baptisme, a man is judged or taken to be a christian, to the perfourmaunce of the whiche so high a profession, he will graunt his fre suc\cour and ayde, and will graunte also plentifull rewarde to them that do per\seuer vn\to thende. He requireth of no man the burden of Moses lawe, onelye he requyreth lyuely fayth, the whiche maye redily beleue whatsoever is shelwed, and with a sure truste looke for that whiche is promysed. The eternall veritie doethe not deceyue: God the promiser disappointeth not. Further, mans lawe shall not nowe prescribe what is to be doen, but Christian charitie shall playnly tell.

[The texte.] The booke of the generacion of Iesus Christe, the sonne of Dauid, the sonne of Abra\ham. Abraham begat Isaac. Isaac begat Iacob. Iacob begat ludas, and hys brethren.
And hytherto we haue trulye delyuered vnto you the ghospell by mouthe, and haue made all men partetakers of those thynges whiche we haue seene with our iyes, and hearde with our eares. Nowe because there is daunger, this thyng beyng spred abrode daylye more and more, lesthe the tellyng of it, passyng by many mennes mouthes, maye varye, or elles lesthe the tale tolde by mouthe, be not so well beleued as whan it is written in a booke, and further|more to thintent that the thyng that is written maye the more easily cum vn|to all men, than the voyce of the mouthe: we shall comprise in this booke, the summe of the whole matter, so muche as shall be sufficient to the obtейnynge

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of saluacion, as the natiuite, the doctrine, the miracles, the deathe, and the resurreccion. And fyrste of all we shall recite the geneologie and pe•igree of Iesus Christe, takyng oure begynnyng not from the highe heade, but from Davuid and Abraham, eyther for because the memorye of these twoo is verye ryfe and common, and verye acceptable among the lewes, for theyr gloriye is chiefly of Ahraham, as of the autour and beginner of theyr nacion, and Davuid the kyng beeynge so muche praysed by the commendacion of God, stye|keth the more in theyr myndes, because the memorie of hym is yet but freshe and newe: or elles because Christe whiche was looked for so many yeares, was promysed chyefly vnto these twoo, and that in the bookes and oracles of the Hebrues, to whome euen those that be directly agaynste Christe, gaue great credyt. For in the boke of Genesis God speakeythe vnto Abraham, promysyng that in tyme to come, there shoulde sprynge one out of hys stocke, through whose free beneit, not onely the nacion of the lewes, but also all the people of the whole Worlde beyng receyued into the ryght, and title, and loue of chyldren, shoule obteine wyth Christe, the felowshyppe of the kyngdome of hea|uen, not by circumcision, whych was not as than setforth, but by yª faythe of the gospel. For thus saythe God vnto Abraham: In thy seed, that is to saye, in Iesus Christe all nacions shall be blessed. Further Davuid in the misticall psalmes speakeythe thus: Of the fruite of thy wombe shall I set vpon thy seat. And this shall we doe, chiefly because of the lewes, leste they beyng a rebellious nacion, and harde of beliefe (knowyng by the authoritie of prophecies whiche they sufficiently beleue, that Messias whiche shoulde come, was promysed) maye make cauillacions, and saye that there is an other sauioure to be loked for; and that this is not he, whome the scriptures promysed. For malny of them because their mindes be blinded wyth desires of worldly thynges, not takyng aryght the sayinges of the Prophetes, (suche was theyr carnall and grosse affeccion) loked for some myghtye and glorious kyng, who being valiaunt with armes or hostes, weapon, riches, and suche other defences of this worlde, shoulde promote hys people to ryches, honour and emperie, and shoulde subdue the whole worlde to the dominion of the Hebrues. But Christ althoughe he
be lorde ouer all, came not into the worlde, to the entent to enryche wyth worldlye gooddes one nacion, of the whyche he was borne as touchyng hys body ythe toke, but to the intente to auaunce all the nacions of the whole worlde vnto true ryches, that neuer shoulde decay: and to make them blessed euerylastingly wyth heavenly ryches, to ouercum the tyranny of death by sufferyng and diying, to subdue enemies by gentill deseruinges, to kill the monsters of vice, and the rebellious prouocacions of concupiscence by the swerd of the spirite, and they beyng once ouercum that fighete againstst the spirite of God, to geue vs of his own righteousnesse & innocencie: Finally by spiritual weapons to winne vnto vs a spirituall kingdome. But these lewees cannot haue hereafter anything to saye, whan they shall see all thynge to consent and agre vnsto hym, whome we knowe to be come, and constauntly preache thesame: whyche thynges the holy prophetes inspired with the heau|uenly spirite, had prophecied with a full consent and agremente, so long before in holye bookes, that is to saye, the stocke, the familie, the manner of byrthe, the lyfe, the doctrine, the myracles, the affliccions, the rebukes, the kynde of death, the buriall, the resurreccion, thascendyng into heauen, the holy ghoste

sent downe from heauen, the wouderfull toungues of the Apostles, the conjuersion of the Gentiles, and other thynges whiche we sawe and dayly see doen by them that profess the name of Christe. Finally the tyme also doeth agree, in ywhich he was prophecied for to come. And all these thynges were prophecied, not only by the sayings of the Prophetes, but also wer signiied by the actes and dedes of ythe Patriarches. Nowe seing thei know these thinges, if thei cōpare thē with these whiche we shewe to haue been doen, they shall vn|derstande that they loke in vayne for any other Messias, then this whom we speake of, he came once humble and abiccte concerning the fourme of mannes bodye (for so Esai propheced he should come) to delyuer all men by his death from the tyranny of death. And he shall cum againe in thende of the worlde, not as now, a sauiour, but a iudge of all, bothe lyuing and deade. Now no man is excluded frō his benefite. Than no man shal escape his iudgement. But than shal they ioyfully see ywhich iudge dealyng euerylasteing rewardes, whiche now doe not despise hym a meke sauiour & easy to be entr•ted. This therfore is that on|ly and very Messias, whose geneologie and petigre shal forthwith be shewed, touching the body whiche he toke for our cause: for by hym shoulde spring and cum furth a new nacion not carnall but spiritual, which should rather reple|nish heauen than yearth, the which also shoulde be encreaced or multiplied, not by the seed of man, but by the euangelical fayth, whiche is the heauenly seed of Goddes worde. Of this faith the autour and father in a mistcall fygure was represented by Abraham, who (the law of circumsicion not yet
pulished,) deserued the prayse of righteousnes, not before men, but before God, not by the kæpyng of the law, but by the sinceritie of faith, whereby he doubted nothing of Goddes promises, although they wer farre passing the power of nature. And for this trust and confidence, he was called the father of many nacions, which after the example of hym should beleue the gospel of Iesus Christe. He nowe, his body beyng decaied for age, his wife also beyng weake and barain, begate Isaac which was promised vnto hym, who also was a figure of Christe, vealryng wood to the sacrifice, whereunto he was apoynted. Isaac begat Iacob, which though he wer the younger brother, yet he set his elder brother besyde, & purchased the inheritaunce to hymself, wherin he was a figure of the church that should be congregated and gathered together of the Gentiles, the which, the Iewes being excluded, encreaseth daily more and more, receiuing the grace of the gospell by faythe, of the which the Iewes through vnbelefe haue made themselves vnworthy. For thus sayeth God: I haue loued Iacob and hated Esau. And in the Prophetes ofte mencion is made of this name. Iacob begate Iudas, of whome the tribe had his name, of the whiche Christ was prophesied to cum of, and by whose name, as by inheritaunce, was promised the newe lawe of the gospel, for thus speaketh Hieremie: Beholde the dayes do come, sayeth the Lorde, and I wyll dispose a newe testament to the house of Iudas & the house of Iacob. And he did not beget him onely, albeit he deserued chiefly to be recited in ye geneologie, but also he begate the other eleuen brothers of Iudas, which seuerally gaue names to ye seuerall trybes of the nacion of Israell.

[ The texte.] Iudas begat Phares and zaram of Thamar, Phares begat Esrom: And Esrom begat Atam. And Atam begat Aminadab, Aminadab begat Naasson: Naasson begate Salmon, Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat lesse, lesse begat Dauid the kyng. Dauid the kyng begat Salomon of her that was the wyfe of Uri.

Further Iudas had two chyldren at a burden: named Phares and zaram, not of his lawfull wyfe, but of Thamat hys daughter in lawe, whyche was maryed to Her, the eldest soonne of Iudas, vnto whom when Iudas did not perfourme hys promyse, that is to saye, that she myghte be maryed to Sela, brother vnto her housbande that was dead, accordyng to the order of the law, the woman passyng all measure desirous to haue a chylde, tooke the habite of a common woman, and coueryng her face by crafte and deceyte, laye with Iudas her father in lawe, and afterwarde by shewyng of the token whyche she had receyued of hym before that she woulde suffer hym to lye wyth her, auouched and proued hym to be father of bothe the chyldren, when he otherwyse earnestlye woulde haue brente her accordyng to the
lawe. The thyng thus doen is not without offence and blame, but yet the mysterie hyd vnnder thysh vnhoneste couerture maketh mucche for the matter of the Ghospell. Lyke as also Phares was a figure and significacion of the churche and Synagogue, whiche Phares preuented his brother when he endeuored to goe furthe of his mothers wombe, puttyng fyrste his hande.

Of this Phares Esrom was borne, of Esrom Aram, of Aram Aminadab, of Aminadab Naasson, and of hym Salmon. Salmon begat Boos of Rahab, whiche though she were not of the nacion of Iewes, but of the Canaanites, yet because she preserued the spyalles sent from Iesu the captain & guyde of the Iewes, and because she betrayed the citie of Hierico, she deserued her place in the geneologie of theym, whiche throughe faythe were made prayse worthe of God, and she exempted out of the sorte and order of common wo∣men, was chosen and admitted emong the people of God, and maryed to an housbande of the nacion of Iewes: signifying even at that tyme, that synners & heathen people beynge alienate from the religion of God, shoulde be coupled vnto Criste throughe the merite of faythe. Boos also hade a soone named Obeth, by Ruth a Moabite, the whiche also renouncyng her countreye, and her bodily affeccions, had rather to be planted emong the people of the Iewes, that is to say, suche as professe the doctrine of Criste. Thus at that tyme fylgures and shadowes signifie before, that no kynde of men shoulde be dryuen and kept of from the fellowshyp of the gospell, so that he bryng with hym faith and a desirouse minde of true godlynes. Of Obed came Iesse, whiche was called also Isai, of whose name Esay propheciyng of Criste, maketh mencion saying: A rod shall cum out of the roote of Iesse. Of hym was borne Dauid derely beloued of God, bothe kynge and Prophete, buylder of the citie of Hierusalem, noble, through the slaughter of Goliat: and after that the wicked kynge Saul was deposed by the cōmaundemente of God, from a pore shepeherd he was consecrate kynge ouer the Israelites. Oute of whose stocke the whole nacion of the Hebrues did loke that Criste shoulde cum, as it was propheciyled before of men that wer inspired with God. And he also did represente by ma∣ny wayes the fygure of Criste, his ofspring. Dauid begat Salomon that king of peace, and the buylder of the Lordes temple: and he begate hym of Bethsa∣bee whome he loued: whome he coupled vnto hym in maryage, after that Urijas her former housbande was stayne by his fraude & gyle: and that was doen not wythout great sinne yf a man consyldre nothyng besydes the outwarde parte of the historie: but agayne not wythout signification of thynges to cum, yf a man serche the misterie.

[ The texte.]
Salomon begat Roboham, Roboham begat Abia, Abia begat Asa, Asa begat
Iosaphat, Iosaphat begat Ioram, Ioram begat Ozias, Ozias begat Ioatham,
Ioatham begat Acha, Acha begat Ezechias, Ezechias begat Manasses,
Manasses begat Amon, Amon begate Iozias, Iozias begat lechonia and his
brethren about the tyme of the captuittie of Bablyon. And after the captuittie
of Bablyon, lechonia begats Salathiell, Salathiell begate Zorobabel, Zorobabel
begat Abiud, Abiud begat Eliachih, Eliachim begat Azor, Azor begat Sadoc, Sadoc
begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan,
Matthan begat Iacob, Iacob begat Joseph the husbande of Marie, of whome
was borne that Iesus which is called Christ.

Of Salomon was borne Roboham: and of Roboham Abias: of Abias came Asa:
of Asa Iosaphat, from whence came Ioram, & of him Ozias: of Ozias was
borne Ioatham: of Ioatham Acha: of Acha Ezechias, and of him Manasses:
of Manasses was born Amon: of Amon Iozias: of Iozias, lechonia and the
other brothers of lechonia, about the tyme when king Nabugodoñozor
burned the temple of Hierusalem, and caryed the king and the people of the
Hebrues, captive into Babilon, which were figures, signifying the tyranny of
the deuill toward mankynde, and against libertie restored thoroughe the
benefit of Christ. In this nere and narowe poynct betwene seruitude and
libertie when the people of God were about to be restored to theyr religion
and dwelling places, lechonia begats Salathiell: Salathiell zorobabel:
zorobabel Abiud: of Abiud came Eliachim: of Eliachim Azor: of Azor Sadoc:
of him Achim: of Achim Eliud: of Eliud Eleazar: of Eleazar Matthan: of
Matthai Iacob. And this Iacob was the father of Joseph, whome was
maried Mary the mother of Iesus, who was promised to be the sauiour of all
men, whome the Hebrues call Messias, that is to saye Christ, or anoynted:
because he onely beyng kyng over all, and high priest, with ye sacrifice of
his owne bo|dy, hath pacified God the father beyng displeased and grieved
with the sin|nes of mankinde. And the tyrannie of death utterly put awaye, he
hath opened the kingdome of heauen vnto all men. The cleane was maried
the clean, the moste chaste to the chaste, of the same trybe and familie,
that is of Dauid, accordyng to the order of Goddes lawe, lest any man
should thinke that this ordre and geneologie of kinred were of litle profit
concernyng the declaracion of Christes stocke, wherof he came as touching
his humanitie.

[The texte.] All the generacions from Abraham to Dauid, are, xiiii, generacions.
From Dauid vnto the captuittie of Babilon are fouretene generacions. From the
captuittie of Babilon vnto Christ, are fouertene generacions.

And if any man list to herken the tyme that Daniel described many yeares
past by certaine orders and degrees of weekes, he shall fynde the sayinges of
ye Prophetes very agreeable to ye thyng that is now cû to passe. The sûme of
ye wholle geneologie resteth in three fouertenes. For if ye counte frō
Abraham ye patriarche vnto Dauid ye author of ye storishing kingdōe, ye shall fynde, xiiii generacions. Agayne ye counte from Dauid, vnto the decaye of the kynge|dome, y↑ is vnto the exile into Babilon, ye shal finde .xiii. generacions. Agayne if ye counte from ye time vnto Christe, the beginner & the finisher of the newe euangelicall generacion & newe kyngdome: ye shall fynde fowertene genera∣tiōs. Hitherto we haue shewed you truly ye geneologie of Christ, to ye intent it may appeare to al men, y↑ this is he, whō ye true sayīges of ye Prophetes tymes paste promissed to ye world. And so many argumētes agre in one, that it cannot seme to be done by chaunce, and that withall it maye be euident, that he was verye man whiche came as touchyng the fleshe of suche auncestoures as wer notablie knownen.

[The texte.] The byrth of Christ is on this wise. For whan his mother Mary was espoused vnto Ioseph, before they came together, she was found with child, by the holy ghost.

But, althoughe he were man borne of man, whiche came to redeme man|kynde by his death: yet he was not borne after the common and vulgare sorte of them that be borne. For it was seemely, that he whiche came from heavuen, whiche called vnto heavuen, whiche taughte a promysed nothing but hea∣uenlye thynges, finallye whiche after so many Prophetes and doctours was made ambassadour, to thintent that once and for altogether he should make al thynges newe, and cum forth into the worlde with a very bodye in dede, but yet after a newe maner, and that the true natiiuitie of man should bee declared in suche •orte, that it shoulde not be thought vnsemely for God: and Esaie pro|phecied this thing to cum to passe, that because men dyd in maner slepe at these common myracles of nature, by reason of custome, God shoulde shewe a newe myracle and that in the yearthe, to the intente it should be more euident to all mennes sight and vnderstanding. He is borne verye man and mortall, and yet the same very God and immortall. He is borne a man of man and yet of a vir∣gin. He is borne of the stocke of Adā whiche was the irst of mākynde, and yet without the spot of sinne. He is borne in matrimonye, but so, that the worke of his concepcion was not of man, but of the holy gost: who by a wōderfull meane, fourmed and fashyoned the straunge and maruailous fruite, of ye↑sub|staunce of the vndefiled virgin, as in an heauenly temple consecrated to God. And he ordered this matter wyth suche a maruailous wysedome, that he co|jurēd and hyd it from the wicked, as a thynge incredible: and persuaded it vnto godly myndes with moste certain & sure argumentes, the
whiche no eloquêce of man was vtterly able to proue and perswade. Wherefore whan the holy virgin eternally appoynted to this great mistery, to be the mother of Iesus, by the aduise of her parentes, whose heartes were ordered and directed by the power of God, beyng spoused to an honest man of her tribe, named Ioseph, kepte company with him in house, she was founde greate with chylde before they came and coupled together as manne and wyfe, eyther because true honéstie, is not hastie to the luste of pleasure, or because God dyd so ordre thys matîter. For the maidens wombe waxyng daylye greater and greater, declared it vnnto Ioseph to be so, beyng her housbande, whiche both loued her well, and was not insencible in suche thynges. And the fledde not from the sighte of her housbande, as though she had in her conscience yielded her self culpable, neyther disclosed she the secret, whiche she had learned of the Angel: eyther beîcause she was in despayre, ye the thyng might as yet bee beleued or perswaded, or because she reserued thys vnnto god to be declared in tyme cōueniët. Therfore the cōcepcion was certayne & true declaryng it selfe by manifest & accustomed tokens, especially vnnto Ioseph, who by reason of conuersacion in householde, marked, more easily in his spouse, the habyte and fourme of her body. But this young thyng came not furthe by the imbracing of man, as other women by the common lawe of nature be wonte to conceyue, but by the holy ghoste: whiche by the angell Gabriell than messinger from heauen, entryng into the moste holy temple of the virgines wombe (the inuisible power of the fatherlye

 god hed imbracyng and owershadoynge the whole body and mynde of the moste holy virgin) without any hurt or detriment of chastitie, made her great with chylde.

¶But Ioseph her husband beyng a righteous man, would not put her to shame, but was mynded to departe from her secretly.

Furthermore Ioseph beeyng yet ignoraūt of so great a mistery, whâ he sawe euident argumentes and tokens of concepcion in his wyfe, and knewe well that he had neuer to do with ye mayde, whereby she myght becum great wyth chylde, and yet had founde the maners of her to be suche, that there coulde be no suspicition of aduoutry in her, and besydes that true honesty is neyther ready to misdeme, nor hasty to reuenge: he began to cast in his minde, by what meaînes he myghte both see for the good name, and the life of his wyfe: and also cŏlmît the matier vnnto god, whereof he himselfe coulde fynde no ende nor yssue. By the reason of great familiaritie, he founde the maners of the mayde vtterly without blame. For that godly spirite, whiche dwelled wholy in her harte, dyd appere in her iyes, and in her
countenance, and dyd declare it selfe euerye where in her goyng, in her
gesture, and in her communicacion. He had espied in her a certayne
heauenly thing & aboue the common rate of other mortall creatur|tayne
monethes, whyle she went to see her cosyn Elizabeth. Furthermore he
considered howe greate the weakenes of that age and kynde was in other
maydens. What busines would sum other husbande haue made here,
chiefely if loue had styred vp gelowsy whiche is a very sore disease of the
mynde? But to proue this matter to be true. Ioseph was chosen out to be a
witnes, leste any man myght saye, the chylde of Marye was eyther another
womans, or els vnlawfully gotten. He was a man well estemed of all menne,
amane of knowen and tried honestie and wisedome, so that no man might
suspect him, eyther to be so notably naughtye that he woulde be his wyues
bawde, or of so foolish pacience, that he would nourysh & bryng vp with the
child her whom he knew to be an aduoutresse. There be none more cruell
against their wyues that do amisse, than they whiche bee defiled with many
adouotryes the|selues. Ioseph himself being very innocent, was so far from
al desyre of vengeaunce that he dyd not so muche as once in woordes fynde
faulte with her, leste he should discourage the virgins harte with any
sorowfulnes. He is troubled with himself with secrete cares of the mynde,
and doth deuise a gentle kinde of diuorce, that he might be delyuered from
her company whiche was wt chylde, in suche wise, that she myght beare no
blame, nor be in any ieopardie or perill.

[ The texte.] ¶But while he thus thought, beholde the Angell of the Lorde
appeared vnto him in a slepe, saying: Ioseph thou sonne of Dauid feare not to
take vnto the Mary thy wyfe. For that whiche is conceyued in her, is of the holy
ghost. She shall bring furthe a soonne, & thou shalt call his name Iesus. For he
shall saue his people from theyr synnes.

And thus farre God hath suffered this innocent man to be troubled and
distracte with doubtefull deuises. For this was expediente for the certentie
of his fayth. But nowe it was tyme for him to be deliuered out of these
griefes of his minde, being worthy doubtles to be made partaker of this
mystery, for the greate honour that he dyd to the virgyn thus consecrated to
God. And for the approued grauitie and sobrenesse in suppressyng the
cares of hys mynde, he was thought mere to conteyne and kepe trustely this
secret mistery, whiche

[ unnumbered]

was not yet to be published, because of the peruerse and frowarde
suspicion of the Iewes. Beholde the angell Gabriel, (whiche signified vnto
the virgin the maruelouse concepcion, apperyng with great lyght vnto her
waking, because of her purenes whiche was more than angelical, beyng wel acquaynted with suche kinde of visions,) presenteth himselfe vnto Ioseph in his sleepe: & as he was musing in his sleepe of suche like matter, the messinger of the heauenlye oracle, spake vnto him in this wyse: Ioseph the sonne of Dauid, what carnall suspicision troubleth thy mynde? why art thou vexed? why doest thou wauer in and out? or why doest thou muse vpon diuorcement? or why wilt thou be di|missed from her, whiche is cowpled vnto the with so great loue, and also by the kinred both of tribe and familie? There is none other spouse worthy for that virgin, and she is appointed to none other by the ordynaunce of God, bu• to the. Thou must know, that Dauid is the author of thy stocke, vnto whom was promised in tymes past the thyng that nowe begynneth to be perfour|med. All that is done, is godly. Thou nedest not to feare that thy wyues wombe rising without thy doyng shal steyne thy matrimony with any spot of dishonestie. Thou doest suppose that she is greate with chylde, and doest sup|pose aright. But thou must not therfore remoue her from thy companye and conuersacion, but rather take her and adioyne her vnto the, because thou seest her great, vnto whom by goddes ordinaunce thou art geuē to be an husbāde, to the intent that hereafter thou maiest be a witnes of the frui•tfull virginitie founde in thy wyfe, and that she in the meane tyme by that that she is maryed vnto the, may be in safetie agaynst the suspiciouse crueltie of the lewe, vnto whom this misterie is not yet to bee opened, especially vnto them that bee not yet worthye, neither of capacitie to receiue it. This matter shalbe commu|nicated and opened vnto the, to the intente thy wyues innocencie shall suffer none vnworthy thynge. For this newe fruite, wherwith thou seest thy wyues wombe dayly to encreace, lyke as it is not of the, so it is of none other mortall man. The Angel brought the message beyng as a goer betwene God and her, in makyng this godly coniunccion, the father hath ouershadowed her: the holy ghoste hath prepared her wombe, the sonne of god hath replenished it. All is newe for that a newe chylde shall be borne. It procedeth from heauen that thy wyfe shall bryng forth, who shalbe more chaste also after that she hath brought furth chylde. And she shall beare a sonne: not for the, but for the worlde. In the meane season, thou shalt be called his father, and thou shalt be the keper of the mayde, rather than the housbande. When the chylde is borne, thou as the father shalt geue it a name, not a name after thine owne fantasie, but that name that God, agreably vnto the thyng, dyd destinate and appoynt vnto hym, before the creacion of the worlde. And thoushalte call his name Je|sus, that is to say, sauioure, for this is that same Messias desired & loked for so many yeres, who accordyng to the sayinges of the Prophetes, shall deliuer all his people from theyr synnes: not by the sacrifice of beastes, but through• his owne bloude. And he wil not onely be content to geue freely this so great a benefyt, but when we are purged frō the synnes of our former lyfe, he will geue vs also very perfect, and eternall saluacion.

[ The texte.] All this was doen that the thyng myght be fullfylled whiche was spoken of the Lorde by the Prophet, saying thus: Beholde a mayde shalbe with
And surely none of all this matter is brought to passe by chaunce or fortune, but by the decree and providence of God. For the thyng that we shewe to bee doen, the same in tymes past the lorde himselfe promised that he woulde do it, speakyng by the mouthe of his prophete Esay, and setting furth in fewe wor\des bothe the straunge, newnes and ye greate fruite and profit, of this concep|cion. Beholde, sayeth he, a virgin shall conceyue and bryng furthe. And this is the straungenes of it: for when was it euer hearde, a mayden to haue borne a chyld without blemish of hir virginitie? Nowe herken what is the fruite & profite: And his name shal be called (sayeth he) Emanuel, which soundeth in Hebrue, God with vs. For this only one shal reconcile his prople vnto god, and where as he was offended and displeased, he shall make hym fauourable and mercifull, and beyng conuersaunt emong men, he shall powre the moste abundant goodnes of god in them, and at last they hauyng knowledge and experience of his effectuall doctrine, of the might of his miracles, of his present efficacy and strength, and of the vehemencie of his diuine spirite, showyng it selfe after a new sorte in them that shall beleue, they shall crie and not with\out a cause: God is with vs. If thou acknowledge the prophecy (as truely thou doest acknowledge) geue attendaunce and honour to this mystery, and kepe close this secrete priuiitie.

[The texte.] Now whan Ioseph awoke out of slepe, he dyd as the Angell of the lorde \ad him and toke his wife vnto him, and knewe her not tyl she had brought furth hir first borne soonne, and called his name Iesus.

Whan the messinger of the hygh God had spoken these thynges, Ioseph waking from slepe both merely and cherefully, dyd obey the oracle. He set\teth aparte al his purpose of discorde, and taketh his wife more nerely vn\to hym, y\ no man might suspecte any discorde or disagrement to be betwene thē. And now he perceyuing y\ she was wholly dedicated vnto god of heauen, doeth honour in hir the godlye mistery, nor dareth not touche hir, whome god had taken onely to hymselfe. He is diligent in seruice, but he forbeareth to company with hir as hir husbande. In the meane reason that heauē\lye fruite waxeth ripe in the holy woumbe of the virgin, whiche cum\myng furthe at his time of his mother the virgin, toke not away the integritie of his parente, but did consecrate and sancti\ye the same. Further Ioseph (as he was commaunded of the angell) bearing the countenaunce of
a father hitherto, gaue a name to the chylde, Iesus, whan after the fashion of the countrey, he was circumcised the yght daye.

The .i. Chapter.

[ The texte] Whan Iesus was borne at Bethleem a towne is Iewrye, in the tyme of Herode the Kyng: beholde there come Magians from the Easte to Hierusalem saying. Where is e whiche is borne the kyng of the Iewes? For we sawe his starre in the Easte, and are cum to wurship him.

Itherto ye see howe many thynges do accorde and agree with the godly sayinges of the prophets. He is borne of the same auncetours and of the same tribe and familie, that the prophecy promised he should be borne. Also the supputacion and counte of the wekes, when Daniel prophecied that he shoulde cum, dothe consente and agree. Also the strange Natiuitie dothe agree, in that that he was borne of a virgin without helpe of man. And the name doth agree. A Sauiour was promysed, a Sauiour was loked for, & Iesus signifieth a Sauiour. Furthermore the name of the countrey, and of the towne, doth answere to the fayth of the Prophetes, for he was borne not farre from Hierusalem in a litle towne called Bethleem, and that in the countrey of Iewry, (for there is a towne in Galile also of this name, in the tribe of zabulon,) and he was borne in the time when Herode an Idumean by birthe and not a Iewe, obteyned the Kyngdom ouer the Iewes, that no man neded for to doubte but that now was the time that Messias should be borne, the whiche Iacob the Patriarche many yeres before prophecied should cum to passe, saying: The scepter shall not be taken from Iuda, nor a ruler from his thighe, till that he cum which should be sent. Truely this is he, the holyest of all, at whose entring all the anoynting of the Iewes ought to haue ceased, and geue place. Nowe ye shall vnderstande by what wonderfull meanes he began by litle and litle to be knowe to the world. For he would be manifest & open vnto all, which came to saue all, that bothe he might be knownen vnto good men to theyr saluacion, & that he myght take awaye from the wicked all excuse of ignoraunce. He was promised chiefly to the Iewes, he was borne of them, he was firste preached vnto thē of the Angels, syngyng glory on high vnto God, and in the yeartth peace emong men of good will. The shepherdes beyng taught by the voyce of the same Angels, & told of the childe y was borne, offered the firste fruietes of fayth at the maunger where the babe was borne. By the secrete inspiracion of the spirite he was known of Elizabeth, of Simeon & Ann the prophetisse. Firste of all he shewed himself vnto poore & humble persones, whom he knew to be most pres & reday to receaue fayth. For the proud woulde not
lightly receyue him beeyng hūble, nor the riche, him being poore, nor the
stoute him beyng meke: nor they that wer intangled with the desyres of this
worlde, woulde receyue him that was heauenly. And because he was
promised not to the Iewes only, but also to the Gentiles, yea to al the nacions
of the world, he would euen at the very entery of his begynnyng, be knownen
of them also, to thin•ent he might declare and showe, that saluaciō was also
offered vnto them, and that he might styrrre and prouoke the lewes by their
example, to cum to fayth and to beleue.

And he did not drawe all men by one meane to the knowledge of himselfe,
but he allured euerye mane by lytle and litle by suche thynges as they
alreadye

knewe and were well acquainted with. The Iewes gaue fayth vnto the
Prophe•etes, they were moued with signes and woonders, therefore he
entised thē by the allurement of these thynges.* The Persians and the
Caldeans dyd at•tribute muche to the starres, as menne muche geuen to this
kynde of Philoso•phie, throughe the knowledge whereof they had
perswaded themselues, that there should be a certayne wonderfull restorer
of the worlde. Therfore they had knowledge of the birthe of the chylde, not
by any Prophete or Angell, but by a certayne straunge and a woonderfull
apperyng of a starre, trulye of that starre, the whiche the prophecie of
Balaam dyd shewe before to rise out of the house of Iacob. And now they
had knowledge by the common fame that this king was chiefly promised
vnto the nacion of the lewes, and that he was not a meane kyng, and of the
common sorte, but very notable, and without comparisson: of whose power,
of whose wisedome and of whose goodnes, far ex|cedyng the power,
wisedome, and goodnes of man, the whole worlde shoulde haue experience.
Further (as the yll man when he hath occasiō is made wurse, and a wyse
man as he hath occasion is made wiser,) certayne Magians (for by this name
the Persians called them that be notable in the science of Philo|sophie) to
thintent they might come nere and learne more exactlye the thyng that the
starre shewed vnto them as in a dreame, beyng nothing afearde at the great
journey, they come vnto Hierusalem, the star guydyng them the waye:
eyther because there dwelled the Scribes and Phariseis whiche were verye
expert in the law and the Prophetes, or because they vnderstode that the
king should be borne not farre from Hierusalem. For now knowynge
certaynly that he was borne, only they inquired what place it was y† was
made happy with so noble a birthe. For they thoughte that the na|uitie of so
great a prince could not be hid emong them, whiche loked for his byrthe so
many hundred yeares, especially seing he should be borne not onely emong
them, but also of them. But Christ is no where later or with more difficulthe
known, than in riche• ci•ties, and in princes courtes, and emong them that
be arrogant in the profession of wisedome.* But they, ignoraunt of these thynge, inquire simpyle and openly. Where is he (ɕuot) they whiche is lately borne the kyng of lewes? For we knowe by a sure token that he is borne. For when we were farre hence in the Easte, we sawe his starre of a meruelous bryghtnesse and bewty. We sawe the starre and felte the inspiracion. Therfore because we know that he is borne to the commoditie and profite of all men, though we be straungers, yet be we come hither to honour and wurship him, and to geue the first fruite of honour due vnto the newe kyng. Knowing well that they shall be happy and blessed, that shall haue his power and might mercifull vnto them.

Whan Herode the kyng heard these thynge he was troubled: and all the citie of Hie∣rusalem with him. And Calling together all bishops and Scribes of the people, asked them where Christ should be borne: And they sayed to hym. At Bethleem in Iewrye. For so it is written by the prophet: And thou Bethleem in the land of luda, acte not the least emong the princes of luda. For out of the, I shall haue a captayne come, that shall goure the my people Israel.

What tyme they had suche communicacion simply with all men, by and by the rumoure and tidynge was brought to Herode the King, whiche a good whyle had feared & trembled at the name of him that should be borne, fearyng lest he shoulde be set besyde the kyngdome, whiche he beyng a stra••gier than held, if so great a prynce had been borne of the stocke of ye⁸ lewes. For Herode dreamed of nothing els, but of an earthly kingdome, litle knowing that Christ brought in another kynde of kyngdom, whiche shoulde perteyne vnuiersallye to all men. Therfore after that he hearde that he was borne, whom he feared to be borne, and hearde it of the Magians, men both of learnynge, and (as con∣cerning worldly port) not to be despised, truely he was troubled in his minde, and with him also the whole citie of Hierusalem: diuers men diuerslye, either fearyng or hopynge. But the wisedome of God so ordered the affections & en|deuours of men, that both the simplicitie of the godly, and also the rage of the vngodly set furth the glory of Christ on euery syde, and made the thynge that were incredible the more to vse beleued. And this was the cause that the loode sterre of the waye, left the Magians for a tyme entering into Hierusalem: that theyr enquirie might shoue abrode the fame of the childe that was borne, and yet the place where the chylde was borne, should be kept secret from the cruell king.* Therfore king Herode blynded with enuy and anger, beyng wholly bent to
destroye the chylde that was borne, pretended a cloke of Godlines vnto his wicked crueltie. He calleth vnto him all the chiefe of the order of priestes, and the Scribes of the people of lewry, whose speciall profession was this, that if there were any newe matter that dyd aryse, they should make answere out of the sayings of the Prophetes, and theyr godly bookes, because they profes|sed the exacte knowledge of them, to thintent that both the nu•ber and the au|thoritie should make the thyng of more credite. Therfore when these were call|led together, the king so muche the more wicked, because he counterfeited god|lynes, demaunded of them in what place the orasies or sayi•ges of God, did promise that Christe should be borne. And they not yet rageing with haired agaynste Christe, whome they had not seen, answered simplye and withoute delaye: In Bethleem of Iuda. And lest theyr authoritie should haue but lit|tle weyght, beholde they, haue in a redines the prophecie of the Prophete Mi|theas: And thou Bethleem in the lande of Iuda, art no• the least among the Prynces of Iuda, for out of the shall sypnyng a rulrer whiche shall rule my peo|ple of Israel.

[ The texte.] Than Herode priuily calling the Magians, diligently inquired of them what tyme the •lette app•ted. And sendyng them to Bethleem, sayde: G•thither and searche diligently for the chylde. And whan ye haue founde him, bryng me woorde agayne, that I maye come and wurship him also.

And these thynges then answered the priestes and the Scribes, who after|warde procured hym to be slayne, bryght and notable with miracles, & doing good vnto all men. The king fyrst of all greatly moued with the saying of the Magians, was vttely amased with this so ripe and ready an answere• chiefly|ly that the prophecie promised manifestye a ruler of Bethleem whiche should rule the people, of whom he was borne. Wherfore the priestes & the Scribes beyng sent awaye, because he was in despeyre for to deceuye them, he calleth ye Magians priuily vnto him, leste the lewes might suspect any crafte or guile, and so opening the matter on eche syde as though he and they both purposed one thing, inquired of thē diligently how long it was synce the sterre appered fyrst vnto them, by whose showing & poynting they had passed ouer so great

a iourney, and came to Hierusalem: meaning and purposing this, the more certeinly to vse and exercyse his crueltie to the distruccion of that one new borne childe. The Magiäs (for godlines is not suspictouse) kepe nor hide nothyng from him, not thinking him to be so cruell & fierce that he would shewe crueltie vpon an infante yet skante borne, neither so furiose that he would suppose to suppressse by mannes deuise, the thyng that was doen by goddes might: When they had shewed the tyme, he of the other syde
shewed the place whiche he had learned of the Scribes. And now he conceiving a sure hope that the childe might be takē by these two shewinges, geueth commandement in his owne name to the Magians, which of theeselues were willyng to go, that they should go to Bethleem, and seke out the childe with great diligence: and when they had found him, to returne efffones vnto Hierusalem, and geue him knowledge of all the matter: (he pretended a verye godly cause, and nothyng displeasaunte to the myndes of the Magians) that I also (quod he) maye folowe you and wurshyp hym. He himselfe woulde firste haue knowledge of the childe, to the intene he mighte destroye hym before that the people of the Iewes had cleare vnnderstandyng that he was borne. God in the meane tyme made this prouision, that the Magians returned safely to preache Christe in their owne countreyes. Otherwyse yf this vngraciouse man had not bene deceyued of his hope, he would haue vsed extremely the Magians themselues, which brought him so vnlucky tdynges.

[ The texte.] ¶Whan they had heard the king, they went forward: and lot, the starre which they saw in the East went before them, tyll it came and stode ouer the place where the childe was. And when they sawe the sterre, they were merueilously glad, and went into the house, and found the childe with Mary his mother, and fell downe and wurshipped him, and opened their treasures and offered vnto him gyftes: gold incense, and myrre. And beying warned of God in their sleape that they shoulde not go agayne to Herode, they turned into their owne countrey another waye.

The godly simple Magians, after that they had hearde the king, made haste vnto Bethleem, whom the sterre which called them furth, for a time did forsake, to the intente, that the barbarouse people should fyrst shew vn the places that Christ was borne, whome they lokyng for so many yeres, afterward did put to death. But when they had passed ouer this parte of Goddes ordenaunce, agayne appered that wonderfull starre, whiche serued their Godly purpose in suche wyse, that it shewed vn to the not onely Bethleem, but also the cotage it selfe, beyng very lowe, poore, and bafe, and therfore verye harde to fynde, yea and hangyng very nere ouer the chyldes head, it did shewe and pointe, as it were with a finger to the infant, whom they so feruently desyred. Therfore when the starre belgan to appeare agayne, it shooke of and put a waye all carefulnes frō their myndes: and nowe replenyshed with sure hope and ioye, and passyng litle vpon mennes tellynge, but folowing the heauenly guyde, they espye the palace of the newe kyng: a filthy and a vile cotage or stable. Sincere Godlynes is nothyng troubled with these thynge. They enter in: they fynde the infante not differyng in apparaunce from others: they fynde the mother nothyng gaye or gourges to loke to. All theyr stuffe shewed and testified pouertie and simplicitie. The Magians whiche did not worship nor fall downe before Herode, magnifying hymselfe in his seate with a
kingly pompe, fall downe at the cradle of the crying babe: they adoure and
honour grouelyng on the grounde,* hym that could not yet speake. And thei
were not content with this godlynes, but they take out of theyr boxes, giftes
purposely apoynted of those thinges with increase of the whiche, the nacion
of the Persians was chiefly enriched, that is, golde, incense, & myrre• lest
that he which shortly after should be compelled to flee, should lacke in his
vyage. And with these fyrst fruite of fayth, the Gentiles that were farre of
preuenting the Iewes, which were thought to be next vnto God, do
cons titute Christe to be theyr kyng: and of the other side do de∣dicate
themselues vnto hym, offerying a new sacrifice in three kyndes of thinges.
And now as by a ryddell or a darke figure, they professt that ineffable
Trinitie of the father, and the sonne, and the holy goste, acknowle\gyng also in
•ne man mortalitie, priesthode, and kingdome. For golde is for a kyng,
incense for a prieste, myrre for hym that shall dye. He was borne mortall,
he did sacrifice on the crosse, he conquered rising frō death, he reygneth in
heauen. The Iewes sawe so many wonders, and when they knewe hym, they
kylled hym. The Magians sawe no notable thyng as cō\cernyng theyr bodely
iyes, and they reioyce that they had so fortunate a iourney. But what tyme
they deuysed with themselues whether they shoulde returne vnto Herode
to satisfy his mynde and desyre, they were admonished in theyr slepe, by
the diuine oracle, not to returne agayne to Herode. For that was neyther
suertie vnto them, neither to the childe, neither expedient for such a
weightie matter, whiche in tyme and by parsell meale, should be
promulgated and published vnto the world. They speedelly did obey
thoracle, and returned into theyr countrey another waye, to be newe
preachers of the newe kyng among theyr countrey men.

[ The texte.] And when they were departed, behold the Aungell of the Lorde
appered to Ioseph in his slepe, saying: Aryse and take the chylde and his
mother and flye into Egypte, and abyde there, tyll I bryng thee worde. For
He•ode wyll seke the chylde to destroye it. So whan he awoke, he toke the
chylde and his mother by night, and went asyde into Egipte, and was there
vnto the death of Herode, that it might be fulilled, whiche was spoken of the
Lorde by the prophete, saying: oute of Egipte haue I called my sonne.

Now the helth and safetie of the Magians was prouided for, and that the
tranquillitie both of the mother and of the chylde might forthwith be seen
for,* and that also the vngodlines of Herode accordyng vnto his deser|tes,
might more and more be exasperated & greued to the glory of Christe:
thesame heauenlye messinger whiche sente awaye the Magians, appered
vnto Ioseph in his slepe, exhorytyng hym that now beyng priuye vnto the
mistery, he would conueye awaye secretely the mother and the chylde into
Egypt: whereby the divine counsel intended this, that that region also belyng wholly geuen to the monstreous worshippyng of goddes, whiles it is become the hoste and re•eyuer of him that is fled from his countrie: by the touching and hauing to do with him, it might be prepared and made redly to some entry and beginning of true godlines. Therfore the angel spake vn to Ioseph with these wordes: Aryse, and take with thee the chylde and his mother, and flee priuily into Egypte, and tary there vntyl I returne vnto thee, and shewe thee the tyme to come hither agayne. For it will come
to passe, that Herode shall seke by all meanes to destroye the chylde. Not that it is harde vnto God sodenly to extinct and kyll Herode, and to preserve the childe, yf it please him, but this ordre of the matter is more profitable for the confyrmanacion and establyshment of faythe. For it is goddes wyll that the fury and the rage of the tyranne shall set forthe his glory. Ioseph not tarying, toke the mother a mayde, and the chylde, and flying in the night seasō conueyed them into Egypte, there remaynyng tyll that Herode was deade. Truely this thyng chaunced not by the feare of man or by fortune, it was the will of God to prepare and to estabylshe the kyngdome of his sōne by these adversities, by the whiche, worldly thynges be worst to be decayed and brought to naught, leste that the world should take vpon it any thyng in diuine matters. And that thou mayest the better beleue it, God who would this thyng to come to passe, prophecied many yeares past by the mouthe of his prophete Osee, saying: out of Egypt I called my sonne.

[ The texte.] Than Herode whan he sawe that he was mocked of the Magians, he was greatly greued, and sent furth men of warre, and kylled and slewe all the chyldren that were in Bethleem, and in all the coastes therof, as many as were two yeare olde or younger, accordyng to the tyme, whiche he had diligently known of the Magians.

In the meane season kyng Herode, after that he perceyued in dede that the Magians had deceyued hym, now rageing in anger, caste away the cloke of godlynes and bruste out into manifest rage, and sendyng furth ministers of his madnes, kylled all thinfantes as many as were in Bethleem, and as many as were in the coastes and the compasse of the same towne, which were of the age of two yeare or yoūger, folowyng the supputacion of the tyme, in the whiche the Magians tolde him, that they sawe fyrste the starre of the chylde. Crueltie enlarged the tyme and the place, compassing in al the young chyldren, supposing that by this wycked counsell, he had prouided surely ylnoough, that he should escape by no meanes, whom onely he desyred to be ext\ntincte and slayne. But in vayne trauayleth the crafte of menne againste the counsels of God. By these thynges was shewed a manifest example, what
they should suffer of wycked prynces, that would beleue the gospel, & what they should preuayle that by crueltie traueyled to extinguishe the faythe of the gospell, beyng yet tender and springing vp in the hartes of the godlye. To be killed for Christ, is to be saued. Herode had an occasion to repente, and not to rage, yf gredines to reygne and to beare rule had not blynded his mynde. But while he through his owne default turneth al things into matter of greater madness, by his maliciousnes he did set foorth the iustice of god. For it is manifest to al men, that the innocent children were slayne, with great crueltie, and that he is worthy an horrible distruccion, wherewith afterwarde he was surely payde.

[ The texte.] ¶Than was that fulfylled whiche was spoken by the Prophet Hieremy, where as he sayeth. A voyce was heard in Rhama: lamentacion, wepyng and greate mournyng: Rachell wepyng for her children, and would not be comforted because they were not.

But lest any manne might doubt, that this thing came to passe by the ordinaunce of God: harke to the prophecie of the Prophete Hiermy, seeyng through Goddes inspiracion this thyng, as though it had than been doen already, whiche many yeres after should come to passe. I voyce (quod he) was heard in Rhama, a voyce sore wepyng, sorrowfull and lamentable. Rachel

dyd bewayle hir children and would receyue no conforte because they wer all slayne. Rachel bearing Beniamin, that is to saye, the sonne of sorowe, by and by vpon hir deliuery dyed, and was buryed not farre from Bethleem, wherof the Prophet dyd expresse in her persone the sorowe and waylyng of the mothers, lamentyng their children whiche Herode kylled.

[ The texte.] But whan Herode was deade, beholde the Angell of the Lorde appered in a slepe to Ioseph in Egypt, saying: aryse and take the chylde and his mother, and go into the lande of Israel, for they are deade whiche sought the childes lyfe. And he arose and toke the childe and his mother, and came into the lande of Israel.

In the meane season after that Herode was taken out of the worlde by punishment and vengeaunce moste worthy for hym, the angell agayne which gaue counsell to flye awaye, apperyng to Ioseph in his slepe, moueth hym to leaue Egypte, and to bryng agayne the childe and his mother into the lande of Israel. For he sayed that they were dead that woulde haue the chylde destroyed. And he redely obeying in all thynges the will of God,
conveyed Mary being made and mother together with her sweete babe, into the country of Israel. For it behoved him firste to be known unto them, vnto whom chiefly he was sente, to thintente the people of harde belefe, should haue nothyng why they might make any reasonable pretence of their vngodlynes, denying hym to be theyr Messias, but to be some other appointed vnto the Gentiles.

[ The texte. ] ¶But when he heard that Archelaus reigned in Iewry, in the roume of his father He|rode, he was afrayde to go thither, but beynge warned of God in a slepe, wente asyde into the coastes of Galile, and wente and dwelte in a citie called Nazareth, that it mighte be fulfilled whiche was spoken by the Prophetes: he shalbe called a Nazarite.

And as soone as Ioseph entred into the coastes of his countrey, and had knowledge there by a constante fame that Archelaus the soonne of Herode that was deade, hauyng the one halfe of his fathers kyngdome reygned in Iewrye in his fathers place, fearyng lest the soonne had succeded hys father in cruelues, lyke as he dyd in his kyngdome, durste not go thither: and agayne beynge estabisheshed by the aunswere of the Aungell, whereof nowe he wholy did depende, wente aparte into the coastes of Galile, whiche parte had than chaunced vnto Herode the Tetrarche brother to the king that was deade. Here the Aungell promised all thing to be safe, also the loue of the countrey was an inuitacion, and the counsell of God wrought withall, that Christ by many occasions should be made common to many, whose cumming was to euery manne. Bethleem doeth glorye of his byrth, at Hierusalem he was circumcised and puriied, Egypt was happy of so noble a geast, Nazareth maye well glory of his brynging vp. For this was the countrey of his mother, in the whiche she conceuyed her sonne, a base and a poore vyllage of Galile, a countrey not regarded but dyspised of the Iewes, but it was a secrete corner, so muche more meeete for the child against the crueltie of Arche|laus. And this pointe herein god doth teache vs, that there is no nede of helpes, riches, power, partetaking, or nobilitie of birth, in those things which are doen by the wyll of god. Nay these things annexed and put vnto, rather obscure and darken the glory of God among men. For that this thyng came not to passe by fortune it maye appere, in that the prophecie long before decla|red, that the Messias should be called a Nazarene, the whiche to be doen, euen the tytle doeth declare, which Pilate ignoraunt of the prophecie, commaundde to be set upon the crosse. Iesus of Nazareth the kyng of Iewes. And at this daye they that professse Christ be therfore of many called Nazarenes. And the worde it self hath his mistery. Nazareth among the
Hebrewes hath his name of a floure, because that that godly and sweete floure the sanctifier of all virginitie was borne of a virgin, lyke as Bethleem signifieth vnto the Hebrewes the house of brede, out of the whiche came that heauenly brede, which wholsou eateth, shall lyue everlastingly. He therfore eyued certayne yeares as one vn

knowen, with his mother and his foster father Ioseph, whose sonne he was thought of all menne, vntyll the tyme he came vnto mannes state, and then he shewed hymselfe vnto the worlde by doctryne, miracles, death, and resurreccion, beyng knowen or notable in nothing, nor excellence other menne, but that he went forwarde dayly and increased in all kynde of honestie, and heauenlye giftes, that euery man loked for some great and notable thyng in the chylde. He was also in the meane season a diligent obseruer of the lawe, because he would geue none occasion vnto the eyll wyllers, of eyll saying or backe bytyng, but satisfye all men in all thynges. He had rather for a tyme by kepyng of the lawe, to bring the Iewes to more perfeccion, than by despysyng it, to alienate and withdraw theyr myndes cleane from hym. Onely once he shewed himselfe at Hierusalem, beyng twelue yeres of age, at what tyme he priuely leaung his parentes, was founde in the temple sitting emong the doctours, hearing them, and by course questioning with them, insomuche that he was a wonder to them all. Euen than his godly disposition had a desire vnto those thinges for whiche he was sent into the worlde: but as this was a praise of a redy mynde, so it was the example of moderation and obedience to tarry the tyme prescribed of his fa\ther.

The .iii. Chapter.

[ The texte.] ¶In those dayes came Iohn the Baptist, preachyng in the whylhernes of Iewry, and saying: Repent ye of your former lyfe. For the kyngdome of heauen is at hande. For this is he, of whome the Prophete Esay spake, whiche saieth: The voyce of a crier in the wilhernes: prepare the waye of the Lorde, and make his pathes strayght. And this Iohn had his garment of Camels heere and a gyrcci of a sky about his loynes. Further his meate was Locustes and wylde houye. Than went out to hym Hierusalem and all Iewrye, and all the countrey round about nere to Iordane, and were baptised of hym in Iordane, confessyng theyr spunes,

N Owe is it worthy the hearyng, to know how our Lord Iesu Christ beg\ and entred with the matier, that he came for. He thrust not in sodely to men vnawares, when they thought not vpon it. First he woulde that all mennes myndes shoulde be prepared, and made in a redines by his vessher and messen\ger Iohn the sonne of Zacharie, a man knowne and allowed of
the Iewes themselues: to thentent that the thyng whiche euer should be beleued, might by lytle and lytle be stilled and put into the hartes of men. Therfore whan the tyme drewe nere, in the which it was decreed by the eternall ordynauce of God that the whole worlde shoulde be renewed through the doctrine of Christ: Iohn came furth, the sonne of a priest, and of a prophetisse, whiche Iohn was iudged afterward to be more than a Prophet by the testimonic of Christ, who also euen in his byrthe and belginning, had made men to conceyue great hope of hym. And he came not out of kinges courtes,* or out of commō resortes of mē, but out of wilder|nes, where from his chyldhode he led an aungels lyfe, beyng contente w† a most simple & common diet, clad with a garmēt wouē of Camels heres, girded with a letheren girdell. His dyet was agreable vnto his apparell. For he lyued with course meate, and easy to be gotten, which he found in the wildernes, that is to saie, with locustes and wilde hony. Suche dyet, suche apparell, suche a place, was moste mete for a preacher of penaunce: Whose wonderfull holynes so amased all mens myndes, that many sup|posed that he was Christ: chiefly when many were perswaded the other which was thought to be Messias, to haue perished in the number of the infantes of Bethlehem. But he did not chalenge vnto him the glory of o|thers, insomuche that he shewed Christ openly to al men, and sayed that he was not worthy to leue the latchet of his shooes. And yet he rushed not furth of his owne swinge to preach: but whan he was admonished from heauen, that now was the tyme to playe the preacher. For he came not by chaunce to his office of preaching, or by the sendyng of man, but this was he,* of whom Esaye prophecied so many yeres before, both that he should vtter openly in wyldernes the voyce of his preachyng, and also that he should be sēt before to prepare the hartes of men to receyue the doctrine of Christ, & because he perswading repentaunce of the former lyfe, should make them able to receyue the grace of Christe, who by baptisme shoulde pardon all men of theyr sinnes. And that (the course of thynges beyng sodeynly chaunged) they that were puffed vp before by the vayne iustice of Moyses lawe, and by the folysh wisedom of this worlde, should haue their combes cut, and be brought lowe. And finally that thei which before semed vyle, abject, and vnprofitable because of theyr ignoraunce and hû|blenes, should nowe be made liuely and strong through the doctrine of the ghospell, and ryche with heauenly ryches: and those thynges whiche by the rigoure of the lawe semed hard and intricate, throughe faythe & grace of the gospel, should be made right and easy: and that this health and sal|uacion, should be opened and publyshed not onely to the Iewes, but also to all nacions of the worlde. All these thynges prophecied Esay, the most assured Prophet of the Lord. And this is the prophecie: A voyce of the cryer in deserte, prepare ye the waye of the lorde, make his pathes plaine and euen.
Euery valey shall be fylled, and euery mountayne & hyll shalbe brought lowe. And the croked shalbe made straights, and the rough shalbe turned into plaine wayes, and all mankinde shall see the saluacion of God. And nowe a certeyne rumor and fame of the cumming of Christ, secretly spred abroade by many, and farther the conscience of theyr naughty lyues (for there was no tyme more sinfull and fylthy than that was) and finally a certayne secrete inspiracion dyd cause and brought to passe, that many of them were very of theyr life, beyng very desyrous of him, of whom they had a certeyne saour and vnderstandyng (simple though it wer:) who so|denly should renewe all kynde of men, and theyr synnes clereely abolyshed, bryng them vnto the kyngdō of righteousnesse. Wherfore whan they came flockyng vnto Iohn not onely out of the citie of Hierusalem, but also out of whole lewry, chiefly out of those coûreis that be nere vnto Iordane: Iohn himselfe cummeth and approcheth to satisfie theyr redy wyll & desyre. And the thyng that he preached in wyldernes, thesame he doth beate into the people, beyng nowe more thycke assembled and gathered together nere vnto the water of Iordane, that through repentaunce of theyr former lyfe, they might prepare themselves to Messias now at hande, and offer themselves to be healed of hym,* who should bryng helthe and saluacion. He is in the waye of helth, that knowlegeth his disease, and hateth it. For now (sayeth he) the kyngdom of heauen, and that same moste fortunate & moste to be desyred kingdō is at hand: yea and that very nere, but there is no entrée into it, but to suche as be pure and cleane, from this worldly fil|thines. At this preaching, in figure & tokē that the filthynes of the mindes should shortly be clenseed awaye, many wer baptised in the water of Iordane condemning theyr former lyfe, and acknowledgeyng theyr offences openly. For so it was thought good vnto the wysedome of god, that Iohn which was the bond and border of Moses lawe, being nowe at an ende, and of the grace of the gospell nowe cumming on, with this sygne and to|ken, should go before, not to abolishe synne, whiche thyng Christe proper|ly reserued vnto himselfe, but to prepare mennes myndes, that they might be the more able to receyue the benefite that should furthwith ensue.

[ The texte.] But whan he sawe many of yᵉ Phariseis & Saduce•s cummyng to his baptisme, he sayd vnto thē: O gene•aciō of vipers: who hath taught you to flee from the vengeaunce that is to some? Bring furth therfore the fruities that becommeth penaunce. And be not of this minde, to saye within your selues: we haue Abraham to out father. For I saye to you, that God is able to bryng to passe, that of these stones, children shall ryse vp to Abraham. Euen nowe is the axe also put to the roote of the trees. Therfore every tree, whiche bringeth not •urthe good fruite, is he wen downe and cast into the fyer.
And this was done in the xv. yeare of Tiberius Cesar, beyng Emperour of Rome, and Poncius Pilate hauyng rule ouer Iewry vnder hym, & Herode the brother of hym that dyed, beyng Tetrarche of Galile, where Christ made his abode: and his brother Philip Tetrarche of Iturea, and the countrie Tra\chonisis: and Lisanya the Tetrarche of Abiline: and Anne, and Cayphas, bel\yng the chiefe of the priestes. And thus the realme of Iewry beyng deuyded vnto so many rulers, furthe came he whiche should call thynges to the power and rule of one prynce. And fyrste of all, a great number of people flockyng vnto him, wh\a lohn sawe a great multitude of Phariseis and Saduceis come to baptisme, and was not ignoraunt how this kynde of people was arrogāt, fierce, and standyng in theyr owne conceyte, for the notable obseruacion of Moyses lawe as it semed to themselues, & for the merites of the patriarches, of whome they cracked and gloryed muche, for that they came of them. For they enuying and laying wayte to hynder the baptisme of lohn, bee\ynge in vse and reputacion, sent a craftye message vnto hym into Bethabaram, (for lohn at that time did baptise there) demaūdyng whether that he were Christ. If he had been, forthwith they would haue obiected, that Christe had been promised of the tribe of Iuda, wheras it was manifest that lohn was of the Tribe of Leuy. Further when lohn protested plainly that he was not Christ, no nor no Propheete, especially of those olde and aunciente Prophetes, whom they thought woulde returne agayne the worlde• they demaunde of hym fur\ither, howe he durst promyse remission of sinnes by baptysme, whiche properly was reserued vnto Christ. He answered, that there was muche difference betwene his baptisme, wherby he dyd stirre and moue mē to repentaunce and forthynkyng of the former lyfe: and the baptisme of Christ whiche forthwith should folow, wherby all sinnes should be forgeuen. Therfore whan he sawe many of this kynde of men come runnyng to baptisme with others:• he biteth theyr conscience with bitter wordes wherby he might the rather moue them to penaunce. O crafty (\quod\ he) and malicious kynde of men, nay no menne, but rather the ofspring of vypers, the murderers of your auncetours, subtyll and yll mynded towarde all men: Seyng that hytherto ye haue vaunted your selues emong men, vnder the tytle and name of fathers, whiche for their holi\nes be muche praise wurthy with them, and vnder the false pretence of righte\ousnes, haue reigned so negligently and idelly, as though Messias should ne\uer haue come, who tolde you, and put you in remembraunce, that the ineui\table punishmente was at hande, vnles ye had runne with others to the reme\dy of penaunce? And how is it, that now ye desyre to be baptised as sinners, among whome ye appered as men of great holynes? Ye haue percyued that your trust should be but vayne, vnles ye should escape from the vengeaunce of God now beyng at hande• by the refuge of penaunce. For neyther the merites of the fathers, nor the obseruacion of the law, deliuereth from euerlasting pun\nyshment, but euery mannes owne purenes of lyfe maketh hym commenda\ble vnto God. Seyng therfore y† ye repent your former lyfe, hereafter so bryng forth fruite w† godly affeccions and dedes, that they may testifie, that ye haue truely repented. Hytherto for the grossenes of menne, fygures and shadowes
hath been sumwhat made of, that mens pronitie to naughtines, being compassed in with these stayes, might be refrayned from falling into farther in conuenience. Hitherto with enlarged Phylacteries, with long prayers, with washinges, with often mentioning of father Abraham the holy Patriarche, with buildyng of the prophets shrynes, of whose posteritie ye desire to appere and to be counted, ye haue obteyned vnto you a certayne colour and appaurnce of holynes among men. Hereafter because that shadowes shal vanyshe away at the light of the gospel, ye must go truely and sincerely to worke, if ye will obtayne euerlastyng health. Neyther brent sacrifice, ne bloud of beasts, is requyred of you for your olde sinnes: onely that there be penaunce without counterfaytyng, and god wyl frely pardon the offence: further Messias himselfe wyl teache you, yf he fynde you apte and willing to learne, what be the fruities of true penaunce. In the meane season set ye aylde vaine trust, and flatter not your selues thus: we be holy, we come of the holy father Abraham. The iuste Abraham shall auayle nothyng them that come of him, vnlesse thei folow his faith and obedience, which wer so muche commended. The blessyng that is now at hand was promised vnto Abrahā: but cosinage and kynred be it neuer so nere, is not sufficiencte to obtayne this blessyng. Whosoeuer distrusting God doeth leane vnto the soucours of this world, they be fallen from the kinred of Abraham. And hereafter the posteritie of Abrahā shall not be counted by the kynred of bloud, but by the sinceritie of feyth. And yet god shall not thersfore lacke the posteritie of Abrahām, to whom he may perfourme and paye the blessing that he promised, though ye swarue from the maners of Abraham. Nay be ye ascertayned, yf ye dispyse the grace offered vnto you, that god is of power, yea out of these stones to rayse vp chyldren farre better than ye bee, to his frende Abraham. And there is no cause why that ye should be the more negligente for that the cummyng of Messias hath been differred hytherto. For nowe the extreme parell cummeth vpon you, and nowe all the matter is even vpon the edge of the raser; eyther ye muste come vnto the kyngdome of heauen withe cleane and syncere myndes, or elles ye muste receyue eternall punishment. Salua|cion is present at hande to them that wyll embrace it, and to them that wyll refuse it, presente payne and vttter destruccion is readeye at hande. For nowe the axe is sette to the tree, not to the boughes or to the body, but to the rootes, whiche shal vttterly cut it downe with a deadly wounde, that cannot be recouered, vnlesse it bryng furth fruite meete for god. There muste be no lingeringe, the daungier is so nere at hande. Haste muste be made, all impedi|mētes and lettes quite cut of. Yet ye may chose which ye wyll take. The axe wyll not stryke yf ye wyll sodenly chaunge your mynde. In the naturall tree it is long and hard to chaunge the iuyce wherof the fruite taketh his taste. Here the matter is brought to passe by the onely wil. But as they that make haste are partakers of health, so they that linger are al partakers of peryll. None shall be deliuered hereafter neither by riches, neither by noble birthe, neyther by
wisedome, as many hitherto haue supposed. Evry tree that beareth not fruite, and that no meane fruite but excellent good and worthye the kyngdome of heauen, is cut downe and caste into the fyer.

[The texte.][¶] I baptyse you with water vnto penaunce: but he that shall come after me is mightyer than I, whose shoes I am not worthy to beare. He shal baptise you with the holye ghose and fyer, whose fanne is in his hande, and he wyl purge his floore, and gather his where into the barne, but he wyl burne the chaffe with fyer that cannot be quenched.

Hitherto god hath suffered and wynked at mens sluggishnesse. Erroure and ignoraunce deserued some pardon. Mankynde was in a maner deaffe at the law of nature. Small profit came by ye law of Moses. The thretninges of the prophetes were set at naughte, theyr dreames and visions were not hearde. Now is he come after whome none other shalbe sent. Whose cūming leste it should be sodeine and vnwares, I (sayeth Iohn) am the messenger set before. If ye be penitēt, yf ye knowledge your diseases, yf ye receiue ye Phisicion with feruent desire, he wil be with you, profitable & healthfull to all: For I am not he whom ye loke for. Truth it is I baptise you, but to this intent only, y ye being penitent may be meere to learne of him, & redy to receyue health whā he shal come. For forthwith he wil come, yea euē now he is cum, & as he is behinde me in ye orde of preaching, so he is aboue me & passeth me by all meanes, so y I whom ye thinke to be of sum estimaciō, am not worthy to be his drudge & slaeue, that is either to cary his shoes, or to leuse y latchet of his shoes. I am none other thīg but a preacher, neuertheles both trusty & doing mine ofice, which god hath enioined me by ye prophecy of his prophet. He is the autor, he brīgeth wē with him al might & power both to forgeue sīnes, & to cōfer & geue al kinde of vertues. Let euery mā approche to his doctrine & to his baptisme, for he shal baptise you wē effectual & liuely baptisme, not wē water only but wē ye spirit & fier. With ye spirit he shal alter & trāsforme you, wē fier he shal pluck you vp vnto heauēly thinges. He wil require nothing of you but sincere penaūce, wēout coūterfeyting. He wil geue you his good thīges frely, if your yl thinges displease you hartily. Onely he willeth yē there be no colouringes, which shall preuail nothing wē him. There is nothing hid from him, he feareth no mā. The thing shalbe doen with seure judgemente, whiche can not be voided. Hereafter there shalbe no meane, either ye muste throughly be good, or throughly euil. He will passe nothing vpō cloked• ho•l•lines• He hath a fāne in his hād, he seeth also y inward secretes of the hartes. Before him
either ye must be chaffe or fyne wheate. But in the meane season whether of both ye wyl be, he hath partly put in your choyce. It shalbe but vayne for the chaffe mingled among the clean corne to lucke and to be hiddē. He shall utterly cleanse his floore, and lay vp the wheat in his granard, but he shall burne the chaffe with fier that neuer shall be quenched. Wherfore ei∣ther ye must endeuour with all your herte to the high prycke of vertue, that ye maye worthely be receiued into the euerlastyng kyngdome: or elles yf ye despise the goodnes of God nowe offered vnto you, ye must nedes thereby be extremely naught, because ye refuse so great helthe offered to you, with∣out your seking, and through your owne merite (forasmuche as ye reiect the heauenly rewarde,) ye must be appoynted to the euerlasting fier of hell. The mindes of the common sorte were so moued with the sayinges of this holy man, that a great numbre whiche hitherto had put theyr trust in the obserua∣cion of the lawe, came vnto hym tremblyng for feare, and sayd: If thus stā∣deth the case, what than thinke ye best for vs to do? but he dyd not exhort thē to the ceremonies of the lawe, and the constitucions of men, as the phariseis wer wont to do, but vnto the workes of charitie, saying: The first way to paciie God is the free weldoyng vnto your neighbour. He that hath plenty of garmentes, let him geue vnto the naked: he that hath plenty of meates, let hym geue vnto the hungry. There came vnto hym also the Publicanes, the which kynde of mē y e lewes abhorre, because cōmēly either for to please the princes, or to satisfy their auarice thei are wōt to poul y e people. They demaūde of him fearfully, what he thīketh best for thē to do. And he doth not reiect them from baptisme, & agayne he appoynteth them not to geue their goodes, who now of long time wer wont violently to take away o∣ther mennes: but to thintent they might come nere by some degre vnto the perfect doctrine of Christ, he cōmaundeth them that they should exact no∣thing of the people, beside that, that was prescribed of the prince. Finally there came also souldiours, a violent & a diffamed kynde of people. Ney∣ther put he them awaye from him, declaring manifestlye vnto the lewes by that dede, that Christ would despise no kinde of men. They confesse no∣thing: for, to professe a souldiour is of it selfe to confesse the puddle & sinke of all mischiefe. They demaunde also what counsayle he would geue thē. And he teacheth them beyng so rude, rather what oughte to be auoyded & shunned, that they might be lesse yll, then what was to be doen, whereby thei might be perfectly good. Abuse not {{quod} he} your weapōs which ought not to be styrred but agaynst your enemies, at the commandement of the captayn: beate no man nor stryke no man violentlye, syth you be hyred for this purpose, that through your diligence the countrey should be quiet. Nor abuse not you familiaritie with great rulers, falsy blamyng and ac∣cusyng any man, wherby any filthy lucre or gayne might come vnto you.
Finally be content with your wages, and defraude and spoile no man. For prynces geue wages to thintente no man by necessitie shoulde be forced to take other mennes goodes. So he through easye preceptes accordyng to euery mannes capacitie, made al men in a redines for Christ to come, foreseyng Christ in spirite, whom he had not yet seen with his bodily iyes.

Then cummeth Iesus from Galile to Iordane vnto Iohn, to be baptised of hym. But Iohn forbade him, saying: I haue nede to be baptised of the: and cummest thou to me? Iesus answered and sayth vnto hym: Let it be so nowe. For thus it becumeth vs to fulfyll all righteousnesse. Then he suffred hym.

Therefore the rumour & fame beyng now spred abrode, and dayly more & more encreasing, & that by diuers meanes, by the angels, by the sheperdes by the Magyans, by the cruel carefulnes of Herode, by the propheceye of zachary, by Simeon, by Anne, by tittle and tittle secretly: but most of al by Iohns open & manifeste setting furth beeyng ioyned with a great auctoiritie, inso muche that yll mē also being now amased with feare did frame themselfe to the cumming of Christ, thus declared & set furth. For truly it was time for him to cū furth into the sight of the world to declare himself not by ye testimonies of others, but by his own vertues, yt it might appere what maner of one & how mighty he was, & that he might obscure & darken al men, by whose testimonie he was heretofore set forth & commēded. Therfore Iesus left Galile where he had been in secrete hitherto, & nowe goīg about his fathers busines he leueth his mothers cūtrey Nazareth, & maketh spede vnsto Iordan, where he should haue a great company gathered together out of diuers coastes of Iewry, to be a witnes of the thinges yt should be there spokē & doen. He who alone was deiled wt no spot of sin, yea who alone should take away ye sinnes of the world, through ye middes of the sinful compañies, euen lyke a sinner goeth vnsto Iohn, & requireth to be baptised of hym, who alone doth sāctifie euery baptisme. Iohn not yet ascerteyned yt Iesus was that high Messias, the sonne of god, but yet ob|seruing & marking a meruaylouse semelynes and honesty apperyng in his iys, in all his couēnaunce, & in his maner of going, he doth excuse his disordered office & ministracion, honoring his dignitie and worthines as yet with no certayne commendacion. Onely he saieth, it were mete & conueniēt that I which am far beneth & vnder thy vertues, should require baptisme of the: And how cummeth it to passe that thou doest humble & adbase thy selfe so lowe, to require baptisme of me, sith no man is more pure & cleane
frō al sinne than thou? These thynges wer thus doen by the ordinaunce of
god, to thintēt both that we should haue an exāple of the merueilous
mo|destie & humilitie of Christ, and also that it might appere vnto all men by
the testimonie of Iohn, that Christ being without cōscience of any sinne or
euil, required to be baptised. For he was baptised like as he was circūci|sed,
as he was purified in the tēple w{
his mother, as he was scourged, & as he
was crucified. He suffered all these thinges for vs, & not for himself.
Wherfore whē lohn declaring constātly his own vnworthines, & setting forth
ye worthines of Christ,* did refuse ye office of a baptiser, Christ by no
sinister suspicion did steine his own innocencie, which it behoued to be
knowen & beleued of al men. Euery parte (({quod} he) of this busines hath
his time. Be thou content in the meane season that I be baptised of the,
thyne not vn•ůly for the, if thou baptise him, who (as thou saiest) is better
thē thou. Certainly it shal becū me, which desireth to bring al vnto me, to
fulfill all iustice. For he that teacheth al, & teacheth perfecciō, must see that
no likely|hode or apparaūce of vnrighteousnes (be it neuer so litle) be
founde in his life and maners. I must become all thinges to al men, that I
maye winne and bring al vnto my father. When Iohn heard these wordes, he
descen|ded into Iordane with Christ, and baptised him. And here appereth
an hol∣some example of humilitie in Christe, and of obedience in Iohn, but
the thyng, & the effecte is of contrary order. For baptisme doth consecrate
vs, but he through the holy touchyng with his body did consecrate baptisme.

[ The texte.] And Iesus whan he was baptised, came straight waye out of the
water: and lo, heauen was open vnto hym: And he sawe the spirite of God
descendyng lyke a doue, and lyghting vpon hym. And lo, there came a voyce
from heauen saying: This is my beloued sonne in whome I am well pleased.

And to thintent he might DECLARE vnto vs what we ought to do after
bap|tisme, & what felicitie was geuen vs by baptisme, Iesus going out of the
water cherefully & spedely as though he had cast of a great burdē of sines
(teaching vs that we should not tarry nor linger in washinges, nor
oftē|mes returne vnto thē by sinning again, but to make haste to the
dueties of a spiritual life, the sinnes of the former life once cast of, and
buried in baptisme:) kneled downe vpon his knees, and lifted his hādes
vnto heauē, be|seching his father y{ he would vouchesafe that this matter of
sauing man|kie, which he toke in hande, might be happy and fortunate to
all men, & that he would commend and set forth his sonne vnto the world
with his fatherly auctoritie: and lest lohns auctoritie should be of smal
estimaciō, albeit this for ye|time was profitable for the grosse & rude people.
And be|hold the father did manyfestly auctorise his sōne in the presence of
suche a
multitude of people. The heauens opened and shewed furthe a certayne wonderful light. Iohn also sawe the heauenly spirite in the visible lykenes of a doue,\* to descende out of heauen, and to sytte vpon his holy head: from thence came the voyce of the father soundyng to all mennes eares, saying: this is my derely beloued sonne, the delight of my mynde, in whō I haue a singuler pleasūre, heare hym the expoūder of my mynde, and the distributer of my goodnes towards you. And because at that time Iesus was vnkownen to the multitudude which had a great opinion of lohn, lest the voyce, whiche cūming frō alboue poyneted no man certaynely to theyr vnderstandyng, should be thoughte to perteine vnto Iohn: therefore there was added a visible signe of the heauēly doue, whiche sitting vpon Christes head, showed nowe playnely vnto al mē (as a man would poynte with his fynger) to whome that voyce dyd perteine. With the whiche signe also lohn hymselfe was playnely and certaynly moūninged, that he was the sonne of God. And after he did openly testifye that this sygne and token was promysed him before of the father, to the intente that in suche a multitude of people, he might certeynyke knowe him that afterwarde should baptysye all men in the spirite and fyer. And with these ceremonyes the Lorde Iesus was declared and consecrated oure mayster, whose diuinitie, and heauenly doctrine who so wyll followe, he shall be truly blessed.

The .iii. Chapter.

[ The texte.] ¶Then was Iesus led of the spirite into wyldernes, to be tempted of the Deuyll. And whan he had fasted forty dayes and forty nyghtes, he was at the last an hunged. And whā the emptoure came to hym, he sayd: If thou he the sonne of God, commaunde that these stones be made bread: But he answered and sayde: It is written: Mā shal not lyue by bread onely, but by euery worde that procedeth out of the mouth of God.

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Nd yet these entries & begininges made, he lepeth not furth bylanby to preache, although auctoritie wer giuē him from heauen, but sodenly he withdraweth himself frō the sight of the people in|to wildernes, because y\textsuperscript{t}, departure frō the cōpany, of people both increaseth auctoritie, and prouoketh a desyre. Now y\textsuperscript{e} spirite (that is the prouoker of the yll) doeth specyally assaulte them which leauyng the de|syres of the world, do fall into meditacion of the pure and heauenly life. Ther|fore Iesus secretly teachyng vs thesame, goeth into wyldernes. And this he doeth not by y\textsuperscript{e} mocion or instigacion of any mā, but moued of his own spirite. For he that is baptysed, hath now cast of carnall affeccions, & being made spiriritual by regeneracion, is led and moued by the cousell of the holy ghost: he relmembreth not Bethleem, he retourneth not to Nazareth, he goeth not again to his mother or to his foster father, but by the vehemēcy and rauishing of y\textsuperscript{e}spīlrite, he
goeth into deserte, folowyng the exaûple of the olde prophetes. Solyltarines doeth quicken & make lusty the mynde of a Christian souldier, & some tyme it is more sure for a man to commit himself to the wylde beastes, than to men. Baptisme taketh awaye all synnes of the former lyfe, but for all that, no man is sure from the assaultedes of Sathan whiche lyueth sluggishly. But yet the naughty desyres endeouer to spryng agayne, chiefly in them that be rude and young, and lately entered and cummen to Christ. And that frowarde Satan enuying as muche mannes salvacion, as Christe is desyrrouse of the same, styrreth and prouoketh him with merueylouse engins and sleyghtes, to

fall awaye and departe: insomuche that he possesseth and vseth him that is relapsed with more tyranny, then he dyd possesse and vse hym when he had him before. Agaynstes these perilles and daungers Christe sheweth chieflye three remedies, often and harty prayers, forsakyng of company, auoyding of excesse, and kepyng abstinence, not without diligent meditacion of holye scriptures: for otherwyse there maye be daunger in ydle solyhtarines. And because the deluill goeth about to deceyue them chiefly, whiche do endeouer to attaine vnto this streyght and Angelicall lyfe: Christe hymselfe lyke a good captayne en{ounteryng with him, hath taught his champions, by what means that malliciouse and crafty olde syre maye be ouercome, & howe lytle he can do against them that be sober and vigilant, and with all their harte do leane to the godly scriptures. And this also the Lorde Iesus in the meane tyme wente aboue, that this misterie mighte, by little and litle appere vnto the worlde after suche sorte, that Sathan (whiche desyred for none other purpose to knowe cer|tayny whether he were the sonne of God, whome he heard that the father did honour with this tytle and name, but to lette the redempcion of mankynde) might bee holden in suche doubte, that he might not certeynlye knowe this to be Messias, before he sawe his owne tyranny vtterly subuerted & ouerthrowen. Christ also putteth vs in remembraunce of this, that no manne is mete to preache the gospell, but he that hath tryed hymselfe, and is fyrme and strong agaynst worldly desyres, agaynst excesse and her companions, that is, bodily luste, ambicion, avarice, and suche lyke diseases of the minde, wherewith oure enemye beateth and shaketh the myndes of the symple and weake as it were with most violent engyns of warre. Therefore whan Christ had fasted fortye dayes, folowyng Hely, and Moyses, whiche thing was in suche wyse aboue mannes power, that yet the lewes beleued, that it was doen of men: at laste to shewe a manifeste token of mannes imbecillitie in himselfe, he made no coû|sayle, but shewed playne signes that he felte the tediousnes of hungre. For after the common nature of mannes bodye, the lacke of humour greued and payned the stomacke.
Whiche thyng whan the crafty temptoure perceyued thynkyng hym to be nothyng but a man, (althoughe in dede a notable and a wonderfull man,) he casteth his hooke bayted with ye enticement of vayne glory, for therwith chiefly they be taken, whiche seme to endeouer to the hyest perfeccion. If thou bee the sonne of God (quod he) what nedest thou to be greued and piened for hungre? Commaund rather these stones to be turned into bread for thy behoufe. Thou canste perfourme thy desyre with a becke. Ye maie well know of olde that this is thesame lyer in wayte, or teptour whiche did entice that firste Adam into the snares of death, by the vayte or trayne of gluttony: But Christ the latter Adam beyng in spirite heauenly, so avoied with his wordes, this craftie and deceitfull waiter, that neither he refused the name of the sonne of God, nor yet hymselfe to be overcome with hungre after the common sorte of men. And becaushe he woulde not take vpon hym to aunswere of his owne authoritie: he layeth vnto hym a manifest scripture, saying: It is written in the Deutero\|nomi: Man shall not lyue onely of bread, but of euery worde, that cummeth out of the mouthe of God.

[ The texte.] Than the deuyll taketh hym into the holy citie, and setteth hym vpon a Pynnacle of the temple, and sayeth vnto hym: if thou be the sonne of god, caste thy selfe do downe backewarde.

Than Satan beeyng eluded and shaken of with this doubtful answere, doeth euen of his partye also abuse the worordes of scripture to dooe hurte and mys\|chiefe: And as he deceuyed the fyrste parente of mankinde with the baite of am\|bicion, promysyng hym eguall honor and immortalitie wyth God: by a lyke guyle assaylyng the lorde, he toke hym vp into the holy citie, and when he had sette hym vpon the hygh Pinnacle of the temple, he exhorted him if he were the very sonne of God, that he woulde fal doune hedlong, alleagyng that he could take no harme by so dooyng. For God hymself had thus promysed in the mistical psalme. He wil geue his aungels cōmaundement and charge ouer the, and they shal take the in theyr hādes, lest thou shouldest hurt thy foote at any stone. But the lord Iesus laiyng scripture against him again, geueth a secrete understandyng, howe peruers\•\• he wrested the sence of the holy scripture. Contrarye\|wyse (quod he) it is wrytten in the Deuteronomie: Thou shalt not tempt the lorde thy God. For scripture doeth exhorte vs to this poynte, that whan aduersitye and daunger is at hande, we should haue a good hope trustyng
vpō the helpe of god, and not put our selues rashely in daunger. The miracles of godlye men be not tryed by sekyng of perylles, but by auoydyng daungers whan they chaunce. For it is no godly poyncte for to caste a man headlong into the ryuer, that by deliuering of hym thou mayest seme to be a man of great feates, but it is a godly thing to plucke out him yᵉ by chaunce is fallē in. Nor miracles be not to be donne for every thing, nor emongest all men. Iesus would not once vouchsafe to speake before Herode• who was desirouse of suche thynge, muche lesse would he showe any signe or token of hys godly power, at the requeste of Sa|tan. So often as charitie inspired with the holy gost, desyreth it, so often as the glory of God requireth it, the power of God is to be shewed abrode.

[ The texte.]

Agayne, the deiuil taketh him vp into a very high hil, & showeth him al the kingdomes of the world, and the glory of them, & sayeth vnto hym: all these wil I geue the yf thou wylte fall downe and worshyp me. Than sayeth Iesus vnto hym: auoid Satan. For it is writen: Thou shalt worshyp the lorde thy God, and hym only serue. Than the deiuill leaueth hym. And beholde the aungels came and ministred vnto hym.

Nowe to thintente that Christe myght teache suche as be his not to geue themselues to a careles securitie, after they hadde the hygher hande once or twyse, but always to kepe watche, and to be in a redinesse for all assaultes of Sathan, he suffred also the thirde tyme, thinportune assailing of the temptour who as he deceyued the fyrst Adam, with the bayte of curiositie and auaryce, promising hym the knowlege of good and euyll, so in likewyse he setteh vpon the latter Adam, and toke him from the pinacle of the temple, and ledde hym in[to a verye hygh hyll, where he might loke at libertye farre and wyde, and see all the kyngdomes of the worlde, and the woondrefull glorye and pompe of eche of them. Surely he knewe by experience of other menne, that there was nothing so wicked and sinful, but they woulde take it in hande to obtayne rule and dominion. But albeit God is ye authour & maker of al thynges in heauen and yearth, & the deuil hath no title nor interest in them, vnlesse he hath viciated & defiled any thing: yet as though he were lorde ouer all, he is not affrayed thus to speake vnto Chyste: I will geue the al these kyngdomes, if thou wylte

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fall downe and honour me. O blynde impietie. The vngracious spirite pro|myseth an other mans gooddes, and asketh honour due vnto god onely. But lesus who hitherto tooke the reproche of hymselfe wel in worth," cannot beare his fathers ignomynie. Hence Sathan ((quod) he:) Thy counsel is farre from the doctryne of holy scripture. The scripture sayeth: Thou
shalte adoure the lorde thy God and him onely shalt thou serue. After that
the deiuil had tempted hym by these and lyke other wayes, finding hym
always to be valiaunte and an inuincible chāpion, agaynst all inuencions &
ingins, he left hym at last, beyng disapoynted of his purpose two wayes. Fyrst
in that he perceyued that Christ was inuincible. Secondly, where as he
 came to searche, whether he was the sonne of God or no, he departed more
vncertayne then he came. Thys conlicte was made in the syght of God and
hys Aungelles, the whiche the lorde Iesus woulde not haue vnknownen vnto
his, to thytent we myght knowe with what a cumberous enemy we should
haue to doe, & with what wages and rewardes, he would styrre and
proooke ignoraunt & vnware myndes. And this did he not that we should
dispayre, but that we should diligētly watch & take good hede. Christe
ouercame hym to shewe vnto vs that he was vincible & taught vs how we
also myght geat victorye of hym. Finally he ouercame for vs and not for
hymselfe, purposyng by vs to ouercome thesame, if we deserue to haue hym
pre∣sente with vs. And by vs he shall heare Christe saye: Hence Sathan, and
he shall feare the seruauntes of him of whome he was ouercumme. Further-
like as in worldly warre,* things haue their course and ordre, and labours
bee eased with rest, & sorofull thynges with pleasaunt, and after fore
conflicts triumphes be made: so in the warre of Christe sore stormes of
tentacion be mitigated with myrthe and ioyfulnes. After the cumberouse
frowardenes of the filthy e spirite, by and by the Aungelles be ready to serue
& wait vpon Christ the conquerour. Surelye this exampl example teacheth vs, howe
in aduersitie we shoulde staye oure mynde with hope of better, trustyng
vpon yᵉ goodnesse of god, whiche so doethe ordre al things, that nowe &
than he doeth exercise and prooue the valiauntnes of his warriers, with
trouble and aduersitie: and agayne wyth sum solace dothe proooke them to
reioysyng and thankes geuyng, whiche is the tryumphe of Christen men.
And in affliccions thorowe the helpe of God, they be inuincible: and if any
prosperitie come vnto them, thei ascribe it wholly to the goodnes and
bountifulnes of god. And so it cummeth to passe that neyther they be
discouralged in aduersitie, nor insolente or proude in prosperitie.

[The texte.] And whan Iesus had heard that Iohn was taken, he wente aprarte into
Galile: and left Nazareth: and wente and dwelte in Capernaum, which is a cytie
upon the sea coast, in the borders of Zabulon and Neptalim: that it myght be
fulilled whiche was spoken by Esai the prophete, sayng. The lande of Zabulon
and Neptalim, by the way of the sea, beyond Iordayne, Galile of the Gentyles.
The people whiche sate in darkenes, and in the shadow of deathe, sawe great
lyght, and to them whiche sate in the region, and shadowe of deathe, the lyght
is sprong vp.

Therfore whan Christe began to be of auctoritie and estimacion, chiefly after
that Iohn had in manier deliuered hym and commended hym to his disciples
poynctyng with his fynger, and sayng: Beholde the lambe of god, behold
him that taketh awaye the synnes of the worlde: and after that he hadde
ouercum the deuil and was fully inspired with the holy gost, nothing nowe remayned, but to take a tyme and place, to begynne and enter his preachyng.

Iohn had wrought no miracle, being content only to preache penaūce. Christ kepte silence so long as he preached, leste any discorde myght ryse emong theyr discyples, beyng yet rude, carnal, & geuen to worldly affeccions. Surely it is ye parte of a good teacher, to conforme hymselfe to the capacitie of hys audience. But than and not afore entretethe he the office of teachyng, whan the rumoure was blown abrode, that Iohn was caste into prison of Herode the Tetrarche, enjoying the rewarde that they be wont to haue, which dare boldly speake be∣fore the Princes of this world, & wil rather speake holsum thinges than ple∣saunt. For he tolde the Tetrarche of his vnlawfull mariaage, because he maryed his brother Philips wyfe. And sumtyme euill princes desyre to haue in housholde with them, men of greate and notable honestie, not that they woulde obeye the counsell of suche, but because they ma•e seme to the ignoraunte peolpe, to dooe by theyr aduise and counsell, whatsoever they dooe after theyr owne lust & appetite. And in other thynges of lyght importaunce, he had oftentymes ben obedient to his monicions, but here, where he oughte moste to haue been obedient, at the foule request of a filthie daunling damsel, and at the desyre of her filthye mother, he had cast that very good man into pryson, and afterward with the cruell death of suche a greate man, he defyled the feaste of hys Natiuitie, and the iyes of hys nobles. Iesus therfore whan he hearde of this, not because he was in feare hymselfe, but to teache his not wyllingly to put themselues in daunger, yf they maye conueniently auoyde it, but whan it cummeth stoutely to neglecte it, leauyng Nazareth wente a syde into Galile of the Gentyles, (in the whiche Salomon gaue vnto Hira kyng of the Tyrians .xxv. cytyes,*) and went into the citie of Capernaum, therfore taken to be borderyng vpon the sea, because it is nere the standyng water of Genezareth, in the coaste of zabulon and Neptalim, whiche were two trybes, and in the fyreste is Galile, in the seconde is that, that is called Galile of the Gentiles: whereby Christe than as by a figure, in manier thretned, that when the lewes dyd refuse and persecute the preachers of the gospell, than the gospel should be brought vnto the Gentyles. And leste that a man myght thynke that thys thyng was doen by chaunce, Elsai beyng inspyred with the spirite of prophecie, prophecied long before that it should so be, * saiynge: in the land of zabulon and the land of Neptalim, whiche bordereth vpon the sea, in Galile of the Gentyles, the people whiche heretofore dwelling in darkenes, hath seen a great and a merueylouse light, and vnto them which heretofore were in a thicke darkenesse suche as is in hel, lyghte is sprong vp. Therfore, as cōcernyng the tyme, where Iohn left, there Christ beginneth. For at the clere lyght of the gospel, the shadowes of Moyse lawe do vanishe awaye. And thys is spoken directely concernyng the misticall figures of the
lawe, and to expresse the truth of the gospell. But as touchyng the place, at
the fyrst affliccion and trouble of the holy preacher, the name of the
Gentyles is gone vnto, and the lyghte whiche the lewes blynded wyth filythe
desyres, could not suffer, is as it were in a picture declared to passe ouer
from them to the Gentyles, beeyng very Idolaters: but after suche sorte that
the coastes of neyther is forsaken, so that of both sydes the trumpe of the
voyce of the gospell maye be hearde. And yet furthermore that countrey
was no vnprofitable au∣ditorie, by reason of the commoditie of hauens, and
certen notable cities stan∣dyng vpon the sea syde, which by the reason of
the course of marchaundise, wer frequented and vsed also of farre
cummers, out of other straunge countreyes.

[ The texte.]

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¶From that tyme Iesus began to preache and saye: Repent, for the kyngdome
of heauen is at hande.

Nowe let vs heare the begynnyng of his preachyng. As he succeeded after
Iohn, so he begynneth with his doctrine, whiche was wel knowen, and
famili∣ar; lest he shoulde haue drivien them awaye from him, which had Iohn
nowe in so greate venecacyon. And he fedeth the weake with mylke, that
afterwarde he might bryng foorth strong meate to them whan they wer of
more strength. And truely this is •horder of teachers, which desire rather to
profite the heares, than to set foorth, and magnifie themselues before other.
The preachyng of Christe is not onely more milde and gentle than Iohn his
preaching (for he maketh no mencion neither of axe, nor of fanne, nor of
fyer that neuer shalbe quenched) but also more •o be commended, for
many beneites bestowed vpon all men indyf∣ferently. Iesus therfore
folowyng Iohn, crieth and sayeth: Chaūge your myn∣des and repent your
former lyfe. For nowe the kyngdome of heauen is at hand, the whiche as it
shall be shut vnto no man, so it shall be open onely vnto them that be pure
& cleane, and seke after heauenly thynges, and cut away al world∣ly desyres.
What can be more playne and symple than this Philosophy? Lette euery
man be displeased and grieued with his owne naughtynes, and heauenly
thynges be redy for hym at hand, and that frely.

[ The texte.] As Iesus walked by the sea of Galile, he sawe two brethren• Simon
whiche was called Peter, and Andrewe his brother, castyng a nette into the sea,
(for they wer fyshers) and he sayeth vnto them: Folowe me, and I wyl make
you fyshers of men: And they straight way lefte they• nettes, and folowed hym.
And nowe the tyme was come, that Iesus shoulde gather together a company of disciples, whiche should be famyliar witnesses of all his doynges and saynges, and by whome he myghte teache other afterwarde. But marke what maner of men he chose, not Philosophers, not Phariseis, not Priestes not ryche men. For he woulde not that the glorie of the gospel should be defiled’ with any worldlye ayde and succour. But as he walked neere the water whiche (as we sayed before) was in the border of bothe Galilees, he espied twoo brethren germaine, the name of the one was Symon, and he was called also Pe|ter, the other was named Andrewe, whose fathers name was Iohn. These before that tyme heard lohn, through whose prouocacion they began to folowe Iesus. But they lefte them both, and turned agayn to theyr facultie and crafte, whereby they were wont to get theyr lyuyng. And nowe they were bustlye ocupied castyng theyr nettes into the sea. It was a sygne of good lucke. Fyrste youth more ready to receyue the newe doctryne: further the agreablenes of brethren one readye to helpe another: Agayn a craft and facultie in whiche was no hurt: wherby they got a poore lyuyng out of the common mere or poole: Fynally the fishyng put them in remembraunce of the newe fisshyng, whiche serv|ued not to take fishes with nettes to feade the belly, but wyth the nette of the gospell to catche men drowned wyth worldly cares, vnto desyre of the heauenly lyfe. Therfore as they were occupied about necessaries for theyr bodye, Christ speaketh vnto them, saiyng: folowe me, & ye shall learne a science of me, bet|ter than euer ye learned of your father. And yet ye shall not leaue your science, but ye shall chaunge it to a better fashyon. For I will make you hereafter fis|shers of men, that ye whiche wayte for ishes to destroye them, maye catche and take men into euerlasting saluacion. They knewe the voyce of hym, whome before they did beleue, and whose gentilnes they hadde proved before wyth fa|miliar communicacion. But through the strength and efficacie of his voyce, he brought to passe, that forthwith at the word of the caller, thei forgat not onelie theyr fishe, but also theyr nettes as they were they lefte them there, and not byddyng theyr acquayntaunce once fare well they folowed Iesus euen as he walked. They sawe no greate thyng yet in Iesus, notwithstanding they stayled not nor lingered nothyng, nor were not careful howe they should gette theyr liuung hereafter, but joyned themselues to hym, callyng them with hys onelye woorde, and folowed him, and would not awaie to dye therefor.

[ The texte.] And whan he was gone foorth from thence, he saw other two brethren, Iames the sonne of Zebede, and Iohn hys brother, in the shyp with theyr father Zebede, mending theyr •ettes and he called them, and they furthwyth lefte the shyp and their father, and folowed hym.
Jesus going a little further espied other two brothers, Iames and John the
sonnes of zebedeus: he was the better please for that the brethren and the
father agreed so well together. They wer al in one bot, endeouyryng one
thing euern the fame that Peter and Andrewe were aboute. But these went
not spedelie forwarde with their businessse, because their nettes were
broken with longe wearyng, whiche was a token of pouertye: Iesus therfore
passing by as they were earnestly occupyed in mendyng of their nettes,
spake vnto them, and bad them folowe hym. The young men of a playne
confidence and truste, without any tariyng, furthwith leauyng their nettes,
and forgetting their father also, bend themselues to folowe Iesus: so the
preaching of Iohn hadde framed and fashioned them, so deserued the
towardenesse and redinesse of their harts, so had the inspiracion of
Christe drawen them, who wholly breathed and sauoured of the heauenly
spirite, wherwith he was replethened.

[ The texte] And Iesus wente about al Galile, teachyng in theyr Sinagoges, and
preachyng the ghos|pel of ye kyngdome, and healyyng al maner of sickenes, and
al manier of diseases among the people. And his fame spred abrode
throughoute all Siria. And they brought vnto hym all sycke people that were
taken with diverse diseases and grypynges, and them that were possessed
wyth deuils, and those that were lunatike, and those that had the paleys: and
he healed them. And there folowed hym great multitudes of people from Galile,
and from Decapolys, and Ierusalem, and Iewry, and frō the countreyes that lye
beyond Iordane.

Ye see the entrynges of our Philosophye, whereby it was thoughte good
vnto god to saue all mankynde. Ye se the pompe and ruffling of the
euangelycall schole. Poore Iesus beyng accompanyed with these few
fishers, vnlerned, of the common sorte, and poore men, walked ouer all
Galile, not nowe in cor|ners nor in deserte, but in theyr Synagoges, where
was moste resorte: preachyng and shewyng that the kyngdome of heauen
whiche had heretofore been promysed was nowe at hande: not puttyng
them in feare of helle fyer lyke as Iohn dyd, but inuiting and alluryngge all
men with free benefites. For wheresoeuer he wente he healed all mennes
diseases indifferently, and freely, refusing no man, were he neuer so vile,
and of the meanest sorte, and with lyke easynesse he chased a waye all
diseases, were they neuer so incurable: to thintent bothe to set furth and
declare by miracles, his power to be greater than mannes, and also through
free benefites, to purchase and winne the loue of all menne. For hym we
gladly truste and beleue, whome we loue.

Yea euen the wylde beastes also bee wunne with benefits. Surelye there is
no benefite more godly, than freelye to restore health. By these meanes it
came to passe, that the fame of hym spredde abrode throughout all Syria,
and manye brought from a farre theyr diseased folke incumbred with diuerse dys|eases

and griefes, and besydes these suche as were possessed with diuels, and Lunatikes, and diseased with the palsey, whome Phisicyons commonly eyther take not vpon them to cure, or els be wonte to cure in vayne, because the dys|ease passeth theyr arte and cunnyng. But Iesus healed all easily, not with mannes medicynes,* but wyth heauenly vertue, wherwyth he was hable also to rayse the dead. It was a small matter to hym to take awaye the diseases of the bodyes, whiche toke awaye the diseases of the myndes. It was a smalle matter for hym to prolong the lyfe of the bodye, whiche came to geue euerlas|tyng lyfe vnto all men. There came theryfe from thy parte and that parte, a wonderfull number of people, not onely from Galile of the Gentiles where he was,* but also out of the other Galile, whiche was beyonde the water, and oute of the countrey that was called Decapolis, because of the tenne cities which were in it, also out of Hierusalem and the residew of Iewry, and oute of the pla|ces whyche were beyonde Iordane. All men as they haue nede runne to a be|neit. Many be moued wyth nouelties. Sum came for malice with a mynde to wayte displeasure. Iesus (for his parte) draweth all vnto hym, but fewe bee mete for the heau•nly Philosophye, for the teache|ng and deliuery of the which, he chiefly came into the worlde. The people is moued wyth care of the bodye, and is desyrouse and deliteth mucho in newe syghtes and gasinges. But he de|liteth not greatlye in suche sightes, that seketh after thinges of perfeccion, and thynges farre a sondre, from the affeccions of the common sorte.

¶The .v. Chapter.

[ The texte.] And whan he sawe the multitude, he went vp into a mountayne, and behan he was sette, hys discyplcs came to hym. And after that he had opened his mouthe, he taught them, sailyng: blessed are the poore in spirite, for theyrs is the kyngdome of heauen.

Herefore, Iesus seeyng the people flockyng aboute hym more and more, and that of all sortes, he conuyeth him|self from the lowe place whither every man myghte haue accesse, and goeth vp vnto the hyll, and beganne nowe to preache and teache the heauëly Philosophy, declaryng by the highnes of the place, that he woulde shewe furthe and teache no common nor meane thyng, but all hygh and hea|uenly thynges, folowyng
also the example of Moyses, who publishing the lawe vnto the people (as we reade) wente vp to the hill. His disciples whome he had chosen specially vnto hym, folowed hym goynge vp, in suche wyse yet that the common people were not lette to folowe hym, if alny had so muche desyre and strength. Therfore Iesus whan he came to the top of the hyll, sate downe, not as beeyng weary, but purposyng to teache serious and weyghtye thynges, whiche required a diligent hearer. Whan his disciples perceyued that, they compassed him nere aboute that none of his holye doctryn shoulde escape them. Iesus therfore entryng and begynnyng hys godlye and holsome Philosophye, not oute of a tower or tabernacle with a golden seate (suche an one as Iarcas the greate Philosopher of India had beyng garnys|shed with precious stones,) not out of the proude pulpet of the Philosophers, not out of the arrogant chayre of the Phariseis, but oute of a seate of grasse he casteth his iyes, not vpon the commen people, but vpon his disciples: and o|penyng

hys holye mouthe, he began to shewe furthe the lessons of the gospell, whiche hytherto had not been heard, and whiche bee farre from the opinion of all men, that appeared to the very wyse vnto the worlde. All men promyse bles|sednes, whyche take vpon them to be teachers of wysdome. All menne of what estate or condicion soeuer they bee, desyre blessednes. But muche controversye hath been emong Philosoph••rs, and muche errour in the lyfe of men• in what thynges the felicitie of man doth consiste: And forasmuche as this is the marke and foundacion of all wisdome, Iesus fyrste doth open and set furthe straunge sentences, but yet very true. And therefore throughge myracles he obtayned cre|dite to bee geuen to hys sai|yng, thoughg it semed sumwhat incredible, soe that they that founde his power to bee effectual in healyng of diseases of the bodye, myght truste also his doctrynec to bee true, whereby he healed the diseases of the mynde. Yet fewe disciples there were, that did both heare and enbrace this bles|sednes: Let all men heare, for he spake to all, and all shall bee made blessed and happy.

Of false opinions spryng all synnes in liuyng. Therfore aboue al thinges, we muste endeuour to plucke them awaye. And for because that fiercesesse and arrogancie is the moste daungerouse disease of the mynde, whiche suffereth not manne to receiue the true doctryn (yea it is the verye fountayne from whence in manier spryng all deadly offences) Iesus fyrste of all healeth this, sai|yng: Blessed bee the poore in spirite, for theyrs is the kyngdome of heauen: whose eares coulde haue abiden so incredyble a sai|yng, but after so manye testi|monies of lohn, of the father, and of the doue, and finally vnesse hys autho|ritye had been set furth, and credite obteyned through euident signes and myra|cles? Manye be made vile, abiect, and humble, and be broughte in discouragge of themselues, by the reason of pouertye, of basenes of byrthe, of lowenesse of estate, or of
aduersitye. Truely these bee nere to the blessednes of the ghospell, yf they folowe with theyr harte, as they be called by their state. But thys humili\tie of spirite, resteth in the inwarde affeccion, not in outwarde thynges. But howe shal he haue a kyngdome, whiche taketh nothyng vpon hym, whiche gel\ueth place to all, which is offended with hymselfe, which thrusteth out no man, whiche hurteth no man? For he semeth more nye the seruitude of an asse, than a kyngdome. This kinde of men is trode vnder the feete euer\ye where, is hurte and harmed withoute redresse, liueth lyke an abie\cte withoute regarde, poore and comfortles. But it is true, that trueth sayeth. To these only appertaynethe the kyngdome, but it is the kyngdome of heauen. thinkest thou that these ierce and violente men doe reigne? They bee verye slaues, they bee vnder manye tyrannes, they bee vexed with auarice, angre, hatred, desyre of vengea\uc{e}, with e\ere, with hope. They vnnethes lyue, muche lesse they reygne. But he that is free from all these vexacions and troubles, and betaketh hymselfe to innocencie and cleane lyfe, puttyng hys truste in God, looking for the rewarde of the worlde to cumme, and is verye quiete and regardeth not the thynges of thys worlde, but seketh after heauenlye thynges: hath not he a goodlye kyng\dome, farre passyng the kyngdomes of worldlye kynges? Neyther filthye luste, nor auaryce, nor hatred, nor anger, nor other worldlye infeccions of the mynde, reigne ouer hym: And armed with fayth so often as the case requireth he geueth commandement to diseases, and thei flee away the geueth commandemente vnto the waters, and they be styl: he geueth commandemente to deuils,

and they departe. So myghty is the kyngdome of the mynde, whiche dystrus\tyng hymselfe, putteth hys truste in God, and distrustyng the succoure of man, doethe depende wholye of heauen. It is not the dyadem, it is not the oyt\mente, it is not the garde, that maketh a kyngdome: But the other afore mencioned be the thynges that make a kyng in dede, and bryng hym finally to the heauenly and euerlastyng kyngdome, where there shall be no disobedience nor rebellion. A worldly kyngdome is gotten by violence, and defended by fierce\nesse. This kyngdome is gotten by modesty and sobernesse, and defended and established, by humilitie and mekenes. The worlde iudgeth none meete to go\uerne a kyngdome, but suche as bee of notable spirite, and of a st\ute courage. But God auaunceth vnto hys kyngdome those chiefly, whiche do moste hum\ble themselues.

[ The texte.] ¶Blessed be they that are meke: For they shall receyue the inher\ytaunce of the yearthe.
Iesus goeth on and joyneth vnto this an other sentence as harde to be beleued and taken. Blessed be the meke, for they shall inherit the yearth. And who bee the meke? they that vse no man violently nor extremely, and whan they haue any harme, they be redy to forgueue the injuryes done vnto them: they also that had rather lese theyr thyng, than to contende or striue for it, and that regard more concorde and quietnes of mynde, than large possessions, and suche as rather desyre quiet pouerty, than troublesome ryches. But this kynde of men is oftentymes set beside and put from theyr goodes and landes, and he goeth not aboute gredely to get other mennes, but is rather druen out from the possession of hys auncetry. But this is a newe fashyon of enlargyng of possessions, for mekenesse obteyneth more of them that geue wylyngly and of theyr owne accord, than violence and rauenye can purchase or obtaine by right or wrong. The stout and fierce lord doth not possesse the thing that he hath. But the meke and quiete man wil rather geue place and leaue hys goodes, than contende or striue for them, therfore is his possession in all places whereas he fyndeth the louers of the euangelicall mekenes. Stoutnes and stifnes is hated of all men, softenes and mekenes is fauoured of the heathen. Finally, yf the meke lese his possession, it is no losse vnto hym, but greate gayne and lucre. He hath loste hys lande, but he reserueth quietnes of mynde. He hath wel solde hys lande, whiche hath auoyded trouble and busines, and hath kept styll quietnesse of mynde. Finally, if the meke man be put from all that he hath, the more sure and certayne is he to possesse the lande of heauen, out of the whych he can not be thrust. The worlde lamenteth and counteth them vnhappie, and for the loue of the gospel, which be pluc|ked awaye from theyr wyfe, chyldren, and other that they loue, and see them

[ The texte.] Blessed be they that mourne, for they shall receyue comforte:

Lacke of chyldren or parentes, and suche other as we entierly loue, commonly is counted a miserable thing, insomuche that sum lacking theyr desyres, and depreied of theyr afeccions, as of wife, parentes, brothers, or chyldren, do sum|tyme kyll themselues for sorow. And for that cause frendes vse to repayre vnto them in suche cases, to comforte them, and to mitigate the bitternesse of theyr sorow. But blessed be they that mourn for the loue of the gospel, which be pluc|ked awaye from theyr wyfe, chyldren, and other that they loue, and see them
that they loue moste derely, to be punished and slayne for the righteousnes of the gospell whyche also despyse the pleasures of thys worlde, and leade theyr lyfe in wepyng, watching, and fastyng. With these, the heauenly spirite wyll be present, he wyll be theyr secrete comforter. He wyll recompence theyr temporall waylyng with inestimable hartes ioye, and afterwarde they shall bee translated vnto euerlastyng blisse. Mannes conforte entending to heale the grieue, doeth oftentymes make it worse. But the spirite whiche is the true comforter doeth so inwardly refreshe the mynde beyng cleare in conscience and ascertayned of the rewardes of the lyfe to cum, that in moste grieuous affliccions of theyr bodyes, they thinke not themselues infortunate, but rather do most ioyfully reioyce.

Blessed be they whyche hungar and thyrste for ryght••usnes, for they shall be satisfied.

Famyn and hungar by the opinion of al men, is a grieuouse thing, and po•uertie is a thyng with all endeuer to be auoyded, and everie man calleth them fortunate and blessed, whiche do notably encrease and establishe theyr house|holde and substaunce, and haue abundantly to vse and occupye, but it is not the ryches whorded and heaped vp that satisfieth the mynde: and the felicitye of man is not to be measured by the fulnce of the belly. What be they than in thys kynde of men whom Christe calleth blessed? Blessed (sayeth he) bee they whiche hungar and thyrst for ryghteousnes. The thynges wherewith the body is nouryshed and fostred vp, oughte to bee desyred but lyghtly; and yet the common sorte are sore turmoiled with care for them. And sumtime the saturitie doeth more vexe them that bee full, than the hunger dyd trouble them before: and by and by after theyr saturitie, thurste and hunger retourne agayne, and must oftentymes be repayred. And these thynges be present euerye where to the godly, whiche be contente wyth a litle, and desyre nothyng but necessaries, and are without al carefulnes, for he doeth geue and mynistre vnto them, which feedeth the sparowes, and doeth clothe the lillies. Happy be they whiche doe take thys hungar and thurst from bodiye and casuall thynges, and applie them to the desyre of the euangelicall iustice, where there is euermore that is to be hun|ged for, euermore that is to be thyrsted for, and blessed sacietie and fulnes. And this is one parte of blessednes, to hunger for that breade of the mynde, wherof whoso eateth he shal liue euerlastingly, and to thurst for that liuely water wher|of who so drynketh, in hym there shall spring a well of water, runnyng into e|uerlastyng lyfe.

Blessed be the mercifull, for they shall obteyne mercy.

The common sorte supposeth them to be blessed, whiche be holpen wyth other mennes aide, and they reioyce and be glad rather for their sakes that
Blessed are the merciful, who for brotherly charitie counte an other mannes miserye to bee their owne, and bee sory for their neyghboures hurte, and doe bewayle their miseries: and of their owne do feede the nedy, and clothe the naked, and monyshe them that do amysse, and teache the ignoraunt, and pardon the offender: Fynallye what soeuer gifte or good thynge they haue, they bestowe it in helpyng and refreshyng others. And they leese nothynge by it, but they gayne. For the mercifull and beleneficall man• towarde his neyghboure, shall fynde God much more mercifull and beneficial toward hym. Thou hast pardoned thy neyghbour of sum lyght offence, God wil forgeue thee all thy synnes. Thou hast passed ouer for thy

neyghboures sake a temporall vengeaunce, God wyll pardon thee of euerlastyg punishment. Thou haste socoured wyth thy substaunce thy brothers poljuertye, God wyll restore vtto the hys heauenlye ryches. They that be mercifull wake poore as concernyng worldlye thynge, for by geyung theyr rychesse are consumed, but towards God they wexe rych: for theyr worldly store beyng consumed, theyr harte is heaped vp wyth the fruites of godlines.

Blessed are the cleane of harte, for they shal see God.

The common sorte of men calleth them vnhappye that bee blynde, and becaus they haue loste theyr moste pleasaunte sense, they saye they bee no longer aliue, but that they abyde in darknes lyke deade men. So pleasaunte a thyng it semeth to the iyes to loke vpon the lyght, and to beholde this goodlye spectaacle and syght of the worlde. That if it bee a thyng so muche to bee wisshed for to beholde the sunne with the bodilye •yes• how muche more pleasaunt and bles|sed a thyng is it with the iyes of the mynde to beholde God, the maker of the sunne, and of al thynges? Ye see howe they leape for ioye, whiche haue beene blynd•, and nowe do see the sunne agayne. Yea they reioyce as muche as if they had •en deliuered from hell. Howe muche more blessed be they, who beyng de|strusted from blindnes of the mynde, haue the gift inwardly to see god, the foun|tayne of all ioyē, whom to beholde, is high felicitie and blessednes. As the sunne is to cleare iyes so is God to pure and cleane myndes? As matter of skumme or a webbe is to the iyes, so are sinnes to the mindes. Therfore blessed be thei whose harte is pure and cleane from all filthines. For they shal haue thys gyfte, which is more to be desyred than al the pleasures of the worlde. They shall see God.
Blessed be the peace makers, for they shall be called the children of God.

The common sorte of men iudgeth them to be blessed whiche hauyng theyr thynges in good frame and staye, liue in reste and quies, and haue no manne to trouble them. But after my judgemente they bee blessed, whiche after they haue, repressed in theyr hartes the rebellion and rage of all theyr fowle lustes, dstudye and endeouer to make vnitie and concorde emong suche as bee at strife and variaunce, not only not reuenging themselves yf they haue bene hurt of any bodye, but wylynglye on theyr owne accorde, prouokyng them to peace, of whom they haue suffered harme. And if any manne thynke it harde to bee doen, let hym harken to the rewarde. For they shall be called the sonnes of God. What is more honorable than this title and pryse? Yea what is more blessed? For it is no vayne title. He that is the sonne, must nedes be heyre also. But the vnlykenes of manners declareth and argueth a bastarde. The folowyng of the fathers steppes, declareth a true and a naturall chylde. God forgeuyng freely all offences, doeth stirre and prouoke all men whiche hath offended hym, to peace and amitie. He offereth hymself of his owne accorde verye mercifull to all them that do repent. He wyll not knoweledge them for hys children, whiche do not shewe themselfe to theyr brethren, as he hath shewed hymselfe towards all. Carnall fathers disherit theyr sonnes, which do not agree with theyr other brethren. So the heauenly father wil abdicate and put away the haters of peace and causers of discorde, from thinheritaunce of heauen.

Blessed be thei that suffer persecution for ryghteousnes sake, for theyrs is the kyngdome of heauen. Blessed be ye when men teyle you, and persecute you, and speake falsly all manes of euyll against you for my sake. Reioyce and be glad, for great is your rewarde in heauen, for so persecuted they the Prophetes whiche were before you.

And because there be many frowarde & euill men in euery place, peace cannot be stayed & continue wyth al men, but thorow sufferaunce of displeasures: It is the part of gedly men vtterly to endeouour themselues, that thei be at debate with no man, whether thei be good or euill, they muste moue and allure all men with curtesy, gentilnes and pleasures, as much as maie be, to loue and concord. But the frowardnes of sum is such that they wil bee stirred to anger; yea with benefites also, and wyll vexe them that do for them, and vse cruelnes agaynst wel doers, and count them for theyr enemies that studye to preserue them. If in this case peace cannot be conserved on bothe sydes, yet blessed be the loute they beare to
peace: whom the wicked do persecute for none other cause, but for the righteousness of the gospel, which hurteth none but profiteth all. For the selfe same thing prouoketh theyr hatred, for the whiche they oughte to loue, and they do injury for none other thyng, but for the whiche they ought to render thankes. Sum wil saye: who can loue such that for gentylnes requireth hatred and ill doynges? It is a greate matter I graunte, but greate is the rewarde. And what rewarde? not a crowne of oke or laurell, not a bullocke or a goate, or any suche lyke rewarde, whiche worldly men vse to geue to suche as get the ouerhand in worldly mastryes, but the kyngdome of heauen. Ye that be my dysciples muste make you ready to this wrastling, if ye esteme the rewardes of the gospel. Ye muste not feare the cruelnes of men. No man can hurte you, yf ye sticke stily to ryghteousnes. The persecution of euil men shall not take away your innocencye, but shal increase your blessednes. In the midde stormes of aduersytie ye shall be blessed, yea whan they curse you moste bitterlye, whan they shall assualte you with all leyndes of hurtes, whan they shall rebuke you, and laye at offences agaynste you, and that falsely, not for your faulte, but for the hatred and displeasure of me, for the summe of the crymes whiche they shall laye agaynst you shal be, that ye are christen men. Do not lament and bewaile your selues, as men thrust out, afflicted and beaten, misreported and infamed, but rather for these thynges be glad and reioyce, because the more fierce they be in persecutyn, so muche the more your rewarde is increased and heaped vp for you in heauen of the heauenly father. God will tourne theyr naughtynes to your good. He wyll tourne the ignominie, rebuke, and reproche that they put you to, into euerlastyng and true glory. He wyll tourne the crymes and reprofe whiche they falslye laye to youre charges, into the tites and commendacions of true godlynes. He wil tourne theyr malediccions and curses, into prayse and reioysyng on your parties, not onely before God (and yet to please him it is sufficiētly enough, yea though ye displease the whole world) but also before men. For, to be rebuked of wicked men for godlynes, is a prayse: to be tormented of the haters of God, is to be crowned. Glory is not to be sought for of men, but glory of her owne accorde customably doeth folowe true vertue. Wil ye haue a redy and playne example? It this daie what is more holy and honourable than the memorye of the Prophetes? And yet whan they were alie, did the wicked sorte persecute them with all kyndes of affliccions, as they shall doe you.

They persecuted the Prophetes for the hatred of my father: ye shall be persecuted for the hatred that menne beare towarde me. These bee vehemente thynges I graunte, and passyng mannes weakenes. But it muste nedes bee an excellent and a notable thyng, whiche by his myghte shoulde moue and drawe the whole worlde, beeyng ouerwhelmed with weryshe opinions, and vayne
desyres. For whiche of all these worldly men doeth not abhorre the tormenting of the bodye? who is not afrayed at the daunger of lyfe? Who is not styreed with desyre of auengyng, whan he is prouoked with sore checkes and rebukes? who can quietelye suffer his name to bee spotted and hindred withoute any delserte? But to the intente ye maye be blessed, I require more of you, that is, to thykke youre selues blessed for suche euill afflictions: and rather to haue pytye of youre blynde persecutours, than to bee agraueued with them: to saye well by them that saye euyll\* by you: to offer them euerlastyng healthe, whiche goe alabout •ou• destruccion. This high and excellente vertue ye cannot perfourme, vnlesse ye cum vnto it by the degrees whiche I shewed you before. If ye caste away vtterlye the swelling and pride of the mynde, if ye put from you the desire of reuengyng, ye dispi\*se all the pleasures of this world, & embrace the sharpe way, vy ye extinguishe the desyre of worldly thynges, and thyrste for nothyng greatly, but for ryghteousnes and godlynes, vy ye be full mynded to succoure and helpe the greefes of al men, and desyre to furder the commodities of al mē, if ye haue a minde sincere and cleane from all vices and filthye desyres, not relgardyng any thyng, nor delityng in any thing but in God alone: finally, vy ye study and deuise with quiet hartes to nouryshe and to make cócord and peace then shall ye perfourme these thynges, the whiche other menne cannot ye yet attayne vnto nor once dreame vpon. But yet they that be curable and not vtter\*ly of a desperate mynde, musyng muche at youre sufferaunce and godlynesse, they shall well vnderstande that it is no counterfeyt thing, they shall well per\*ceyue that it is not a thyng of mannynge power, and beyng mouded thoro\*we your exaumple, shall be turned to better thrifte.

[ The texte] Ye be the salte of the earth: but if the salte be vnsauery, wherwith shall it be seasoned: It is hencefoorth good for nothyng, but to be caste out, and to be troden of men.

For I haue chose you fewe, not to the entent I woulde allure and bryng to the knowledge of the euangelicall wysedome, one or twoo cytyes, but the whole worlde. It muste nedes bee a liuelye and a pithy thyng that can be sufficient to saw\*e and sauour the lyfe of all mankynde, beeinge so weryshe and vnsauerye thoro\*we the desyres and fond opinions of vayne thynges. For I haue chosen you, not to the intent ye shoulde bee of the meane and tollerable sorte, but that ye shoulde be the salte of the yearth: it nedeth not to haue muche salte, but such as is good and strong, that whatsoeuer it doethe touche it maye season, and of weryshe make sauoury. The yerth is greate and yet the saltnes that it hath, it hath of a litle salte mixte with it. And ye see that a greate deale of meate vn\*sauoury and weri\*she, with a litell salte sprynkeled vpon it, is made sauourye. It must nedes be that in great noumbres of men, many be founde but meane, and vneath tollerable. But in Apostles, in bishoppes, in doctoures, & teachers, that quicke and perfect liuelines of the euangelicall charitie, muste nedes per\*seuer and abyde.
Otherwyse if your maners be made vnsauoury with the loue of prayse, with
desire of ryches, with the luste of pleasures, with the gredin of reuengyng,
with the feare of infamye, harmes, or death, what remayneth than, wherby
the vnsauoury lyfe of the multitude maye bee seasoned? so it shall cum to
passe, that ye shall not onelye bee vnmete to season others, but also ye
yourselfes not perfourming the thing that ye teache, shal cum into
extreme contempt of al men. For what is lesse to bee regarded than
vnsauoury salte, whiche serueth not for so muche as to doung the lande,
for somuche as yf it be cast on the grounde it causeth barraines.

By that meanes men shall haue you in veneracion, yea they also whiche
enuyously and hatefully backed agaynste you, yf they once perceyue that
your doctrine doeth sauour of the liuelynes of the gospell, yf they see all
your lyfe to bee agreable to your doctrine. Whan ye haue once taken vpon
you this professiō, eyther ye muste be verye profitable vnto all menne, or
veraye vnprofytable, eyther ye muste haue greate prayse emong men, or
greate dispayse. Dispraise and rebuke ought to bee shunned more than
deathe, for it doeth redounde to the infamye and slaunder of the gospell.
Wherfore se that ye be on everye syde sincere pure, and verye perfect, to
thende that the impuritie of the multitude ye be corrected thorowe your
puritie.

Ye be the lyght of the worlde. A citie that is set on a hyll can not be
hyd. Neyther do men lyght a candell, and put it vnder a bushell, but on a
candelstycke, and it geueth lyght to al that be in the house. Let your light so
shine before men, that thei maie se your good workes, and glorifye your father
whiche is in heauen.

Let your life and your doctrine be suche, that it maye be a guyde and a rule
of good life to all men that doeth behold and loke vpon it. There is but one
sunne of this worlde, but thesame is so myghtye and plentifull of lyghte that
from a farre, it shyneth vpon all them that dwell vpon the yearte. So I haue
set you in an high place, that whatsoeuer ye speake, whatsoeuer ye doe,
muste nedes bee spred abrode thorowout the whole worlde. If the cloudes
couer the unne, howe shall men haue lyght? If your doctrine be darkened
with errours, yf the lyght of your lyfe be dimmed with worldly desires, what
thyng shal drue awaye the darkenes of the multitude? Wherfore ye muste
beware, that there be no darkenesse nor folishnes in you. Ye cannot be hyd
though ye endeouer nether so muche. Consider wel that ye haue a parte to
playe in the stage of the whole worlde, to thintente that carefulnes should
sharpen you to bee circumspec and diligent. A small offence in you, is as
much as a great crime. Ye be as a citye vpon an high hyll, which may be
seeene of the waye goets farre and wyde. It can not be hid though it woulde,
for the hyll with his highe to one that beareth it, wylleth it, illeth it, maketh it seene of al men that it may shewe the waye to them that erthe and be out of the waye. Thys is the nature of the euangelicall doctryne, it suffereth not the professoures of it, to be hyd and vn|known, althoughge they fleing the fame of men seke dennes to hide them in. And why shoulde ye be hid, which is ordeyned for this purpose, to do good to al men indifferently? Salt is geuen to season w, the sunne is geuen to the world to geue lyght, the citie is buylt in the toppe of the hyll, to be sene of all men. In the nyght men lyght a candele in the house, to geue lyght to al them that be in the house: And therfore they hide it not vnder a bushel, but set it vpon a candel|sticke that the lyght therof maye the better cum to all, and the vse of one lyght maye extende and reache to manye: So ye ought not to seke, howe to purchase a fame and opinion amonge men: but onely bee ye rarefull that ye darken not the lyght, whiche I haue lyghtned in you, and that ye perseuer and continue vpon the candlesticke, where I haue set you. The salt cannot but season. The lyghte cannot but shyne.

Therfore let your lyght shyne, yea rather my lyghte and the light of my father, vnto all men, that they considering your lyfe to be vtterly pure & blameles, and very heauenlye, maye glorifye youre heauenlye father, to whome is due al ho|nour and glorye. For all youre good workes and miracles be they neuer so woonderfull, ye shall chalenge nothing vnto your selfe, but ye shall referre all glory and prayse vnto hym, from whome cummeth whatsoeuer men doe worthy praise. It shal be your part, to haue none other care, but manfully and faith|fully to perfourme the office committed vnto you. He shall geue the rewarde in tyme conuennent, and that a great rewarde, to whose glorye ye doe seruice.

Thynke ye not that I am come to destroye the lawe or the Prophetes: no I am not come to destroye, but to fulfyll. For truly I saye vnto you,yll heauen and yearth passe, one rote or tytle of the lawe shall not passe, tyll all be fulfylled.

Whan ye heare the newe preceptes, which neither Moyses dyd deliuer nor the Prophetes taughte, suppose not that I bryng lyke matter as the pha|risees were wonte with theyr addicions and mannes constytucions makynge the lawe heauy and sore, and the very pyth and chiefe of the lawe vttterly neglec|ting and abolishing. I came not to diminish and abate the lawe or abolishe it with newe preceptes: But I came rather to fulfyld and make perfect the lawe. For it doeth commaunde nothynyg that any man can
complayne that I haue not obserued and kepte. And yf the shadowes geue place whan the lyghte cummeth foorth, yf I perfourme in dedes, that whiche the Prophetes saide before shoulde cum to passe, the lawe is nothing hindered, but rather made perfecte. The lawe had his time, it hadde his honour, it dyd shadowe wyth certayne fi|gures, that whiche nowe is represented and open to the worlde: the lawe dydde in manner hedge aboute the desires of men, with ceremonies and carnall pre|ceptes, as it were with certayne barres, that they shou|d not fall without anye staye into euery sinne, to thintente they might be the more apte to take the doc|tryne of the gospell: but nowe that that is perfect, is shewed furth. The carnall and grosse lawe was profitable to this entent, that men myght acknowledge theyr synnes, but nowe grace whiche washeth awaye synne, is geuen vnto vs without ceremonyes. Therfore the lawe is no more offended, than if the kyng hymselfe beyng alyue, shoulde cum in place where is image was paynted, and allure all men rather to loke vpon hym than vpon his image: or elles yf a a weake chylde in processe of time shoulde growe to be a manne, or yf the rype fruite should succede after buddes and leaues, or yf the sunne springyng vp shoulde darken the moone and the starres. What the lawe promysed is nowe perfourmed, what it did shewe before, is nowe done. What it dyd shadowe is nowe made open to al mennes iyes, what it endeououred to perfourme and coulde not, is nowe broughte to pase at full. This lyght is promysed vnto al men, but yet so that the lewes haue no cause to complayne of vs. The grace of the gospel is fyrste offered to them, neither shal thei haue the lesse therfore, if that they haue be common to many wy|th them. This is certayn, that we breake not the lawe wherein the Phariseis do glorye, in so muche that not the leaste iote, no not one pricke of the whole lawe shal perish, for there is nothyng written in it, but it shalbe fulfilled. It were a folishe thing to loke for that hereafter whiche is nowe present, it were a mad thynge so to delght in shadowes, that ye should dispise the true things, so to sticke to imperfect thinges, that ye should dispise perfecte thynges, so to embrace carnal thynges, that ye should looth spiri|tuall thynges, so to bee geuen to worldlye thynges, that ye shoulde neglecte heauenly thynges.

Whosoeuer therfore breaketh one of these least commaundementes: and teacheth men so, he shal be called the least in the kyngdome of heauen. But whoso doeth, and teacheth thesame, shall be called great in the kyngdome of heauen. For I say vnto you, vnles your righteousnes exceede the ryghteousnes of yePhariseis, and Scribes, ye can not enter into the kingdom of heauen
Among the Iewes he is not regarded ne counted a good keper of the law that doeth omitte or lette passe any of those thinges whyche the Phariseis haue added of theyr owne prescribing, as washynges of handes, of pottes & vessels, and yet these addicions and patches profit so litle towards the perfeccion of the lawe, that thei oftetymes withdraw men from the obseruacion of thesame. But in ye kyngdome of heauen whiche is muche more perfect, he that breaketh but one of these small preceptes whiche I nowe addde vnto the prescripte lawe of Moyses, althoughe he teache the thyng to be useued whiche he hymselfe thorough weakeenes and fraylyte doeth not perfourme, he shall be counted the leaste and moste despised, in so much that vnlesse he profit and goe forwarde vnto better thynges, he shall be ytterly excluded from the felowshypp of the goslpell. But whosoeuer teacheth these smalle thinges not to be despised, whiche dryue men farre from those thynges whiche the lawe doeth forbyd, and doethe perfourme that whiche he teacheth, he is to be hadde in veneracion, and shall be counted greate in the kyngdome of heauen. And yet they that be the chiefe and the highest in the Sinagoge despising suche thynges, thinke it enough yt they doe committe none of those thynges whiche be punishable by the lawe, and yet in the meane season they fauour, and flatter, and perdone themselues in the naughtye desyres of the mynde. Truely this is the jystice of them whiche by the feare of pain be refrained from il doing. But thei that be moued to thinges of more perfeccion by chariti, and by that heauenly spirite, they wyllinglye withdrawe themselues from the approchyng to ill doynges, and they doe not onely forbeare to hurte any man, but they will no hurt to no man. And that ye maye perceyue what difference there is betwene a Iewe and a true Christian man, betwene Moyses disciple and myne, this I do ascertayne you, yt ye doe perfourme whatsoeuer the laewe doethe prescrybe, whatsoeuer the Phariseis yd be nowe doe perfourme, whiche nowe be accounted and thynke them selues very ryghteous, and yt ye adde nothyng of more perfeccion, ye shall be so farre of from being great in thi profession, that an entry shal not once be geuen you into the kyngdome of heauen. For thi profession doeth so farre excel, that thei that be the chiefe there, haue not so muche as the least place here.

[The texte.] Ye haue heard that it was sayd vnto them of the olde tyme: Thou shalt not kyl: whosoever kylleth, shall be in daunger of iudgement. But I saye vnto you, that whoso is angry wth his brother vnaduisedly, shal be in daunger of iudgement. And whosoeuer sayeth vnto his brother Racha, shall be in daunger of a counsell. But whosoeuer saieth thou foole, shal be in daunger of hell fyre. Therfore yt thou offer thy gyfte at the aulter and there remembrest that thy brother hath ought against the, leaue there thine offering before the aulter, and go thy way fyrst, and be reconsiled to thy brother, and than cum and offer thy gyfte.
And yet that it maye be more euident how muche we adde vnto the Pharisy\acl{call iustice, and that our commaundementes be not repugnaunt againste the preceptes of the lawe, but rather aide them: we shall make the matter man\c{f}est by certayne exam\cl{ples. Ye haue heard that a commaundemente was geuen in times paste vnto the elders: Thoushalte not kyll. And if a man doe kyll, once convi\c{ected and iudged, he shal be punished.}

Therefore hitherto he thinketh himselfe to haue fulfilled the lawe, whiche hath

slayne no man, and so hath escaped the threatenynges of the lawe, thys manne as a iuste and an innocent manne shal be receiued into the Sinagogue. Nowe harken howe muche I adde hereunto. Truely this I ascertayne you, who\acl{s}oeuer is angrye wyth hys brother shall be in dauner of iudgemente. For the dignitie of the profession doeth encrese the faulte, in so muche that what hol\acl{mycide is in the olde lawe, the same in the newe lawe is the vehement mocion of the mynde to be reuenged. For the firste degre to homycide is to be angrye. For suche an one hath not yet actually committed homicide, but nowe he begin\acl{neth} go towardes homicide.

Therefore he that willeth yll to hys brother, euen nowe hath committed a greuous offence before God his iudge. And if he doe not furthwith represse his fearce mynde, but beyng overcom\c{e with anger, dooe burste out with summe worde whiche toucheth not his brother in dede, wyth any euydent, and plaine reproche, but maketh hym sad with a manyfeste token of contempte, as yf he shoulde saye Racha, or some otherlyke thyng, whiche declareth the yll wyll of the mind: now is he (as one nere vnto homicide), not onely in dauger to iudge\acl{mente, and shall suffre lyghter punishemente, and yet as great as the homicide mencioned in the olde lawe deserveth, but also he is in dauner to a counsell, where he shal be the more greuously condemned. Furthermore if the disobedie\acl{t mocion of the minde: doeth burst out so farre that a man strike his brother with a manyest and a certayne rebuke, and calleth hym foole, or suche other lyke, nowe shall he be in dauner to that moste greuous payne, that is to saye, to the payne of hell fyer. So manye\acl{s} is he punished whiche is not yet cum vnto homicide & murd
cr. But he is nere vnto homicide, whosoeuer is fall\acl{e from bro\acl{therly charitie. Whosoeuer wylleth yl to his brother in anger, though he hath not plucked out his swerde, yet he hath strik\acl{e in minde. Whosoeuer hath rebuked in anger, hath striken with the tounge, & peraduenture woulde haue slayne but that he feared punishement. Therfore the lawe of the ghospel which punisheth the angry man, is not agaynste the precepte of y\acl{e lawe: Thou shalt not kyl: but it driueth & putteth of a man further from that,
that ye lawe commaundeth to be punished. He is more safe and farther from murther, that vterlye plucketh out from his harte all anger and hatred, out of the whiche roote springeth homycide and murther. Therfore whosoeuer hath gotten to hymselfe the charitie of the gospel, whiche wylleth wel to them that wylleth yl, whiche recompenseth injurye wyth wel dooyng, he hath little nede of the thretenynges of Moses lawe, for the auoiding of murther. The vtttermoste degree of hatred is to kyl and sleye, and the vtttermoste degree of charitie is to wil well to the killer and sleyer. Among the Iewes he is counted godlye and deuoute whyche veryng ill will to his brother, bryngeth hys offeryng to the aulter, where as no sacriice is accepted vnto God, without brotherly charitie, and concord: wherfore chyefly ye must regarde peace and mutual concord. And if any displeasure chaunce among brethren, as by yw e weakenesse of mans nature it doeth happen, al thynge layd aparte, se that attonement and concorde be made, in so muche as yf by chaunce thou makest in a redines any gyfte to offer vnto God, and beyng nowe nere at the aulter doest remember that thy brother and thou be at square eyther because he hath offended the, or els because amitie is broken through the griev of both parties, deferre not, linger not, but leaue thy gyfte at the aulter, make hast home, and bryng to passe, that before al thynge swee

amitie may bee restored, and made vp betweenee thee and thy brother. That done, returne vnto the aulter and doe thy sacrifice. So no gift is more acceptable to God, than consent and agrement of men. God suffereth no dammage if his gift be differred, but much peril and daunger hangeth ouer both parties by the breach of concorde. For displeasures prolonged and deferred, ingendre hatred: of hatred spryngeth homycide and murther. And no seruyce is acceptable vnto god which is not furnished with charitie. And if thou wilt say vn|to me: I haue offended nothing, let hym bowe firste and make suite that hath offended, thou arte not to be heard. He that is commaunded to loue his enemy, wil not sticke to restore and make vp loue and concorde, though it were broken through another mans defaulte. Forgive the trespasse of thine owne accord, and ease thy brother of his heauines, which did suppose that thou were angry with hym: Thou shalt not finde God mercifull vnto the, vnslesse thy neiboure fynde the mercifull vnto hym. Thy gyft shall obtaine no thanke ne fauoure at al before God, except thou beare perfect fauour & loue towards thy brother.

[ The texte.] Agree with thine aduersarie quickly, whiles thou note in the way with hym, lest at any time the aduersary deluyer thee to the iudge, and the iudge deluyer thee to the minister, and then thou be caste into prison. Uerely I
lay vnto thee: thou shalt not come out thence, tyl thou haue payd the vtmoste farthing.

If the concorde and agrement of men is so highlye estemed of God, that he will suffre hymselfe to be defrauded of hys gifte nowe in a redines for hym, so that concorde and agremente may bee restored and made vp, howe muche more meete and conuenient is it for man, whome this matter specially dooeth touche,* to redeeme peace and amitie with the losse of hys substaunce• But per∣chaunce some may be founde so vniust, that wrongfully of his owne accorde doeth drawe men into the lawe, ready to make ru••elmg and businesse vnlesse he haue his wil and pray of them. And now they being bent of bo•h sides, with burnyng hartes, they prepare their accuseementes, they runne to the iudges. You would knowe of me: what shoulde I doe in this case? Shal I purs•e my right by the lawe?

If thou wilt folowe my counsel, in the way as thou goest with thy aduer∣sary, thou shalt spedly finishe and make an ende of the mattier, eyther with equal and indifferent condicions, or els with vnequal and vniust condicions. Ende the matter with hym, the condicyons beeyng neuer so vniuste, yet thou shalt haue auauntage and gaine. There shall be some losse of money: but the thyng is conserved whiche is moste precyouse, that is peace and amytie. The quietnes and tranquilitie of the mynde is conserved, the whiche if thou had|dest bought with all thy whole goodes, yet thou haddest payde but little for it. Thou shouldest haue wayted vpon the aturneys and the clerkes thou shoul|deste haue runne busily vp and downe, thou muste haue sued for the fauour of the iudges. Thou shouldeste haue done and suffered many thinges vnseme|ly and vnmee•e for thee. And where as nothyng is more precyous than time, considre howe muche thereof thou shouldest haue spent and loste. Wherefore marke well what greate gayne and auauntage thou shalt haue, if thou fynishe thy suite spedly, seeyng the issue of the lawe is vncertayne. For he that hath the better matter hath not alway the higher hande, and there is daunger leste thy aduersary hauing the vpper hande, deliuer thee to the iudge, and the

iudge deliuer the to the common officer who shal leade the into prison, where if thou bee once layde, it is not nowe in thy power to fynyshe the matter with thy aduersary, and so thou shalt parche not onely affliccion and punyshe|ment of the body with shame,* but also thou shalt not escape vntill thou haste payed the whole some euyr farthyng whiche thy aduersary did demaunde, where as thou mighteste haue compouned with hym for lesse, whan he was yet more gentel and lesse angrie. So in makyng of concorde and amitie, way not sowrely nor extremely whiche is more in
faulre. Let thy sole bee thy endeauour, yea though thou geue ouer parte of thy right, that concorde and amicite suffer no dammage.

[The texte.] Ye haue hearde that it was aye to them of the olde time, thou shalte not commit auyotry. But I say vnto you: that whosoeuer looketh on an other mannes wyfe to luste after her, hath nowe committed auyotry with her in his herte. And if thy ryghte iye hinder the, plucke it out and cast it from the. For better it is vnto the, that one of thy membres peryshe, than that thy whole body should be caste into hell. And if thy right hande hynder thee, cut it of and caste it from the. For better it is vnto the that one of thy membres perish, than that al thy body should be cast into hell.

Hytherto we haue treated of loue and hatred, of the whiche one is the roote of al euangelical godlynesse, the other is the pestilence and poyson of the same. But next vnto murther is aduotry, and there is no loue more tender & streight than the loue of matrimony. Let vs therefore treate of this matter also, what the law hath commaunded to your elders, and howe muche we dooe adde theunto. There was nothyng more sayde vnto them in the lawe, then: Thou shalt not commit aduotry, if thou dooeste, thou shalt bee stoned of the people. Therfore hitherto among the Iewes he hath ben coūted holy and perfecte, who being content with his owne, hath absteyned from an other mans wyfe. But after the lawe of the ghospell, whiche I bryng, he dooeth not onely commit aduotry whiche dooeth defyle another mannes wife, and embraceth her body with his, but also he whiche with vnchaste iyes dooeth beholde an other mannes wyfe. For as he that is angrie with hys brother is nygh vnto muher, so he bendeth toward aduotry, whose minde is now vnchaste, and whose iyes be aduotrous. The husband hath not to punish the for aduotry, but God hath for to condemne thee for aduotry, before whome he that hath willed, hath committed the offēce. Therefore as it is in murther to bee angrie, so is it in aduotry to luste: As it is there to say Racha or foole, so is it here to delighte the iyes, and through the wantonnes of them, to intice the mynde of another mannes wife to vnclennes. But here a carnal man will say, no man can forbeare to lust and desire in his harte the thyng that he loueth. But who can loue an other mannes wife with his owne daunger, and with the inuirie of her husbande, whiche is so bent in his mynde not onely to forbeare to hurte or to harme hym, that is innocent, but also to require pleasure for displeasure, to them whiche hath hurte hym? perchaunce he will say, I cannot shut myne iyes. Yea it were better to plucke out thyne iye, than through it to take losse of godlynnes. For there is no parte of the body that oughte to be so deare vnto man, but that it is better to cut it awaye, than by the occasion thereof to loose any of the vertues of the minde. So we muste make spede vnto the high perſſeccion of the ghospel, that whatsoeuer dooeth let our journey thitherwarde, we muste vtterly cast it away, be it neuer so swete, be it neuer so wel beloued.
It is a great lucre and gaine to purchase the preciouse margarite of the euangelical charitie by the losse of any thyng whatsoeuer it be. Wherefore if thy right iye be a let vn to the in this behalfe, consider not how dere a thing the iye is, but consider from what a more precyouse thyng it dooeth hynder thee: and without any delay dygge out thyne iye that hindred thee, and •aste it awaye, and so make spede as thou dyddest begin. Where the whole man is in daun|ger of his life, it is beste to saue the reste of the whole body, by the losse of one parte thereof. Thou wilt say: I shall lyue hereafter, an one iyed manne. And what of that? Is it not rather to be wished to liue with one iye, than to dye with both• There is no member more deare or more necessarie for many pur|poses, than the righte hande. Who can thyss deny• And yet if it b• a lette vn to him that maketh spede vn to the high perfeccion• wherof depēdeth the helth & the salvacion of the whole man, cut of thy right hand that hindreth thee and cast away the burden that thou mayest make spede and expedicion thither as thou didste purpose. In this peril and daungier, it is farre better to haue the losse of one membre, though it be very dere, than with the whole body to fall into the distrucccion of hel fyer.* If men alowe this pollicie, when there is none other daungier but of the bodye, howe muche more is this to be doone, when both the body and solle be in peril? But these thinges I haue spoken to teache you by a similitude. For I meane not this that any man shoulde cutte of any membre of hys body. For the nature of the members is not yll, but the abuse of them is to be reproued, but I meane of the members of the mynde: for the minde hath her noysome membres, and it is a godly thing spedely to cut them of. If a membre of the body bee cut of, besyde the payne, this harme cummeth of it, that the parte once cutte of can neuer bee restored agayne. But when the noysome members of the minde be cut of, as hatred, angre, fleshly lust am|bicion, and avarice, the minde is not maymed, but made more perfect, by rea|son that the monstruouse and noysome partes be cut away. And after a short griefe of cutting of, foloweth a continual pleasure. I wil speake more playn|ly to thentent ye may vnderstande what I meane. Thaffeccions be the mem|bres of the minde. There be some affeccions which of their owne nature leade vnto vngodlines, as yre, hatred, enuy, desire of other mennes goodes. Yf alny of these begin to spring to the minde, furthwith it must be cutte vp, for so the yll that beginneth to spryg• shall bee the more easely and safely taken a|way. Againe there be affeccions of themselfe not vttrely yll, but yet by occasiion they withdraw somtime from that that is good, as the loue towardeoure countrey, thaffeccyon to wife, chyldren, and parentes, or elles to kynsfolkes and frendes, the care for a good name. There is no cause why to cutte of these membres so long as they serue and make for the perfeccion of the gospell. For my doctrine is not against naturall affeccions, but dooth restore nature to her puritie. But in case thaffeccion towarde thy parent• or wife or children• by oc|casion doeth
withdrawe thee from the loue of the euangelicall godlynes, and plucketh thee to worldlines, cut of that noysome natural affeccion. Like as he that cutteth of noysome thoughtes cutteth not out the hart where they grow but onely the naughty desyres: so he that nowe beholdeth an other mannes wife chastely, like as he looketh vpon his sister, or daughter, he hath well cast out his noysome iye, and taken for it the iye of a doue, a cleane and a single iye. And he that was woonte to exercyse hys hande in robbying of other, and

[ The texte.] It was sayde: whosoeuer putteth awaye hys wyfe, lette hym geue her a lettre of dyuorcemente. But I say vnto you: that whosoeuer doeth put away hys wife, except it be for fornicacion, causeth her to bee all aduoutresse, and whosoeuer marryeth her that is diuorced, commiteth aduoutyre.

Nowe goe to and let vs shewe an other exaumple. The lawe of Moyses doeth suffice the husband if he bee offended with any faulte of his wyfe, to put her away after his owne deuise, so that he geue her a writing of diuorce, wherby shee may bee marryed to an other, and whereby her former husbande may not lawfully require her agayne, whome he hath cast of.

Wherefore that man hath satisied the lawe, the whiche hath caste of hys wife for any cause, so that he hath geuen her a wrytyng of dyuorcemente: neyther shal he be taken as an aduouterer, nor no man shal note her as an aduoultresse. And though the law wisheth & desireth perpetuall amitie and concorde among married persones: yet notwithstanding, the same lawe, knowing the hardnes of the heartes of the Iewes, suffered diuorce to be vsed, lest any worse thing might chaunce; * that no poysonyng nor murthering, should be commit∣the aduoutyre. But I wil haue Matrimony obserued more holily & vndeile∥ly among them that profess the newe lawe. For whosoeuer leaueth hys wyfe, but for aduoutry, for than she is his wife no lenger, because she hath intermed∥led with an other man, he compelleth her and dryueth her violently to aduoutry. For if she marrieth another she marrieth not an husband, but an aduoute∥rer. And whoso taketh her so cast of, into marryage, he taketh not a wyfe, but an aduoultresse. The lawe of Moses punysheth none of these, but the lawe of the ghospel doth condemne them. And yet this is not contrary to that. For the lawe of Moses hath geuen the husbandes libertie to diuorce, lest they should be more fierce and cruell to their wyues that they hated, and yet it
restrayned this libertie by the booke of diuorce, both that they should not
doe it priuely, & that they shoulde not requyre agayne, so often as they
fantaysed, the wyues whome they had cast of vnaduisedly. And the lawe
durst not require more in matrimony because it durst not commaunde
those things that we taught before. For a man indued with the mekenes of
the Gospel, either will soone correcte and amende the maners of his wife,
or elles he will pacientely beare the same: for whan wil he seke debate with
his wife, whiche with his enemies is at peace? Whan will he seke the
distruccyon of hys wife, whiche is not angrie whan he is harmed? and when
he is offended, he willeth no man yll: Or howe shall not he abyde hys wyfe,
whiche is in daylye company with hym, whiche suffereth his enemy kylling
hym? And if the purpose of the lawe bee thus, that Matrimony shoulde bee
hole, and diuorces not commonlye graunted, we breake not the lawe, but
helpe and susteyne it, whiche woulde haue no dyuorce except in case of
aduoutry, whiche is contrary to the nature of Matrymeony. For Matrimony
was made for thys intente that the woman once apploynted to the
husbande, shoulde bryng forth children to hym onely, and hym onely obey.
Further shee nowe turneth awaye from her husbande, whiche

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hath geuen another man the vse of her body. Therfore emong Christiā
spou|ses let there not be greuous displeasures and offēces, neither let him
nor her seke any diuorce or separacion for light displeasures, but the one
muste be re|concyled vnto the other yf any thing chaunce through the
weakenes of men.

[ The texte.] Agayne ye haue hearde howe it was sayde to them of olde tyme:
Thou shalte not for|sweare thy selfe, but shalt perfourme vnto the lorde, those
thin|es that thou sweatest? but I say vnto you. Sweare not at all, neither by
heauen, for it is goddes seate: nor by the earthe, for it is his footestolm eyther
by Hierusalem, for it is the citie of the greate kyng▪ neyther shalte thou sweare
by thy head, because thou canste nor make one heate white or blacke. But
your communicaty▪n shalbe yea, yea, and nay, nay: Further whatsoeuer is
added more than these, it cummeth of euill.

Now ye shall heare another thing. Commandement was geuen vnto youre
elders none otherwyse, but if they had made an othe, they shoulde
perfourme it, and not be forsworne, for nowe they are bounde to god and
not to man onely. Wherfore emong the lewes, onely periurie is punishable.
But he that deceiueth his neyghboure without any othe made, he is
vnpunyshed: but yet the law of the gospel condemnhim, the which, that
ye should be the more sure from periury, doeth vttrely condemne al maner
of othes, that it is not lelfu to sweare neither by god, nor by those things
which seme to the common sorte to be thinges of lesse religion, that is, neither by heauen, because it is the seate of god, nor by the yearth because it is his footestole, nor by Hierusalem, because it is the citie of the great king, that is to say, of him which hath made al thinges. Neither as the Heathen sweare by the head of another man, wherof thou hast no authoritie, but it is consecrate to God whiche hathe made all thinges as he woulde, for thou canste not make one blacke heare whyte, nor one white heare blacke. And because all thinges be consecrate to God the maker, thou oughtest to be feareful to sweare by any thing. And what nedeth any othe emong them, where no man, because of theyr symplicitie can distruste, nor no man can desire to deceiue though they might doe it freely, such is their sinceritie and perfectenes, specyally in those thynges, of the whiche they declare themselues to bee despisers. Therefore among you, playne and simple speche oughte to be more holy and more sure, than the deuoute and solempe othe emong the lewes. For emong you, whose hartes and lippes ought to agree, there is no other vse of speche, but to expresse youre mindes eche to other. In your bargaines ye nede none othe ye nede no execracion or cursing, or suche like to binde the promiser, or to assure him to whome the promise is made. Two woordes be sufficient: Nay, and yea, whereby thou denyest that whiche thou doest not promise, and whereby thou doest perfourme that whiche thou diddest promise by playn woorde, that thou wouldest doe. For there is no man lesse bounde with his simple and bare woorde, than the lewe swearing by all holy thinges: and he whome thou makest thy promise vnto, doth trust thee as wel as if thou haddest made a solemnne othe. Yf there be any moe besides these, it must nedes come of euil and sinne. For he that sweareth, eyther he thynketh yll of hym to whom he sweareth, or els he that requireth the othe dothe distruste. But none of these ought to be in you, whome I would haue perfect in all poynites. Therefore when I vttrely forbid swearing, I doe not abolish the lawe, whiche doeth prohibite periurie, but I make the lawe more full, and I withdrawe men farther from that, that the lawe doeth punishe.

Ye haue heard how that it was sayd: iye for iye, and toeth for toeth. But I say vnto you: Resist not against euil. But whosoeuer geueth the a blowe on the righte cheke, turne to hym the other also. And if a man will sue thee at the lawe and take away thy coate let hym haue thy cloke also. And if any compell the to goe a mile, goe with him twaine. Geue to hym that asketh thee, and turne not from hym that is desyrous to borowe.

Ye haue heard what the law hath graunted vnto our forefathers in reuenging of wrong doinges. It sayeth, iye for iye, and toeth for toeth. For it
knew that myndes were full of reuenging. Therefore hytherto it hath bryde\|ed the desire of reuenging, that the faulte myghte bee recompensed with the like punishment after the deuice and discrecion of ljudges: and he that had put out an other mannes iye, shoulde loose an iye, and he that had strieken out another mannes toeth, shoulde be punished with the losse of a toeth. For if the reuenging of the injurie had ben left to the mynde of him that was hurte, of\|tentimes he shoulde haue chaunced to haue loste his life for stryking out of a toeth. Therefore the intent of the law was, that vengeaunce should not goe to farre. And I doe not abolishe this lawe, but establishe it. For my doctrine is, that ye shall in no case reuenge injuries, e\|e they neuer so sore, that ye shall not geue taunt for taunt, nor hurte for hurte, nor wrong for wrong: yea if a man geue you a blowe vpon the cheke, which is counted commonly an vntol|erable rebuke, ye shall not requyte it with a blowe, but rather offer the other cheke to be beaten to, and desire rather to suffer a double displeasure, than to requite the lyke. And if any man will goe to lawe with thee, to take away thy coate, stryue not with hym, but rather euen of thy selfe geue hym thy gowne to. Agayne, if any froward person wil force thee to goe with him the space of a myle, walke with hym two myles, rather then to fall at contencion with hym. By this gentilenes and sufferaunce it shal come to passe, that he which is redy to hurte, shall not be further prouoked, and that thou shalt the soner be deliue\|red from grieue, than if one eiuil shoulde spring of another, and a great thing made of a smal, and many matters of one: And further thou shouldest not be disquieted in thy minde, and perchaunce through thy gentilines, of an enemye thou shouldest make thee a frende. It is a great matter that ye do enterprise. Ye must apply your whole study to these thinges, and litle regarde those try|flying thinges, in getting, and increasing, or in auoyding of the whiche, other men doe bestowe theyr whole life, vnto whom it chaunceth oftentimes that whiles they hunte for these thinges, they lese the heauenly goodes: And yet they liue not pleasantly here, for they heape vp grieues vpon grieues vnto the selues, intangling themselues with sūdry striefes and hatreds. Through the despising of these thinges, whiche, when you haue them, make you not godly, and when you haue them not, they make you not vngodly, you shall bothe a\|uioide hatred, and also obteyne you loue and good will, and cause youre doctrine to be of more authoritie and better beleued. Therefore if any man doeth molest t\•ee for a garmente or a vessel, or for any other like thing, wherof he is gredy, and would fayne haue it from thee, rather than he should goe about to doe the a displeasure other wayes, graunt him his request, and so thou shalte bynde him vnto thee through thy good turne, & deliuer thy selfe from molestacion & grieue. Agayne if any man requireth to borow money of thee, let it not greue the to geue it him, yea though it be so that nothing of it shal returne vn\|to
thee agayn, neither of the usurie, nor of the stocke it selfe: for he that lendeth money to usurie doth rather hunt for other men, than give his owne. And why should it grieve the to lend him though thou shouldst never haue it againe, vnto whome thou oughtest to give freely where thou haddest plentie and he lacked. So through your example men shall learne utterly to neglect these things, for whose sake they suffer and doe all things.

Nowe herken you to that commaundement whiche is counted chiefe in the law. Thou shalt love thy neighbour & hate thyne enemie. It requireth good will toward well willers, and them that haue deserved well, but it suffereth to wil them yll that doe hurt vs. Consider how I doe not hinder this precept, but how I adde vnto it. For I am not content with mutuall benevolence e mong fredes, but this I require of you that be ye folowers of my doctrine, that ye love your enemies, and that ye do not only not hate them that hate you, but provoke the with good turnes to love you. And if they be so farre out of frame that they will not use your good turne, but continually trouble you and provoke you with yll sayings and yll doinges, yet see that ye in the middeste of your troubles, turne not your good minde from them, but pray vnto god for them that they may change their minde and repente. Yf ye use thys gentilnes towards all men both good and euill, ye shall declare your selues to be the kindely children of the heauenly father, who desiring all men to be saued, gueeth so many folde benefites vnto the worthy and the vnworthy. For he suffereth his sunne indifferently to shine upon them that worship him, and vpon them that despise him, and he suffereth his rayne to profit both the iust and the vniust, provoking the yll through his benefit to repent, & styrring the good to rendre thankes. The likenes of maners shall bring you to the heauenly father, and men will beleue that your doctrine cummeth from hym, if they espie in you his notable goodnes. For yf ye love them that love you, if ye doe for them that doe for you, yf ye wil wel to them whiche beare you good will, ye haue escaped blame: but ye haue not deserved prayse. Not to requyte one good tourne for another, is counted a detestable vnkindenes euene among the heathen and the
Publicanes, whose fashion is euil spoken of, euen of the com\mon sorte. To loue him that loueth thee, doeth perteine vnto nature, and not to the vertue of the ghospel. And if ye shewe your selues curteyse and gentle in speche towarde your kinsfolkes, or countrey men onely, and disdayne to salu|ute others, as though they were straungers, what great thing doe ye? Doth not the heathen men the same? These be common thinges which doe not shew men to be good but that they bee men onely. And those thinges cannot seme excellent, whiche doe chaunce also vnto yll men. Wherfore, I woulde that ye should be perfect and resemble your heauenly father with woondreful lighte

of goodnes, who being omnipotent, yet of his goodnes doeth good to al men, loking for rewarde of no man. He is meke and gentle towards all men and yet he is hable if he will, out of hande to punishe all men.

¶ The .vi. Chapter.

[ The texte] ¶ake hede that ye geue not almes in the sight of men, to the intent that ye would be seene of them, or els ye haue no rewarde with your father which is in heauen. Ther•ore whā thou geuest thine a**es, let not teumpettes blow before thee, as Hipocrites doe in the Syna|goges and in •he stretes, for to be praysed of menne. Uerely I saye vnto you: they haue rec•y|ued theyr rewarde. But when thou wilte geue almes, let not thy lefthande knowe what thy ryghthande doeth, that thyne almes may be in secrete, and thy father whiche seeth thee in secrete, shall rewarde thee openly.

¶ Haue declared vnto you in what thynges ye ought to passe and exeel the righteousnes of the Scribes and the Phariseis, yf ye will bee my disciples. Nowe shall I shewe you what ought to be auoyded in those thynges whiche seme common, and belonging vnto you bothe. For there is a certayne priuie poysin, whiche doeth infecte all the good dedes of the Phariseis, that they deserue utterly no prayse of God. It is an holy thyng to releue the nedy. It is a godly thing to talke with god by pure praier. Fasting is a deuout thing: And the phariseis through the setting: furth & bosting of these thinges, doe clayme & obteyne an opinion of high holy|nes before men, wheras they displease god, who doth beholde, not y:e outward face, but the inward harte. And they doe worthely displease him, because their hart is fouly infected with vaine glory. They hunt for vaie praise of y:e people rather than for a good conscience before god, and whyleste they catche after a vayne rewarde here, they be disapoynted of that, whiche onely ought to be
desired. This poyson creping in by secrete vndermining, lyeth in waite priuely also for them, whiche be sumwhat entred in the rase of vertue. Wherfore I wil in this be alfe, that ye beware and circumspect, that when ye goe about to doe any godly worke, ye desire not rather to doe it openly, than in secrete, to thintent ye might be sene of men, and so hūt after prayse and glory of men. Ye ought alwaies to do wel, whether men se you or se you not. For god doth euer beholde you, of whome you loke for reward. But if ye go about to get ye praise of man for your good dedes, ye lese the rewarde of your heauēly father. Your good worke must not alwaies be kept priuie, but ye must not play your palgeaunt in the sight of men, like as players in the stage doe play theyr playe, whose desire is nothing els, but to please the iyes and the eares of the people. But he can not alwaies folow the beste, whiche dooeth apply hymselfe to the judgement of the common sorte: For ye must please men in suche sorte, that ye may allure thē to your maners and fashions, and not you to goe out of kinde and fal to them. Though praise be fled and shunned, yet it foloweth vertue, of her owne accord. And that sikerly is true prayse, whiche dooth chaunce with∣out ambiciouse seking for. And the whole glory that ryseth of wel doing, must be wholly geuen to god. Ye shall displease him as sone as ye stande in youre own conceite and please your selues, chalenging vnto your selues that which is wholly of his bounteousnes.

Therefore whosoeuer thou arte that wil folow the lawe of the gospell, when thou entendent through thy liberalitie, to releue the nedines of the pore: do not as Hipocrites be wont to doe, whiche be men lyke players counterfeted & dis∣guised, whiche when they appeare liberall and mercifull, in harte they be both couetous and cruel. For the misery of theyr neighbours moueth thē nothing, but being desirous of glory & renoume, they bye with a little money, the praise of the people, and would geue vttrely nothing if they wer alone, and saw their brother welnere dead for hunger. Therefore as oft as they geue any thing to the poore, they seke not to be secrete & alone, but they come abrode in the stretes and where as men resorte. And like as players shoulde play the pageaūte, they call furth a numbre of the people with the sounde of the trumpe to toote and to gase, both casting the poor and miserable in the teeth with their miselrye, and hunting for themselues a vayne and a folish prayse of men. Wyll ye heare what they gayne? Let the people prayse them neuer so much, they haue lost their rewarde of their good dede at goddes hande, whiche doeth measure the godly worke of the sincere affeccion of the minde. He that geueth for praise & glory, he selleth his good turne, he geueth it not. Truely thou must be so far from the affeccion of these men, that when thou geueste any almes, thy lefte|hande must not know what thy righthande doeth, and thou must not desyre to be loked vpon of man, yea and if it wer possible, thou thy selfe shouldest not know that whiche thou doest arighte, and shouldest
forget thyne owne dede, and not impate it to any man, that thou hast done wel, nor stande not in thine owne conceite, because thou hast geuen thyne almes, but only reioyce inwardly, that the poore and nedy is refreshed. What if men knowe not, yea what if he that is succoured knoweth not hym that succoureth hym? It is yngouge for thee to haue a wites of the father, from whose iyes nothing can be hid. He wil rewarde thee although thou haue no thanke at all of man.

[ The texte.] And whan thou prayeste thou shalte not be as Hypocrites are. For they vse to stande praying in the synagoges, and in the corners of the siretes, that they may bee men. Uerely I, saye vnto you: they haue thywr rewarde. But whan thou prayest, entre into thy chambr, and whan thou hast thy doore, pray to thy father, which is in secrete: And thy father whiche seeth in secrete, shall rewarde the openly.

Semblablie whan ye make your prayers to god, doe not folow the guise and vsage of Hipocrites, whose special delite is to stande in company of men, and in the corners of the stretes, so often as they pray, for none other entēt but to be sene of men, at whose handes they hunt and loke for the prayse of deuot and holy conversacion. Let them please themselfe and others also with suche glorious prayers. This I assure you, nowe they haue their rewarde, whiche they loked for. And what is more vayne then thys rewarde? and for a counterfeit and a false glory they frustrate & set themselues beside that blessed rewarde, which god would haue geuen, if they had offred in his sight, the pure and sincere oblacion of theyr prayers. Doe thou therefore contrary wise. When thou prayest, forsake the multitude, enter into thy secrete chamber, & shut the dores, and in secrete vttre thy sincere prayers before thy father. It is ynough that he doeth beholde & see thy godlynnes, from whome nothing can be hid. He wil rēder vnto thee yeuerlasting rewarde. These thinges haue I setfurth, to teache you by playne and homely exaumples. For it is notyll to geue almes sumtime before men, or to pray in a multitude, and where as men resort, but than knowleth not the left hand what the right hande doth, when the worke of charitie is not defiled with any affeccion of worldly vanitie. Then thou art secrete in thy chaumbre when thou speakeste vnvo god with such perfecte clerenes of minde, as though no man did beholde thee. He that prayeth in a multitude of menne as earnestely, yea peraduenture more vehementely than if he were alone, he prayeth in his secrete chaumbre. For the ryghte hande and the lefte, or the secrete chaumbre, standeth not in the thynges, but in the affeccions and desyres of the harē. 
[The texte.] But whan ye pray, be not muche as the heathen doe for they thinke it will come to passe that they shalbe hearde for theyr muche bablinges sake. Be not ye therefore lyke vnto them. For your father knoweth what things ye haue nede of, before ye aske of him.

This also must be considered in prayer. It is the affeccion and the harty de|syre that moueth god, not the noyse of the lippes. And it skilleth not how long and how loude the prayer be, but howe feruent and syncere the affeccion and desire is. Wherfore let the example of the heathē men, be farre from you, which do recite, and say long prayers, and ful of many wordes, re|dy framed, and pre|scribed vnto them, as who woulde say, they shoulde obteine nothyng excepte they weried God with bablyng of many woordes, repetyng one thyng ofte|times, and prescribing and appoynting with recitall of many wordes, what, when, and howe they woulde haue the thyng perfourmed, whiche they pray for. And yet oftentimes they pray for thynge noysome and hurtefull. We ought to aske of God the best things, and not all thynges: and we ought to pray often, rather than much, and vehemently rather than long; finally with the harte rather then with voyce: Neyther alwayes with prescrybed and pur|posed woordes after the custome of the heathen, but so much as the feruencie of the minde, and rauishment towards god, doeth styrrre and prouoke. Truely your father loueth to be called vpon, but not to be taught with long prayer what your necessitie doeth require, but to be prouoked through youre godlines to geue the thing, whiche the slothfull and sluggishe deserueth not to for he knoweth what your necessitie doeth require, yea before that he be called vpon.

[The texte.] After this maner therfore pray ye. Our father whiche arte in heauen, halowed be thy name. Thy kingdome come, thy wil be done in yearth as it is in heauen. Geue us this day oure dayly bread. And forgeue vs our trespasses as we forgeue them that trespasse againste vs. And leade vs not into temptacion, but deliuer vs from euell. For thine is the kyngdome, and the power, and the glory for euer. Amen.

Therefore be ye vnlike to the heathen men, bothe in life and also in maner of praying. And if ye will haue a fourme and maner of the euangelicall pray|er prescrybed and set forthe vnto you, thy is the worthy prayer, wherewith the true and naturall children ioyned with brotherly charitie, may speake vn|to the heauenly father: father vnto all men indifferently: of whome although ye haue all thinges yet those chiefly oughte to be requyred whiche make for the attaynemente of the euerlastyng lyfe. For all the other thynges he will caste vnto you, euen of hys owne accorde, as an encrease and aduauntage, ac|cording to the desires of his children, as he is a most bounteful father.
Whose glory ye ought to regarde above all things, to whome all glory is due in heauen and in yearth. To perteine vnto his kyngdome is to conquere the tyranny of the diuell. To be subiecte vnto hys will is to rule and reygne. Of whose free liberalitie it cummeth, whatsoever doeth norishe and reuiue mens hartes to the perfeccion of the ghospell.

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But he will not heare you vnlesse ye accorde and agree in one: and concorde and agreement cannot lightly be, vnles ye forgive che others offences, without whiche men do not liue in this wo\ide, although they endeouour towarde that taynement of perfeccion. And through this concorde ye shal be safe by the ayde of your father aga\nte the frowarde tempoure, yf ye watche well, and busily call for the helpe of your good father, against that naughty one. Wherfore in vaine calleth he vpon the father with this fourme of prayer that I teache, whiche is not of thys sorte, whiche neither feareth, nor lou\ God, which luueth to himselfe, which foloweth hys owne glory more than goddes, whiche gape\h for worldely goodes and authorytie, whiche had rather haue things pleasaunte to his owne appetite, than things plea\ante vnto God, whiche sueth after earthely thinges more than heauenly, whiche setteth lesse by the qualities of the minde, than bodely commodities, whiche is at va\ryaunce with his brother, whiche through ryot and dyspleasures vseth hym\se\ against the assaultes of the deiuil. And the maner of prayer is after this sorte. Our father whiche haste regenerate vs to heauen, who were once vn\i\e\y versus, & prepared for vs (forsaking earthely thinges) a kingdom & inheritaunce euerlasting, which art sayd to be in heauen because thou doest replenish all, & hast no manner of drosse or earthly infirmitie: gra\t that thy name may be honourable and gloryouse emong menne through vs, which by thy benefite, be perfect and pure For it is not our glory but thy gift, whatsoever is well done of vs. Let the tyranny of Satan be abolished, that thy kyngdome dayly may preuayle more and more, whiche dooth not stande in riches or worldly strenght, but in mildenes, chastitie, softenes, sufferance fa\h, and charitie: that vices and yll desieres once chased away, thy heauen\ly vertues may florys\ and shewe themselues emongst men, and that it may come to passe at lengthe, that lyke as in heauen all thynges bee pe\able and quiet, and all creatures there doe obey most humbly thy commaundementes: so lykewise there be none in yearth which be not obedient to thy moste ly\ will, every man as farre fur\ as the weakenes of nature doth suffer, dilig\ty recording now that which shal come to passe perfectly in the life to come. O father nourish that thou hast brought furth, see vnto vs, that the bread of thy heauenly doctrine doe not fayle vs, that we may bee dayly stayed, growe vp, and made luslie by the taking thereof, to the obseruacion and kepyng of thy commaundementes. And alienate not thy minde away from vs being offen\ded with our trespasses, but for thy clemencie and mekenes pardon our offen\es which we commit through
infirmities and weakenes, that we may haue peace with thee, like as we
emong our selues forgeuing eche other, if one hath offended an other,
conserue mutuall concorde and amitie.

Thou being merciful, we feare nothing, and being vnderset with concorde,
we be made stronger againste our common enemy. Unto whome we
besche thee (if it be possible) deliuer vs not to be tempted. For we knowe
his malice, we know his frowardnes and craftines. And if thou suffer vs to
fall into tēptacion, to thintent to trie the constancie of our mynde, o thou
merciful father, deliuer vs from that naughtie ciuil. Uouchesafe of thy
goodnes, to graunt & make sure these our desires. See therfore how many
things this short prayr|er doeth comprise, that nedes he must be perfect
whosoeuer doeth rightly pro|nounce this praier, that is, who so doeth
pronoūce it with mouth that the hart

and affeccion agree vnto the same. First it teacheth you to depend wholly
vpō none other but the heauenly father, to whom ye owe that ye be made, to
whom ye owe that ye be redemed from sinne, to whome ye owe whatsoeuer
vertues ye haue. He is called father, that ye may vnnderstande he is full of
mercye and bounteousnes: he is sayde to dwel in heauen, that ye shoulde
lift vp your har|tes thither, despising yearthly goodes. Ye cal him youres, that
no man should v••icate any thing propre vnto himselfe, seeyng that
whatsoeuer they haue cummeth vnto all men of his onely liberalitie. And in
this behalfe there is an equalitie of kingses and seruauntes. Ye wishe onely
his glory, that no man in the earth a••ibe vnto himselfe, prayse of any thing,
whereof ariseth insolency and stoutnes of minde. Ye wishe that he should
reigne, that he should be obey|ed and not you. For the vertues be his which
doe worke by you. It is his doc|trine whiche ye shall deliuer vnto men from
me. And it is not enoufh to per|sist and abide in hys vertues, but ye must
dayly encrease and goe forewarde in goodnes, and for this ye aske of hym,
that woondrefull bread whiche his will is that it shoulde be dayly asked,
because he doeth daily geue it, and he willeth it to be asked of him, to put
you in remembraunce that all good things come from him. Finally that ye
shoulde bee the more ware to fall from the charitie of so bounteouse a
father, he dooeth monyshe you of that frowarde Sathan, whiche neuer
ceasseth to lye in watche for the godly, to plucke them backe into hys
tyanny.

[ The texte.] Therefore if ye forgeue men their trespasses, your heauenly father
will forgeue you. But if ye will not forgeue men their trespasses, neither wil
your father forgeue you your trespasses.
Wherefore, before ye speake vnto your father with this prayer, considre
with your selues, whether ye desire truely the thing that ye aske, and
whether ye be mete persones to be hearde of youre father in suche thinges
as ye pray for. But chiefly this ye must duely searche with your selues,
whether ye haue ami••• and concorde with your neyghboures. Euen suche
a father shall ye fynde hym towards you, as your neighboure findeth you
towards hym. He wyll not knowe hym for hys sonne, whiche doeth not
agree with his brother. If ye forgeue them that offende you, your heauenly
father wyll forgeue all that ye trespasse against hym. But yf ye will be harde
and sore againste other menne, your father will not forgeue you youre
offences. Wylte thou not forgeue thy felow seruaunt, whome on thy behalfe
at one tyme or at other thou hast offen|ded again, and requirest thou of
God forgueuenes of thy trespasse, whome thou arte hable by no meanes to
recompence with forgeuyng agayne hys offence made to thee?

Further, whan ye false, bee not sory as hipocrites bee. For they
disigure their faces, that it may appere vnto men that they fast. Uerely I say
vnto you, they haue theyr reward. But whan thou dooeste faste, anoynte thyne
head, and washe thy face, that it appere not vnto men, that thou dooest faste
but vnto thy father, who is in secrete: and thy father that seeth thee in secrete,
shall rewarde thee openly.

Nowe ye perceiue what difference ought to be betwene your almesse and
the almesse of the phariseis, and betwene your prayers & their prayers.
Now harken what difference ought to be betwene youre fastes and theyrs, if
ye will haue them acceptable to the father, and profitable to your selues. It is
not the forbearing of the meate that commendeth fastyng vnto god, but the
pure and cleane affeccion of the minde, feruently desiring to please god
only.

Wherefore as often as godlynes shal prouke you to fast, folow not certeine
menne whiche be not fasters, but counterfeyters of fasting, setting foorthe
the colour and cloke of fasting with a sower countenaunce, not intending
that in dede, wherefore fasting shoulde be vsed, that is to say, eyther to
pacyie god, or to chastice the body, wherby the minde might be the more
free and redy to ap|ply and ensue holy thinges: but by this coulour they
hunt for vaine prayse of men, for whose sake despising god, they play this
pagent. For to this purpose they disfigure theyr faces with palenes and
sowernes, that by the behauiour of their body, menne may see that they doe
fast. This is certayne: There is no cause why they should looke after any
rewarde of God for these good dedes: For now they haue their rewarde:
attayning that which they hunted for with theyr fasting. But so often as thou
doest fast, appeare rather not to faste, and appeare to be mery, anointing thy head and washing thy face, lest men perceiue that thou doest fast. And thynke not that fast to be vnproitable, whiche is hid from men. It suffiseth to thee, that thy father seeth it, from whom no thing is hid. And he that seeth in secrete, in the stede of vaine praise of me, wil rewarde thee with the perfect rewarde. Againe, I say not this that it should be wicked that men shoulde know of thy fasting, but that thy minde shoulde abhorre from the desire of vayne praise. Than no man seeth thy fasting, when thou doest fast not to thintent to be scene of any man. Than onely god doth see thy fasting, when thou dost fast with this entent, that thou wouldest as gladly fast though no man should see thee when thou doest faste.

[ The texte] Lay not vp for your selues treasures vpon yearthe, where the rust and mothe doeth corrupte, and where theues breake through and steale. But lay vp youre treasures in heauen, where neither rust nor mothe doeth corrupte, and where theues doe not breake through nor steale. For where your treasure is, there wil your hearte be also.

The common sorte of men not considering these thinges, whiles they hunt for smal and visible rewarde of men, be disapointed of the inuisible and true rewarde, which for wel doing God doeth geue aboundauntly. In li ease be they whiche with much thought and care, doe gather together and heape vp riches, and hide them in the ground for losing, albeit this is euens to lose them in dede. He that dealeth and bestoweth his riches rightly, it is he that layeth them vp surely. For that that thou hidest in the grounde, is not profitable vnto thee, but is in daungier of mothes, rust, & theues, so that thou hast nothing of them, but a miserable carefulnes to get them & to kepe them. These thinges must be gotten neither carefully nor vmeasurably. And when they be gotten or come by chaunce, they must be redily distributed if any haue neede, or els so bestowed, that necessitie of nature may be holpen, and not ryot maynteyned, nor any disease of the minde be serued and satisfied. And yet all menne for the moste parte vnto this thing apply theyr whole studie and care, as though povertie made men miserable, and ryches indued them with felicitie. And whylles they folow after these false goodes, which will shortly forsake theyr maijsters, they forake the eternall goodes, whiche indued them with true felicitie, and can not be taken away. But ye of the other side, hasting with all endeouer to the best and most perfect thynges, whereby ye shall be riche in dede, lay vp your treasures in heauen, the keping of the whiche, can not trouble you with cumberous carefulnes.
kepe them safely for you, and your minde shall not sticke grouselyng on the grounde beynge oppressed with these filthy cares, but it shall despise these vile and fading thinlges, and be rauished vp vnto heavenny thynges, for where as a mannes treasour is, which he loueth entierely, there is his harte also. Therfore they haue no high nor heauenly thought, which hath gathered riches and hid the in the ground. They walke and wander hither and thither, but their harte is in the hole where the money is hid. And if the minde be corrupt, either by the disease of vayne glory or auarice, whatsoeuer is done, must nedes be vicyouse.

[ The texte. ] The light of the body is the \( \Diamond \). Wherefore if thine ye be single, all thy body shal be ful of light But if thine iye be noght, all thy body shal be full of darkenes. Wherefore yf the light that is in thee be darkenes, how great is the darkenes?

For first it is to be considered, what is chiefly to be desired, and whereby we may obteine that which we doe aske: furthermore as the candel is in the house as the iye is in the body, so is the minde in man. If the light of the minde bee not faultie through the darkenes of false opinions, and yll desires, if the iye of the minde deeth looke none other way, than to the true marke, whatsoeuer is done throughout all the life is acceptable vnto God, and euery thing helpeth towards the heape of felicitie. Like as if there be a great candel in the house, there is no stumbling nor falling: so if thine iye be cleare and whole, it geueth sight to al the membres, and no parte stumbleth or wandreth, the iye being the captaine and guide. Againe if the iye of the body be faultie, no membre doeth his duetie well. For there is no right judgement whan that parte of oures is faultie by ye which only we do iudge. Therfore if that part of thee which is geluen thee for light, be turned into darkenes, how great shal the darkenes of the other partes be, whiche haue no lighte of themselues? If reason be blynded with desires, and iudgeth that to be good which is miserable & iudgeth that chie bee desyred, which is to be despised or not to be regarded, into what darkenes shal men be drawen through ambicion, filthy luste auarice, falshe\(\text{e}n\)es, angre, enuy, hatred, and other perturbacions and troubles of the minde, whiche of theyr owne nature be full of darkenes? Therefore let youre iye bee cleane and sincere, that it may beholde the beste, and let it beholde and looke vpon the best thinges, either onely or chiefly.

[ The texte. ] No manne can serue two maisters. For either he shall hate the one and loue the other, or els leaue to the one and dispyse the other. Ye cannot serue god and Mammon. Therefore I saye vnto you: bee not careful for your lyfe what ye shall eate or drinke, nor yet for your body what garment ye shall put on. Is not the life more worth than meate? and the body more woorth than ayment? Beholde the fowles of the ayer, for they sowe not, nor reape
not, nor cary into the barnes: and your heauenly father fedeth them. Are ye not muche better than they?

Thinke not those men woorthy to bee hearde, whiche deuide themselues betwene God and men, betwene yerthe and heauen, and so folowe thinges eternal, that they will not dispise thinges temporall. For they doe nothing els, but where as they woulde catche bothe, they obteine neyther of bothe. Thys heauenly Philosophie like as it doeth promise great rewardes: so it doeth reluire the whole man.

And emong men a man shal not find two of such gētil cōdicions y’one seruaūt can be hable to please both. So it cúmeth to passe, that thone must be forsaken or els neither can be satisfied. And if the maisters be of contrary appetites and do square within thēselues by some greuous debate, it must nedes be that the seruaunt if he wil please the one, must not onely forsake thother, but also sticke vnto the one, & hate the other, whome he hath forsaken. And if he wil go from this againe vnto thother, he must nedes translate and tourne his loue and ser|uice vnto him onely, and dispise thother whome he hath forsaken. And who be so contrary one to an other, as God and Mammon? how can one ⟨◊⟩ two, whan they commaunde so diuers things? God commaundeth thee to geue of that thou hast to the neady. Mammon cômaundeth the to take away other mens by right and by wrong. God commaundeth the to prouide for thy bro|ther which is in danger. Mammon cômaūdeth the to liue to thyself. God com|mundaeth sobrenes, Mammon teacheth excesse and ryot. Wherefore ye flat|ter your selues in vayne, if ye beleue that that thing may be doone, whiche is vnpossible, that is, to serue both God and Mammon. His seruaūt is eche man to whome he is wholly geuen. Ye see howe riches doe possesse them full and whole, which do travaail for it with so great tumult & busines, which defende them and kepe them with so great carefulnes, whiche forgoe thē with so great grieve: for these they suffer all thinges, for these they dooe all thinges. Whoso hath bound himselfe to this seruice, can not be the seruaūt of god: he requireth the whole manne and cannot abide the feloweship of so fowlē and filthy a mai|ler, nor can not abide a dimy seruant, which is partaker with his aduersary. But the common sorte of ryche men are wont to excuse the sore of avarice, by the pretence of mans necessitie. They say by these thynges men prouyde for algainst hunger and nakedness• So speake they which doe not depend wholy of god, but put their trust in their owne defence and ayde. My wil is ye should be voide from this carefulnes, leste it withdrawe you from the desire of better thinges. The necessitie of nature is content with very litle, & euery where it is to be had, that may suffice for such, as I wil my seruan|tes to be. For either ⟨◊⟩ liberalitie of good menne alwaies ready shal suffice, or elles diligence and la|bour shall
prouyde that thyng whiche may ease necessitie. Fynally yf none of these helpe, the father wil not, forsake those that be his: for he that geueth the greater thynges, will caste the smaller thynges to them, whiche with all their hartes desyre after heauenly thinges, although they be not carefull for the worlde. Therefore lay not vp nor hoorde not for a long tyme, bee not vexed with carefulnes of meate without whiche ye cannot liue, neyther with carefulnes of apparell that couereth youre body, and kepeth you from colde. Is not the lyfe more precyous than meate? Is not the body more precyous than the garment? He that hath geuene these better thynges, and hath geuen them to suche as were not careful, shall it greue him to nourishe and preserve that which he hath geuen with these thinges of lesse valewe and estimacion? If ye desire an exaumple, looke vpon other lyuyng thynges, whiche the ma∣ker of all thinges hath made for youre sake. Hath he not prouyded a lyuyng for al thinges that he hath made? Consider the birdes of the ayer: they sow not, they reape not, they lay not vp in barnes, carefull for tyme to come, they liue from day to day without all carefulnes: whatsoever they get, they take it ioy∣fully, & yet the heauenly father geueth meate vnto them all. And wil he disa|poynte

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you whome he estemeth farre aboue the byrdes? And if he be carefull ouer you (as he is in dede) is not your carefulnes in vayne? If he forsake you, what shall youre carefulnes preuayle? As he hath geuen a body after his owne deuise, so will he geue a liuing after his owne deuise.

[ The texte.] ¶ Whiche of you by carefull thoughte, can adde one cubit•vnto his stature? And why care ye so: taymente? Co•syder the ••lies of the fye|lde howe they growe. They labour not, they spinne not. And yet I say vnto you: No not Salomon in all his royaltie was apparay|led lyke one of these. Wherefore yf god so appa•a|yleth the grasse of the fielde whiche stand|ing this day, to morow is cast into the furnace, shall he not much more doe the same for you, oye o•〈∅〉 sayth?

Wil ye se how vnprofitable y£ carefulnes of the minde is about such thinges? What man is there (be he neuer so careful) that can adde one cubite to the sta|ture of his body? But euerie mannæ body though he thynke nothyng vpon its groweth with certayne increase vnsto a quantitie appoynented of god. If thou cast away all care, thy body shal be nothing the shorter. If thou be vexed with care thy body shall bee nothyng the hygher. Therefore he that maketh the body bigge and strong without thy carefulnesse, he will prouyde liuyng for thee without thy carefulnes, who doeth withdraw thee from care of those thinges whiche be not gotten without our diligence. It is
great foolishnes therfore to feare lest ye should lacke foode, for as much as ye see that birdes be prouided for sufficiently. And now lest ye should be careful for provision of apparel for the body, consider the lilës whiche doe spring and growe in the fieldes without the care of any man. They labour not, nor spinne not, and who dooth prouyde them of apparell, as semeth good to hym, who but the heauenly father? And he doth so prouide, that neyther Salomon the notable ryche & gay king was euer so appareled, whan he chiefly did et forth the glory of his riches, as one of these poore lilies, smally regarded and set by, which grow not onely in gardens, wher man bestoweth some labour and diligence, but grow also in medowes of their own accorde. For the labour & care of man can make nothing so elegant and fit as the prouidence of nature. And if the heauenly father doth ga and clothe so freshely the vile grasëe, which shortly shall perishe, and to day is freshe in the fieldes, and to morowe cut downe, and dryed and caste into the furnes: why haue ye so litle trust in him, sith he hath geuë you thinges of greater excellencie, and sith he hath made you to be immortal, and sith also he hath specially prepared you for the glory of his name, that ye will thinke that ye shall lacke apparell, which ye ought to seke for and prepare, not for adournment and gaynesse, but for necessitie and nedefulnes?

[ The texte.] Therefore take no thought, saying: what shall we eate, or what shal we drinke, or wherewith shal we be clothed? After all these thinges the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thinges. But rather seke first the kingdome of God and the righteousnes therof and al these thinges shalbe cast vnto you. Be ye not careful for to morowe, for to morowe shall care for it se: sufficient is vnto the day, his owne trauayle.

Therefore ye that haue god to your father so benignely prouiding for the birdes, prouiding for floures and grasse, of the whiche the one lacketh reason, the other hath no feling: sith ye se and perceiue that he tendreth & maketh so much of you, ending your body, which is made with merueylous prouidence, with a soule reasonable, and like vnto the angelical mindes, not disdaining that ye shoulde be called his children: chosing you out from emong all men through his free charitie, by whose pure lyfe and sincere doctrine he might be knownen & glorified through out all mankinde, whô he hath appoynted to thinheritaunce of the euerlastyng lyfe: Cast away this carefulnes of vile and filthy thynges, & saye not doubtfully and fearfully, what shall we eate? what shal we drinke? or what shall we put on? These be the sayinges of
yē heathen and not of Christen men, for they either beleue not that god is, or els beleue not that he is carefull ouer men. Neither haue they learned that there is any other better life, to set their mynde and care vpon. Therfore distrustyng goddes helpe & manus felicitie in thynge of the bodye, they prepare with muche carefulnes those thinges, that do perteyne to their liuing & apparel, or other commoditie of the body. They leape for ioy when these thynge chaunce vnto them, they sounde for feare, when these thynge be in daunger: They be vexed with sorowfulnes, and sumtyme hang themselues, when these thynge bee taken awaye. And thus through carefulnes cleauyng vnto these corruptible thinges, they neither liue pleasautlly here, nor can lift vp their hartes vnto the study and desire of heauenly thynge. Emong men, who is so wicked a father, that wil not prouide for his children thinges necessary for the sustentacion of theyr life? Ye haue a father so riche, so bountefull, so circumspecte, that he is sufficient for all, to enriche all, and leue nothyng vnprouided for; be it neuer so little or vile. And feare ye that he will not prouide for his children these thynge, without the whiche they cannot lyue? Laye this carefulnes vpon him, he knoweth well that ye haue nede of all these thynge. And he is not so harde that he wyl withdraw thinges necessary from such as be occupied in his busines. But sum wyll saye: what then? Shall we not gette vs with oure handye worke whereby we maye norishe our selues, our wyfe and our children? where by we maye ease the pouertie of the poore? Yes truely, but wythout all carefulnes.

For truely the common people dothe double their misery, bothe laborynge with the body, and beyng also carefull in the mynde. They sowe, beyng carefull lest the whiche they sowe shoulde not cum vp, they mo•e beyng care••• lest the warrier or the these should take awaye that which is cut downe be•for it be laied vp in the ba••e, they lay vp in theyr graner, beeyng carefull lest any infeccion shoulde hurte their corne, or lest any fyer shoulde rise and destroy it. Finally because they haue aniy to plenty, and not to the present necessitie, they heape vppe for a long time, and they neuer haue ynoough as thought they were sure to lyue longe. Wherfore if the matter so requireth, ye muste labour, but wythout al carefulnes. Yf ye chaunce to haue money without fraude, and muche busynes, take it• but in suche wyse, that the carefulnes thereof, wythdrawe you nothyng frō the busynes of the gospel. For your matters are greater than that the carefulnes of lighte, triefleyng, & corruptible thynge should withdrawe you from them. Let your chefe care be aboute that• good thyng• in comparison of the whiche, these worldly thynge be of no value nor reputaciōn. The kyngdome of God must be set vppe, that is to saye, the doctrine of the gospell, by the which we attayne vnto the heauenly inheritaunce. Whereof I haue chosen you to be the preachers and setters furth, and haue showed you what excellent vertues be nedeful to the doyng of this thyng• that is bothe to loue your enemies, and to wyse well vnto them, who seketh your destructiō. These thynge because they be chiefe and highest, whiche come
not vnto you from youre father without your diligence and carefulnes, ye
must first & chiefly

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seke for them. The other smaller things whiche pertayne vnto the
necessitie of this life, the good & gracious father wyll cas•e vnto you as an
augmen\t\tion, and that of his owne accorde, without any carefulnes on
your behalfe, that for bothe causes ye shoulde render thankes vnto his
bountifulnes, bothe because he hath geuen you those high and these
things, you endeuoryng vnto the same: and also because he hath caste
vnto you these thynges, withoute any carefulnes on your behalfe. He wyll
not haue you greued with cares, whiche 〈◊〉 more troubled, but not the
better. And this busines that ye take in hande, is so great and weighty, that it
requireth ye\e whole mynde, ry• and voy\ded from all cares. Wherfore as men
that liueth from daye, to daye, beynge contente with thynges presente & at
hande, be not greued nor vexed wyth carefulnes of thynges to cum, lyke as
the common sorte of men dothe, doubltyng their affliccion, both doyng what
they can to provide for the present necessitie, and troubling themselues
with feare of thynges to cum. Whatsoever this daie offereth vnto you,
receyue it we\e thankes geuing. Let the morow care for it self whatsoeuer it
bryngeth. Yf it bryng any good, ye shall not hange in hope: Yf it bryng any
yll, ye shall not preuent your trouble, with feare of yll to cum. This life hath
his affliccions, whiche it nedeth not to double with feare. For it is ynoughe to
suffer them, when they cumme: so that it is not nedeful for feare to make them
presente before they cumme. Tyme doth alter and bryng these thinges in
mannes lyfe, mynglyng ioye with sorowe, and yet all shall tourne you vnto
good, yf ye take well in worthe whatsoeuer shall chaunce, and sette your
care wholy vpon the heauenly kyngdome.

¶ The .vii. Chapiter.

[ The texte.] Judge not, that ye be not iudged. For as ye iudge so shall ye be
iudged. And with what 〈◊〉 ye meeete, with the same shall other men measure
to you.

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Here is an other thyng also, wherin I woulde ye shoulde be farre
from the manners of the Scrybes and Phariseis. For they pardon themselves
in great and greuouse synnes, but agaynst•theyr brother beyng an offender,
they be moste vnmercyfull iudges, yea falsely reprouyng thynges that be
well, sinistrally ex\poundyng thynges that be doutfull, makyng very muche
of thynges that be light and small: Finally if they see a manne fall into any
greuouse cryme, they endeuour more to destroye hym, than to heale and saue hym. And yet hereof they seke for a name of ryghteousnes, because they be very lowt and sore algaynst other mennes faultes, whereas they do it neyther for the lo•e of their neighboures, (whome they desyre rather to
be destroied than corrected, and to be slannedered openly, rather than amended,) neyther for the hatred of vice, whereas they maintayne and pardon theyr owne vices farre greater than the others. But the iudgementes that ye haue, must sauour of the euāgelicall cha\ritie, whyche redily dothe forgeue, which misdeme•he no man rashely wythout caus•, which dothe expounde every doubtefull thyng to the best, whiche doth
gently tolerate and suffer many thynges, whiche desyreth rather to heale than to punishe whiche consyderyng her owne infirmitie and weakenes, so iudigeth other mennes offences, as she woulde be iudged offendying her selfe. Finally she taketh not vpon her an high countenaunce in chiding and checking other mennes faultes, if she finde her selfe gylyte in lyke or in greater. Fyrst she becummeth her owne iudge, before she blameth or monishe•h other. And in the meane season it chaunceth to those high minded menne, that the example of an vntusi iudgement, lighteth vpon the iudges themselues, and they finde other like iudges over theyr life, as they were ouer others. Iudge not ye therfore af∣ter suche forte, leste ye be iudged in like maner of others. For els it shall cumme to passe, that as ye iudge other men, so other men shall iudge you. And as ye measure to other men, so other men shall measure to you. For like as a good turne prouoketh a good turne, and mercifulnes prouoketh mercifulnes, so re|profe prouoketh reprofe, and cruelnes prouoketh cruelnes. He that speaketh yll by his neyghboure, shall be as yll spoken by.

[ The texte] Why seest thou a mote in thy brothers •ye, and markest not the beame in th•ne owne iye• or howe sayeste thou to thy brother: suffer me to plucke oute a mote oute of thyne iye, & beholde a beame is in thyne owne iye? & hou hipocryte, firste ca••e out the beame oute of thyne owne iye, and thou shalte thou clerely see to plucke oute a more out of thy brothers iye.

For no men be so sore agaynste the light offenses of theyr neyghboure, as they that swarme with much greater vices. One slādereth his brother because he weareth a looce garmente, where he hymselfe is full of enuy. An other spealketh euell of his brother, because being overcome with weakens of the fleshe he vsethe a concubytene, where as he himselfe is wholly the seruaunt of auarice and ambicion. An other abhorreth his brother because he is a greate bibber, whereas he hymselfe hath in his harte a numbre of murders and sorceries, belyng so blynde that he can not see his own
bunches, and yette can spye a lytell warte in his neyghbour. What a wrong
and waiwarde iudgemente is this? Euery mā ought to be a sharpe iudge in
his owne faultes, and more milde in other mennes. Euery man ought to loke
narrowly to his owne faultes and not to be ouer busy in other mennes. And
every man ought fyrst to be hys owne physician, before he laye handes on
an other man.

Why doeste thou see a mote in thy brothers iye, and canste not see a blocke
in thyn owne iye? or with what face doeste thou saye to thy brother: Lette
me take a mote out of thynoweye,* where as thou carrieste a blocke in thynoweyes? Thou hypocryte whiche doeste hunte for prayse of holynes
emong menne, not of thynoweye goodnes, but of other mennes *uylies,
fyrste caste the blocke out of thynoweye iye, and than loke with thy pure
and cleane iye, whether there by anymore whiche thou mayest caste out of
thy brothers iye. Like as with the iye we iudge the thynge of the body: so
with the mynde, we iudge the things of the mynde. Therfore that must be
fault•es, wherewith we iudge another mannnes faulte. And he must fyrst
teache himselfe, whiche taketh vpon hym to teache others: and he must be
his owne iudge, whiche entendeth to gyue sentence of other: and he muste
mo•yshe hym selfe, whiche goethe a∣bout to monishe others.

[ The texte.] Geue not ye that which is holy vnto •ogges, and caste not your,
pearles before swine, les•e they tread them v•der theyr feete: and the other
turne agaynst you and all to rente you.

And these thynge pertyne chiefly vnto them, whiche take cure and charge
of the people. And althoughe I woulde ye shoulde be prompte and redy to
do all men good, and to suffer them that do ye wronge, and to be mylde,
gentyll, and indifferent towards them that fall by mannes infirmity and
weakenes: Finally to be suche towards them whiche be peruerse and
frowarde, that ye had rather to amende them• then to distroye them: yet I
woulde not that the mysteries of the euangelicall wysdome, shoulde be
vttered and declared in∣differently to the worthy and vnworthy.

*For if the Iewes dooe so esteme theyr mysteries and holy thynge, that they
kepe them from the dogges, whiche is a fylthy cattel: Yf ryche menne so
regarde theyr precious pearles, that they wyll not caste them to the hogges
lyke madde menne: ye whiche haue in possession the holy thynges in dede,
whiche do passe all precious pearles, be they neuer so hyghe of pryce,
beware that ye caste not the ryches and treasure of the ghospell vnto suche
as be vn\worthye. For they be dogges, whiche beyng wholy guen to
prophane and worldly thynge, abhorre those thynge that sauoure of
holynes. They be swyne, whiche beyng wholy drowned in fylthy pleasures,
do deteste the pure and chaste doctrine of the ghospell. Rotten karcases and fylthye vometynge is more pleasaunte vnto dogges, than all sawse and swete spices.

The swyne had rather haue myre, than preciouse stones. Therfore whoso|euer doeth openly despise holsome doctrine, beeynge without all hope of anye good fruite: ye ought not to put into them the secretes of the heuely doctrine, leste by occasion they maye be prouoked to be worse than euer they were belse|ore: and leste the same chaunce by them, whiche should happē yf a man should caste margarites to swyne, or holy thynges to dogges. For dogges wyll not onely vn•euerently vse the holy thyng, but also beyng prouoked, if they be cast at, will run vpō you, and teare you with their teeth. And the swyne will tredae with theyr feete the precious stones like rubbell and rubbishe. So the dogge is not the holyer for the holy thyng, but doth prophane and defyle the holy thyng: and the swyne is not the trymmer for the precious stones, but dothe delfyle the purenes of them. Lykewise men of desperate malice, do skorne the holy doctrine as a folishe thyng, when they knowe it, and do falsely reproue it as a wicked thyng: and dooe trouble and putte thē to busynes, whiche doe teache it. Wherfore the wisdome of the ghospell must be communicated & deliuered vnto thē, that be desyrous of it, or at the leaste to such as be curable. All things must not furthwith be cōmitted to all men, but as euery man weweth a profe of his towardnes and profiting: so certaine secretes must be opened vnto him.

[ The texte.] Aske and it shall be geuen you: seke and ye shall fynde: Knocke and it shall be opened vnto you. For whosoever asketh, receiuethe: and whosoeuer seketh, findeth: and to him th•• knocketh it shall be opened. Is there any man emong you, which if his sonne askethe breade, will geue him a stone? or if he asketh fyshes, wyll he offer hym a serpente? If ye •han beey•, •uyll canne geue youre children good gyftes, howe muche more shall your father geue good thynge, if ye aske of him.

•These excellente iewelles lyke as ye ought not to cōmunicate thē to all men: 〈◊〉 they cum not from God the father to suche as be sluggishe & ydell. He geueth these things, but vnto suche as gredely craue thē: he denieth not these thynges to them that seke them diligently: he restreigneth not from this treasure, them that knocke importunatly. Aske therfore of the father not gēmes or golde, but

these true and inestimable riches of the mynde: aske I saye, and ye shal haue your asking. Seeke and ye shall finde, knocke and itshalbe opened vnto you. Your father is riche & bountifull, he denieth none, he enuieth none
his ryches, but he wyll haue theyr pryce and value known. But he dothe not knowe the pryce of thē, whiche desireth fayntly. Therfore whoso dothe aske as he ought, he receyueth: whoso seketh greedly, he fyndeth: whoso knocketh at the doore instantly, to him it shall be opened. It is he that asketh well, which asketh holl|some things, and whiche asketh with a sure trust: he seketh well which seketh with contynuall desyre: he knocketh well, whiche doth prouoke and moue goddes goodnes wyth good workes.

And in case ye receyue not forthwith that ye aske, yet distruste nor the boun|tifulnes and liberalitie of your father. For he wil •eue whan nede shal require, and asmuche as shalbe nedeful, yf ye perseuere and continue. For god is as sone entreated of his children, as manne being a father is intreated of his child|dren. For what father is there emong you so vnkynde, that yf his sonne require a profitable thyng, as is bread, wil he not geue him that he requireth, but for bread wyll he geue him stones? Or if he aske hym fyshe for to eate, wil he geue hym a serpent in stede of fishe? Truely he woulde denye it, yf his sonne shoulde aske hym a stone, or serpente, or some other noysome thyng. Ye therfore whiche be naturally geuen to yll, and also in other thynges yll for the moste parte, yet in this behalfe, not by vertue but through the instigacion of nature, ye kepe this honest and naturall affection, that ye can geue profytable thynges vnto your children: Howe muche more than will your heauenly father beyng natu|rally good, do the same? Wyll not he geue vnto you his chyldren, his good thynges, yf ye styrrre and call vpon, with feruent and contynuall desyres, his bountefull goodnes?

[ The texte.] ¶Therefore whatsoeuer ye will that men should do to you, do ye the lyke to them also: For this is the lawe and the prophetes.

And as touchyng the lyfe of manne, whiche is hurte or holpen with mut•all gentylnes and iniuries of bothe sydes, because it were to long to g••e precepts and lessons of them seuerally, I wyll geue you a generall rule, whiche is naturally planted and graued in all men. Euery man well aduised, wylleth well to himselfe: but the common sorte of menne so loue themselfes to other mennes hurte and hynde|raunce. But ye muste not do the lyke: but as ye woulde wyshe others to be to|wardes you, euens such be ye towards others. Euery man that is in igno|raunce desyreth to be taughte: euery man that dothe amisse, desireth louingly and secretly to be monished, rather than to be openly blamed: euery mā that is ••edy, woulde gladly haue ayde and souccoure: no man woulde be backebyted nor slandered, nor hindred of his good name. Therfore of this common witte and vnderstandyng, whiche is geuen to all men, let euery man take counsell of hymself, how he should vse hym selfe towards his neyghboure. Let hym not do to another that which he would not should be doen to himselfe: and that he desyreth to be done to hymselfe, let hym doe to another. This is the very brief and sum of all
things, whiche are taught by the lawe and prophetes: The whiche yf a man for lacke of leysure or for lacke of skylfulnes can not turne o|uer and reade, t*ulye euery man hath a rule at home in hym selfe, by the which he maye directe and ordre his actes and dedes, so that he desyre rather to folowe ryght reason, than lustes and desyres.

[ The texte.] ¶ Enter in at the Oreyght gate: For wyde is the gate, and brode is the waye, that lead • the to destruccion: And manye there be whiche go in thereat. But streyghte is the gate, and nar|rove is the waye, whiche leadeth vnto lyfe, andfewe there be that •ynde it.

If these thynges s•me harde vnto them that loue thys worlde, yf ye see the moste parte of men folowe the contrary, yet let nothyng trouble your mindes. The better the thynges be, the harder is the waye to them. Consyder ye rather wh•ther this waye dothe leade, than the easy entrye in to it. Let it be, there be two gates: the one a narrowe gate, where no man can enter but by a straite and a narrowe waye, but this gate leadeth byanby to euerlasting life: And a
\*other gate large and brode, where all men may enter by a brode and a playne waye, but it leadeth byanby to euerlasting destruccion.

Enter ye therfore by the narrowe gate, and desyre rather to goe to euerlasting lyfe with a fewe, than to euerlastyng perdiciô with many. For the large waye restraineth no man with the lawes of godlynes: & fawneth vpon men w\* those thynges whiche delyght the senses of the body and doe please the lustes of the mynde: and therfore it doth allure many vnto it, and within short tyme it sen\deth them so intised, throughg the large gate into miseries, that c\^not be told, and deluyereth them being deceuyed with false goodnes, vnto extreme and velry ylles. Howe narrowe is the gate, howe streyght is the waye, that leadeth to lyfe? For it sheweth furth nothyng that is pleasantaunt to the fleshe: it is roughe and displeasaunt to many, and furth with it doth offer vnto them, thinges that be paynful to nature: as pouertye, fastyng, watching, sufferyng of wronges, chastitie, sobernes. This gate receuyeth not thē that swell with glorye of this worlde, this gate receiueuth not thē, that be pu\f• vp with pryde, this gate receiueuth not them that be bollē with excesse and ryo •: this gate receiueuth not them that drawe with them aboundaunce of worldly thynges. It receiueuth none, but suche as be naked and vnburdened of all the desyres of this worlde, and as a man wolde say, theyr bodyes beyng put of, extenuated and fined into the spirite. Wherby it cummeth to passe, that this gate is found but of a fewe, because it is not spyed but with cleare iyes, which do clearly see those thynges that be spirituall.
[The texte.] Beware of false prophets, whiche cum vnto you in shepes clotynge: but inwardeely they be rauenyng wolues. Ye shall knowe them by theyr frutes. Doe men gather grapes of thorines, or fygges of thistles? so euery good tree beareth good fruites, but a rotten tree beareth yll fruites: a good tree can not beare yll fruites, neither can a rotten tree beare good fruites. Every tree that beareth not good fruites, is even downe and cast into the fyer. Therefore by theyr fruites ye shall knowe them.

But as touchyng suche men as doe dayly, with lust, excessse, pryde, auaryce, & with suche other fythy desyres, and laughing lyke mad menne, goe hedlynge into theyr owne destruccion, ye be in no perill: (for in folowynge of them it is rather madnes, than errour.) Ye muste rather beware of them which compa|nie with you hauynge a cloke of godlynes, where as they be enemyes of godlynes. They be alwayes talkyng of God the father, of the euangelycall doctrine, of the kyngdome of heauen, theyr apparell is course and symple, theyr chekes be leane with fasting, theyr body is wore awaye with leanesse, they praye long, they geue to the poore, they teache the people, and expound the holy scriptures: and being disguised with the cloke of these thynges they cum vnto you appareled as though it were with shepe skinnes, whereas in|wardly they be rauenyng wolues, and deouerers of the euangelycall flocke. It can not be harde to knowe the wolfe from the shepe, yf eche of them vtter his owne voyce, and yf eche of them be couered with his owne skynne. But what shal a man doe where as the wolfe counterfeytynge the shepe bothe with the shepess skynne, and the shepes voyce, crepeth into the shepe folde, not to be|cumme a shepe, but more cruelly to rent and teare the shepe? The wolfe chaulgeth his voice and professeth the name of Christe, he professeth the doctrine of the gospell, but to the the intent he maye poison with his heresye, them that be vnwares and negligent. He counterfeyteth godly workes, to thinten• he maye the rather abuse the simplicitie of other to hys desyres. Therfore ye whome I haue chosen to be the kepers and feders of my flocke, muste diligently take heede of these. Ye shall easely fynde out this counterfeyted iugglyng, yf ye loke narrowly vpon,* not the tytle and vesture, but the verye deedes whiche doe dis|close the corrupte mynde. For albeit they teache well, yet they dooe not in dede the thynge that they teache. Every tree hath hys peculyar and proper fruit, whiche by the taste dothe declare the flocke. If ye obserue and marke diilygentely theyr lyfe and manners, ye shall fynde that they stonde in theyr owne conceyte: they loke for theyr owne profyte, proude, reuengers, enuiouse, backe|viters, desryng of glorye, geuen to the belly, and alwayes
more diligente in theyr owne matters, thā in the matters of theyr flocke, or the gospel. I haue shewed you which be the frutes of the euangelycal tree, that is to say, a minde farre from all pryde, full of gentylnes, & not desyrous of vengeaunce, a minde despisynge all pleasures of this worlde, a mynde despisyng riches, and gredelye desyryng the godlynes of the ghospell, a mynde prompt and ready to dooe good to all menne, a mynde pure and cleane from all lustes and desyres, nor hauing no nother iye but to God onely, a minde refusing no affliccion or trouoble, so that he maye promote and sette forward the doctrine of the ghospell, a mynde lokyng after no rewarde in this world for his well doynges, neither glorye, nor pleasure, nor ryches, a mynde that wyllethe well euen vnto his yll wyllers and doeth good to them whiche doe him hurte. Whosoeuer truely in dede bryngeth forth these fruite, he is the euangelicall tree. Therefore they that shewe themselves to be prophetes, and boaste thēselves of this tytle, they that feyne themselves by religiouse apparell to be shepe, where as in harte and affecciō they be wolues, they must be estemed and iudged of these fruite. Regarde not the boughes and the barke. These oftentymes be common to thē that growe in the ielde and them that growe at home, to the holsome and vn∣holsome: the fruite once tasted dothe declare the iuyce of the tree. And yf ye see in these, auarice, arrogancy, enuy, desyre of vengeaunce, dissemblyng, and such other, whiche are cleane contrary to the fruite of the euangelicall myndes: thyne not that any good fruite wyl spryng of the same trees. For what man is so mad to gather grapes of thornes, or fygges of brambles? that is to saye, of roughe and wylde shrubbes, moste plesaunte fruite? Lykewyse it is emonge menne. A very good tree, and bearyng gentyll iuyce in the roote of the mynde, bringeth furth good fruite. On the other syde, a very yll tree, what leaues and barke so euer it hath, yet it bryngeth furth yll fruite. And these can not be tur∣ned nor chaunged: seyng their nature is ytterly repugnaūt. For he that hath a

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cleane and a syncere mynde, muste nedes expresse in deeds, the syncerenes of his heart and affecciō: and againe, he that hath a faulty and an infected minde, can not expresse in deeds, those thinges whiche declare a very good man. Although by the iuglynges and colour of holynes, sumtyme he deceyueth vn∣ware men, truely he can not deceyue God: Therefore they that be colourablie good, let them leaue of theyr coloure, and become good in dede.

For emonge men, of an yll tree, maye be made a good. But yf he continue in his frowarde counterfeytyng let hym feare, lesse he suffer the lyke of god, that will reuenge it, that the vnfruitful tree suffreth of the tyllman. And what dothe it suffer? It is cut down and caste in the fyer. So, whosoeuer beyng in the kingdome of God bryngethe furthe no fruite, or suche fruite as is
vncum\lye for his profession, vnlesse he repent, he shall be caste into the euerlastynge fyer. Therfore by this token ye shall knowe them, that is to saye, of the fruytes, which yf ye fynde in them to be euyl, ye shall remoue them from the cure of the flocke: and shall not receyue them into the kingdome of heauen, nor coūte them for Christians, but for enemyes: not to thintent to hurte them, but to beware leste they hurte the flocke, beyng myngled among them. For there is nothinge more daungерouse than vngodlynes, if it getteth faythe and authoritie, tho|roughe the false colour of holynes.

[ The texte.] ¶Not euery one that sayethe vnto me, Lorde, lorde, shall enter into the kyngdome of hea\uen, but he that doeth the wyll of my father whiche is in heauen. Many wyll saye to me on that aye: Lorde, Lorde, haue we not prophesied in thy name? and haue we not cast out de\uils in thy name? and doen many miracles in thy name? And then wil I confesse vnto them: I neuer knewe you, depar te from me ye that worke iniquitie.

All they that professe me onely with woordes, shall not be counted worthie the kingdom of heauen: for it is not the tytle that maketh a Christian man, but the lyfe. And I will not furthwith knowledge them for my disciples, whiche saye vnto me religiou\ly, Lord, Lord, when in dede they serue diuere other lordes: that is to saye, Mammon and ryches, the belly and ambicion. Whom therfore shall I thinke worthy the kingdom of heauen? Them that haue vterly refused worldly desyres, and hartily do obey the will of the father which is in heauen, whose will I preach vnto you. For whatsoeuer I teache you, it cummeth from him. And truly my name shal nothing profite them which lacke my spirite and workes, specially in that daye whan rewardes shall be appointed accordyng vnto euery mannes desertes, not by mans iudgement, whiche oftentimes dothe fayle, but by the iudgement of god: and the shepe shalbe secluded from the goates: so that those thynges shal not profite them, whiche nowe seme almongest menne, a certaine godly thing, and passing the doinges of manne. For than when they shall see euerlastyng life prepared for them, whiche folowyng the doctryne of the ghospell haue declared themselfes to be my true disciples:** and agayne when they shall see euerlasting punishmente prepared for them that shall be remoued from the companie of the godlye, many beeyng sore aferde shall come and desire nowe to be knowen of God, where as they haue counterfeited before menne the chiefe and moste excellent disciples of Christe, and preachers of the ghospell, and they shall saye vnto me: Lorde knoweste thou not vs thy seruauntes? Haue not we prophesied in thy name? haue not we chased a waye diuels in thy name? haue we not reised vppe dead menne in thy name? haue we not put awaye poysons and diseases in thy name? haue we not wrought other wonders in thy name? and by these dedes glorified thy
name? we haue declared vs to be thyne by so many argumentes and tokens, & nowe doeste thou not knowe vs? Than shall they heare this answere of me. Truely I neuer knew you, no not than when ye dyd these thinges. I hearde you say, lorde, lorde, but I neuer perceiued in you ye harte of faithfull seruaūtes. I heare muche speakyng of my name, but I neuer felt my spirite in you: I heare of myracles whiche wer doen in my name, but I heare not of those spe∣ciall fruites, by the whiche the true disciple of Christ is knownen. Wherefore selying that than, when ye did set furth your selues amongst menne in my name, ye were not myne in dede, but vnder the colore of my professyon ye serued the• dyuell, departe nowe awey from me, and goe vnto hym whose spirite ye haue receiued, and whose wyll ye dyd obey. What title or name soeuer they have, yf they weorke vnrighteousnes, they shall not be partakers of my kyngdome.

[ The texte.] ¶Euerye one therefore that heareth these wordes of me, and doeth thesame, I wyll lyken hym to a wyse man, whiche buylt his house vpon a rocke: and a shower of rayne fell, and the floudes came, and the windes blewe, and berie vpon the house, and it was no: ouerthrowen, because it was grounded vpō the rocke. And euerye one that heareth of me these wordes, and doth them not, shall be likened vnto a folysh man, whiche builte his house vpon sande: and a shower of rayne fel, and the floudes came, and the windes blewe, and bette vpon the house, and it was hurled downe, and the fall of it was great.

But lyke as the fruyte of the tree can haue no good taste, vnlesse the roote haue good iuyce: So the buyldryng, be it neuer so gorgioue, high, and galaunte outwardelye, shall not be sure, vnlesse it be stayed vpon a sute and sounde foundacion. He that hath my spirite, that is to saye, a sincere affec∣cion, regarding nought elles but the glorie of God, he is a tree of a good roote: So he that stayethe the not vpon theayne thynge of this worlde, but vpon the true good thynge of the mynde, and doeth continue constantly in the same: he verye polytikely buildeth the buyldryng that neuer shall falle. Therefore whosoeuer heareth my woordes, & not heareth onely, but reposeth them inwardly in his harte, to thintente he maye expresse in his deeds that, that he hath learned: I saye that he is lyke a manne both wyse and politike, who to thintente he maye buylde a sounde and sure buyldryng, firste of all he deuiseth and loketh for a sounde and a sure foundacion, whereupon he maye sette his buyldryng to endure agaynst all tempestes of wethers. For in a calme wether euery buyldryng standeth safely, but the winter proueth the soundnes of the buyldryng. Some tyme aboundaunce of rayne falleth downe and bea∣teth vpon it: Sometyme the fluddes increased with rayne, all to shake it with greate violence: * Sometyme the burlyng of the wyndes beateth algaynst it, and beeyng beaten and
layed at by so many wayes, it standeth styll and moueth not. Why so?
Because it standeth vpon a sure foundacion.

The buylde[r] dyd foresee all these thynges, and therfore he sette it vpon a
sounde rocke, through whose ayde it neded nothyng to feare all those
assaultes. Agayne whosoeuer hearethe my woordes, and hearethe them
onelye, and dothe not repose them in his hearte, nor expresse them in his
dedes, is lyke vnto the rechellesse buylde, whoe not foreseeynge the stormes
and tempestes, setethe his buyldyng vpon the sande, whyche is a
foundacion euer fleyng and fayling, and nothyng trusty. Afterwardes falleth
aboundance

of rayne, the violence of ryuers runneth vpon it, the storme of windes
runneth agaynst it, and the house is leused and plucked vp from the
fouda[n]c[ion, and fallethe downe with a great crashe. Why so? Because the
buyl[dy]ng was goodly and gaye to see to, but it stode vpon an vnprofitable
foundacion. Therefore your principall chiefe care and consideracion must
be of your foun[n]dac[ion: fasting, almesse, prayer, simple apparell, finally
myracles, be lyke a gay building. But if the minde of hym that dothe them,
loke after vaine praise of men, after lucre, or after pleasure, all shal fall
when the sore storme of temptacion draweth nere. But whose affeccion
and desire is surely fastened in the doctrine and promyses of the ghospel,
lokyn for the rewarde of his well doinges of God onely, he shall be able to
stande agaynst all displeasures and injuries, against the cruel persecuciōs of
the wicked, against theraftye assaulltes of heritikes: Fynally agayn[at the
engyns of Sathan, and against death it selfe, shall he be hable to stande
styffely, without discouragement, vntill that day when that Perseueraunce,
the conquerour of all euels, shall receyue her crowne.

[ The texte. ] ¶And it came to passe, that whan Iesus had ended these sayinges, the
people were astonied at his doctryne. For he taughte them as hauyng power,
and not as the Scribes.

Whan Iesus had ended these sayinges, the multitude mused muche at this
newe trade of doctrine. For they heard no suche thyng of the Scribes or
Phariseis, whiche yf they added any thyng vnto Moyses lawe to bryng them
self in estimacion with the people, they vsed to brynge furthe certaine
werishe constitucions, of wasshyng their handes before meate, of washyng
the bodye yf any came home from markete, of washinge of cuppes, of
paying of tythes, that came of mintes and of rue. Iesus taughte no suche
thing, but where as he set furth by miracles what he could do in dedes, he
declared himselfe to be the same in doctrine,* forbydding wyth authoritie,
that whiche the lawe fauou|rably did suffer, and requiryng that whiche the lawe did not require. The lawe suffered diuorce for euery cause: Iesus forbade all divorces vnesse it were for aduoutry. The lawe forbade nothyng but to kill: Iesus required, that we shoulde not be angry with our brethren, and declared euidently that he was not onely the interpreter, but the lorde of the lawe also: not the minister, but the author. Finally a certaine lyuelines, of his perfecte doctrine, and a certaine naturall strength of trueth,* touched and enspired the simple multitude whiche was desirouse to learne, and neuer had experience of the lyke in their Scribes and Phariseis.

¶The .viii. Chapiter.

[ The texte.] ¶And whan he was cum downe from the mountayne, muche people folowed hym. And beholde, there came a lepre, and worshypped hym, saying: Lorde yf thou wilte, thou mayeste make me cleane. And Iesus put furth his hande, and touched him, saynge: I wyl, be ye cleane. And furthwith his leprosye, was clensed. And Iesus sayethe vnto him: See thou tell no man but goe and shewe thy selfe to the priest, and offer the gifte, that Moyses commaunded to be offered for a wyttynes vnto them.

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Herefore whan Iesus had spoken these weyghtye and highe thynges in the mounte, not to euerye man, but chieflye to hys disciples, and to suche as were able to folowe them with cherefulunes of the spirite: he dothe abase hymselfe agayne to the humylytie and lownes of the common sorte, whiche had many vnweldy, weake, lame, and sycke, whom he thought to allure to the desire of heauenly thynges, throughe corporall benefytes. And in healyng of them he dyd the same by signiicacion, whiche he did by his doc|trine in healyng the diseases of the mynde.

Eyther of these thynges gaue credite and autoritie to other. We beleue hym the more willingly whom we loue, and loue is wunne by beneites. And his sayinge weyeth well with vs, whom we see and perceyue to be so mightye in dedes. Therefore when Iesus left the hill and came into the playne, diuerse companies of men drew vnto him on euery side, to thintent that many might beare witnes of the miracles that he shoulde do.

Wherfore a greate numbre being gathered together, beholde, there cummeth furth a certayne man geuyng occasion of a miracle, and teachyng them withal, as by a figure, from whence and by what faythe, they that wer diseased wyth the leprye of the soule, should seke remedy. For there came forth a certayne man hauyng his body infected with the lepry. This disease emong the Iewes was counted muche abhominable, and is thought to be
suche, that no phisi\|cion can heale it. The judgement of this disease, as of a sacrate thyng, was appoyncted vnto the priestes, whiche searched out by meruaylouse and diuers obseruacions, whether the bodye of anye man wer infected wyth the veraye leprye or not. It was not leful for them that wer judged to haue this disease, to cum in the companye of men, neyther was it lefull to touche the body which was defyled with this disease. This man therfore judged of the pristes, and beyng fowle with the very lepry, durst yet cum to Iesus, which is the purifier and clenser of all. The desyre of health toke awaye shame fastnes, the approued goodnes of Iesus towards all men made him bolde.\* So many examples of other, which returned home beyng made whole, made him to trust well: There\|fore when he fel dowe before Iesus and worshypped hym, he sayed: Lorde yf thou wilte thou mayste clense me. What woulde a pro\|ude pharise or one of Moyses pristes haue done in this case? he woulde haue abhorred the vn\|cleane and fylthy man, and woulde haue disdayned to haue talked wyth hym. But Jesus playing the parte of a good shepeherde, hauing delight in the mans fayth,\* whiche was ioyned with so greate modesty and coldenes, whiche also durst nor desire to be clensed, vnslesse it myght stand with the pleasure of him, who knowethe what is meete for euerye man, (but yet he doubted not but that he was able yf he woulde) Jesus (I saye) refused not the vn\|cleane manne, but reched out his hande and touched hym. And here he dyd neglecte the lawe, as touching the letter. And spake suche wordes wherby he declared bothe the goodnes of his will, and the greatnes of his power. Because (\{quod\} he) thou doest beleue that I can yf I wyll, I will: Be thou whole. And as soone as he had spoken, the skynne was chaunged, and the disease left hym, the people beeyng witnes of the same.

After this, to thintente the myracle myghte the better be beleued, and

also the priestes haue no occasion of reprofe to reprove or misconstrue that he should take vpon him auctoritie to iudge of the leprye, and to plucke vnto him the lucre and gaine which was wunt to cum vnto them of suche as were clensed of leprye,\* he sayeth vnto hym: See thou tel no manne that thou arte purged of the leprye. For it is not thy parte to iudge of thy selfe, and I take not vpon me the office of the pristes.

Therfore firste of all go vnto the priest and shew me thy selfe vnto him, and if he declare the to be cleane, whiche heretofore hath declared the to be leprose, then shalt thou offer the gifte whiche Moyses commaunded to be offered of them, who chaunced to be clensed of the leprye: leste afterward they lay vnto thy charge\• and blame the which camest among the multitude: and me also which coulde not geue perfect health. For the gift whiche they receiue of thee as pure and cleane, shall reprove theim yf hereafter for
hatred of me, they begyn falsely to blame that that is done. For yf thou were not leprouse before, why dyd they remoue the from the congregacion? If thou be not nowe cleane, why haue thei receiued of thee thy gyft, as of hym that was pourged & clensed? Iesus would that the people should testifie how muche profyte the Leaper had by his faith, and howe lyghtly with a woorde he toke awaye all his disease, to thintente they myght geue eare vnto his doctrine with the same faythe, whereby they myght be healed of the diseases of the minde.

[ The texte. ] ¶And whan Iesus was entred into Capernaum, there came vnto hym a Captaynt and besought hym, saying: Lorde my seruaunte lyeth at home sicke of the Palseye, and is sore vexed. And Iesus sayethe vnto hym: whan I come I wyll heale hym. And the captayn aunswered, and saied: lord I am not worthy that thou shouldest cum into my house, but onely speake the worde, and my seruaunt shalbe healed. For I also my selfe, am a man vnnder the aucthoritie of another, and haue soldiers vnder me, and I say vnto this man, go, and he goeth, and to another cum, and he commeth, and to my seruaunte do this, and he doth it. Whan Iesus hearde these wordes, be meruayled, and sayed to them that followed hym; Uerely I say vnlo you, I haue not found so great fayth in Israell. And I saye vnlo you that many shal come from the Easte and weste, and shal sit with Abraham, Isaac, and Iacob in the kyngdome of heauen. But the chyldren of the kyngdome shalbe caste out into the darkenes: there shalbe wepyng and gnasshynge of teethe. And Iesus sayed vnlo the Captayne: go thy waie, and as thou beleuest so be it vnlo the. And his seruaunte was healed in the same houre.

Therfore after that he had taught the Iewes by thys facte and dede, that the waye vnlo ealth was easie by the sincerenes of fayth: So forthwith he teacheth in the captayne of an hundred menne, that the waye vnlo health, was not stopped from the Gentiles, so that they haue fayth mete and worthy for the gospell. For whan he was entred into Capernaum, whiche is a towne not farre from the poole of Genesareth in the borders of zubulou and Neptalim, there came vnlo hym a certayne captayne, the whiche kynde of men, the Iewes abhorred for two causes. First because they be vncircum|cyed for the moste parte, and alienes from Moyses lawe: secondlye because that kynd of lyfe is defamed commonly. But the good Iesus whiche came to heale all men, turneth not hym awaye neyther. The captayne maketh a requeste vnlo hym, saying: Lorde I haue a seruaunt at home, whom I loue intierly, for that he is faythfull and profitable in seruice: He nowe whole vnprofitable, lyeth vpon his bedde, diseased with the palseye: and he is not
onelye vnprofitable vnto me, but also he is sore vexed with the rage of his dise\[e]ase, being now at deaths dore. And this kynde of disease, lyke as it is daun\[gerous\] and greuous: so is it not lyghtlye cured by the arte of Phisicians.

Iesus delightyng in the fayth of the man (whiche doubted not but that with a worde he was hable to heale his seruaunte beyng absent) to thintente he might declare vnto all menne, the fayth and truste of the man ioyned wyth great humilitie of harte, aunswered: I wyll come, and I wyll heale hym.

Whereunto (quod the Capitayne) Lorde? I am no Iewe, I am a cap\[tayne to be abhorred of the Iewes, for towne causes, and therefore muche vnworthye, that thou shouldeste enter into my house and be defyled wyth my companye. There is no nede of thy bodelye presence: Onelye saye the worde, and (suche is thy power and myght) furthwith my seruaunte shall be healed. Thou haste aungels and messengers to whome thou mayeste commit suche busines. I knowe by my selfe, I haue a ruler to whome I am subiecte, I am obedientie to his commandementes, neyther is it nedefull for him to do all thynges. It is sufficiente for hym to committie his matters wyth authoritye. Agayne I haue souldiers vnder my rule, by whome I dooe those thynges whyche be not meete for me. Onelye I geue my commandemente, and they obey thesame: I commaund one to goe some whither, and he goeth. I commaund another to cum, and he cummeth. Agayne vn\[to myne owne priuate seruaunte I saye, do this or do that, and he spedely doeth what he is commaundde. If my seruauntes obeeye me beeyng a sinner and an ab\[ecte: howe muche more oughte youres to be obediente vnto youre commande\[mentes? Ijesus hearynge these thynges merueyled, not for that he was ignorante of the mannes faythe, but because he woulde cause all men to mer\[uayle at it, and turnynge vn\[to the Iewes whiche folowed hym, and as it were castyling them in the teeth with their vnbelieve, sayed: This I assure you, hitherto haue I not founde so greate faythe in my people of Israel, as I haue founde in this straunger: whiche neyther knowethe the Prophetes, neyther hath receyued my doctryne, nor hath een my miracles.

Ye stande in your owne conceyte, because ye be the children of the patriarches, whome god loueth because ye are the peculiare people of god to whome this healthe and saluacion is promysed. But this I assure you: the tyme shalbe, that many shall come on euery syde from the uttermost partes of the worlde, whom ye do lothe and abhorre as straungers and alyens, whiche shall enter in by fayth, and sytte in the kyngdome of heauen wyth Abraham, Isaac, and Iacob: and your fathers shall acknowledge them for theyr euangelicall faythe, as theyr lefull children, and shall take them to theyr table to be partakers of the everlastynge felicitie. Contrarye wyse the chyl\[dren of the kyngdome, whiche touchynge the fleshly kynrede, cummeth of the stocke of Abraham, Isaac, and Iacob, for theyr vnbelieve, shall not onelye not be receyued to that goodlye and happye feaste, but they shall bee thruste out into the outwarde darkenes, because they woulde not see
before, the light that was offered them. There shall they be punished for their unbelief, weeping and gnashing with teeth: having intelligence now to late from what great felicity they be fallen by their malyce: and enuye shall make their sorrow the more, what tyme they shall se strangers & aliens to be receyued to the felicitie and honoure, whiche was promysed vnto them.

When Iesus had spoken these thynges vnto the Iewes, to the intente they should geue the more credite vnto his saying through the miracle, he tur|nyng vnto the captayne, sayeth: Go thy waye, and as thou haste beleued, so be it done vnto the. Clerelye declaryng that helth is not geuen, neyther to the stocke and kinred, neyther to the other merites, but to fayth onely whiche he required, and founde lacke of, in moste parte of the Iewes. And as he sayed, so the thyng folowed. For it was tried that the selfe same time the Calpitaynes seruaunte was sodeynlye delyuered from his disease, that no manne shoulde suspecte that it was done by chaunce, or by the helpe of Phisicians. For as no man is sodeinly delyuered from the lepry after the course of nature: so the palsey forsaketh no man sodenly.

[The texte.] ¶And when Iesus was cum into Peters house, he sawe his wyues mother lying in bed, and sycke of a feuer. And he touched her hande, and the feuer lefte her: and she arose and ministred vnto them. Whan the euen drewe nere, they brought him many that were possessed with diuels. And he caste out the spirites with a worde, and healed all that were sicke, that that might be fulfilled, whiche was spoken by Esai the prophete, when he say|eth: he toke on him our infirmities, and bare our syknes.

When he had shewed furth these and certayne other myracles, he with|drewe himselfe for a tyme from the multitude, and wente into a house that was common to Symon Peter and Andrewe his brother. There folowed on Iames and Iohn. There he knewe that Peters mother in lawe haddess greate a feuer, that she kepte her bed: and he beyng desyred to heale her taryed not but toke her by the hande and lyfte her vp, and forthe with her whole feuer wente awaye, lyuelles and cherefulnes returned, in somuche as she ministred and serued thim of meate: so clerelye was she delyuered from all grud|gyng of the Ague. Truely no parte of the feuer remained, where as they whiche be healed by the arte of phisicians bee troubled longe tyme after theyr disease with feblenes and lothsumnes. Nowe whan night drewe on, a greate multitude cummethe thycke and swarmethe at the doores: lokyng that after his meate, he woulde retourne agayne vnto hys well doynge. As he came furthe, they offered vnto hym a meruaylouse number that were vexed wyth diuerse diseases, and also demontakes whyche were possessed wyth deuylies, he castynge oute the spirites, and
puttinge awaye the diseases, healed them all: wherein also he did agreablye
vynto his name. There was none so fowe and so horrible kynde of diseases,
whyche Iesus woulde lothe and turne away from. There was none so
vehemente or incurable, whyche furthewyth at his commaundemente dyd
not forsake the man.

Wyth a worde he healed all, frely he healed all, doyng nowe the selfe same
thyng in takyng a way indifferently the diseases of the bodye, whiche he
went aboute to doe in takyng awaye synnes, whiche be the more fyerce
diseases of the myndes. Truely for this he came into the worlde: and this
was it, that Esay prophecied of him many yeres paste: he toke our infirmitie
wyllingly vpon himselfe, and he dyd beare our diseases.

[ The texte. ] ¶ Whan Iesus sawe muche people aboute him, he commaunded them
to go vnto the o∣ther syde of the water. And a certayne Scribe came, and sayed
vynto him: Maister I wyll folowe the whithersoever thou goeste. And Iesus
sayethe vnto him: the foxes haue holes, and the byrdes of the ayer haue
nestes: but the soonne of man ha•h not where to teste hys

head. And another of the number of his disciples sayed vnto him: Mayster,
suffer me irst to go and b•ry my father. But Iesus sayed vnto hym. Folowe me,
and lette the dead bury theyr dead.

And when Iesus sawe that the multitude woulde not departe, though he
had healed all the sycke and diseased, and though nyght were at hande, for
nowe the sunne was gone to glade, but that they came thicke aboute hym on
euery syde more and more: he commaunded his disciples to prepare him a
ship to goe ouer the water, that by that meanes he myght bee delyuered
from the multitude. This once heard, certayne of them departed home. But a
certayne importunate Scribe folowed Iesus vnto the water syde, desyryng to
bee receyued into the numbre of his disciples: whom he had seen so
magnified of the people for his power in shewyng of miracles: not to
thintent he would folowe his doctrine and lyfe, but that he might get him
renoune and lucre of his mira∣cles. He therfore cumming vnto Iesus, sayde:
Master I will folowe the whi∣ther soeuer thou goest. It was a woorde mete
for him that should haue been a disciple, yf the woorde and the harte had
agreed. He put forth himselfe of his owne accorde, and offered hymselfe
vnto all thynges, nor made no pretence of •ariyng. But Iesus neyther
repelled the mannes importunitie, neyther layed •nto his charge his
corrupte mynde, but secretely monyshed hym that he was vp mete disciple
for hym, nor himselfe lykewyse no mete mayster: for whoso∣euer loketh
after the commodities of this worlde, ioyneth himselfe vnto hym but folyshly,
whiche neyther had nor soughte for, neyther riches, nor glory, nor
kyngdome in this worlde: but imbraced extreme pouertie, ignominy and af\fliccion: in so muche as he had not those thynges whyche the byrdes and bea\stes lacketh not. The foxes (\{quod\} he) although they haue no houses, yet haue they holowe dennes to hyde them in. The byrdes fliyng and wauoring in the ayer, in the stede of houses haue nestes to rest them in. But the sonne of man so is de\stitute of all succours of this worlde, that he hath no place to laye his head in. Yf any manne desyre suche a Mayster, yf he weyll, let him folowe me: but with harte and affecc\o, and not onely with the steppes of the feete. So the Scri\•e knowyng his owne conscience, dyd forbeare to folowe hym.

Agayne one of them whiche began to be in the noumbre of his disciples moued by tray\tie and weakenes, when he heard of the extreme pouertie of Christe, \•kyng an occasion by sum coloare to slippe awaye from the disciples of Ie\s\us: Lorde (\{quod\} he) before I folowe the wholly, whither soeuer thou goest, suff\fer me first to retourne home and burye my father. The cause to the appera\uce semed godly, but Iesus willing to teache that all things should be set a part in the matter of euerlasting healthe, and that herein all tariyng and lingeryng is da\gerouse: suffered not the yonge man beyng of a good mynde, but yet fe\ble and we\e to \e intangled with busynes of testamentes of the dead, vn\der the pretence of godlynes, and whites he prouideth for the vile inheritaunce of the worlde, to fall from the inheritaunce of heauen. Nay (\{quod\} he) thou shalt ow nothing haue to doe with thy dead father, whiche haste profest thy selfe to the heauenly lyfe, there will be ynow to burye thy father. Suffer the dead to bury theyr dead, and lette them put them in the yearthe, whiche loue yeart\ly thinges, let them burye him whiche is dead in the yeart\h\ly thinges, whiche beeyng a\lyue to be both dead and also buried. They be alyue to men, they be dead to God. Be thou carefull to lyue, and departe from the companye of the dead, yf thou wilt lyue in dede.

[ The texte.] And when he entred into a shippe, his disciples folowed him. And beholde there arose a great tempests in the sea, in so muche that the ship was couered with waues, and he was a slept, and his disciples came vnto him, and waked him, saying: Lorde saue vs, we perished and \e sayethe vnto them: why are ye fearefull, ye of litle fayth? Than be arose, and rej\bucked the myndes, and the sea, and there folowed a great caulme. And the mê meruayled, saying: What maner of man is this, that bothe wyndes and se\e obey hym?

Therefore when Iesus had sent awaye the multitude, and was entred in\to the ship, his disciples wayting vpon him, as he rowed, sodainly there ro\••
atempeste, and the water was so moued, that the waues overwhelmed the ship. Iesus in the meane season slept vpon a pillowe, signifying as it were by a figure, what perill there is in thynges here in the worlde, as often as they slepe beynge delighted with cōmodities and pleasures of this worlde, whiche haue taken vpon them to be in stede of Christ. But in these tempestes & troubles the disciples do shewe where we shoulde seke for succour. For they beynge amased we feare, plucke at Christe, and wake him out of his slepe. Lord (quod) they Loue us, we be loste. For yet they beleued he was but only man, and that they coulde not be safe, vnlesse that he were awake. Therefore Iesus inyodyng to make them holde and without feare, and conquerours against al assaultes of the most sore and vehement troubles, rebukyng theyr great feare: Why feare ye (quod) he) ye men of li•le fayth. Ye whiche haue seen so manye miracles, & haue hearde my doctrine, ought to be put in feare with nothyng, as though the helpe of God woulde fayle you in any place, if so bee that fayth and trust neuer fayle you, whiche as yet I se not in you so muche as ought to bee. After that Iesus had thus manis•ed his disciples, he rose, and to thintent to shewe hym fel•e the Lorde of all the elementes, he rebuked the wyndes, and the sea, and furthewith the tempest seased, and there folowed a meruelous caulme, because it myght the more appere, that it was doen, not by the strength of manne, •at by the power of God, for there is nothyng more disobedient or vnruyl. than the sea once troubled, and yet at the Lordes commaūdement, it was sodainly turned into a great calme. Further the disciples and other whiche were in the shippe, mache musyng at so merueylouses matter, sayde: what might ye man is this• for vtte•ly he semeth to be more than man, for notoney diseases and deuils, but also windes and the sea obey his commaundementes. And by this ••aumple, Iesus our very good Lorde hath taughte vs, that as often as the ••ormes of tēptacions and persecucions rage against vs, that we shoulde s• for helpe no nother where but of hym. Euery tumult and trouble shalbe made caulme and quiete, if that he awake in vs.

[ The texte.] ¶And when he was cum to the other side of the water, into the countrey of the Bergess|trs, there met him two possessed with deuils, cummyng out of the graues, and they were out of measure sperce, so that no man might go by that waye. 〈◊〉 they 〈...〉 Tryng: O Iesu the sonne of God, what haue we to doe with 〈◊◊〉 by ther 〈◊〉 tormente vs belaze our tyme? And there was a good waye of 〈◊〉 them an hearde of mass swyne •ecding. And the deuils besought him, saying: it thou cast vs out, suffer vs to go 〈◊〉 so the hearde of swyne. And he 〈◊〉 to them go your waye, and they 〈...〉 the hearde of swyne, and the whole hearde of swyne, was 〈...〉 into the sea 〈◊〉 perished in the waters. Than they that kept thē 〈◊〉, and wence thei• waye• 〈◊〉 the 〈◊〉 and tolde all thinges, and wha• had happened vnto y•e demoniac•es. And beholde the wo•k
title came furth to meete Iesus. And whan they sawe hym, they besought him
to departe oute of theyr coaes.

Therfore when Iesus had passed ouer the water, he came into the coun\trey
of the Gergesites, and beholde there was offered a matter and an occa\sion
of a greater wonder. There met him two men, which of long time had been
possessed with the wurst kynde of deuilles, which eyther wandered in the
wildernesse, or els hid themselues in dead mennes graues, whiche were
wont to be made and set vp by the highe waye. Their rage was so great, that
no cheynes coulde holde them, but breakyng all theyr bondes ran\e vpon
the waye goers, so that no man could safely passe that waye. No man durste
bring them vnto Iesus, as I haue tolde you how they did with dy\uers other,
but the secret might of Iesus drewe them against their wylles. The wicked
spirites wer sore ered, and could not abide the diuine power, in so muche
that beryng giltie in themselues, they felte a certayne newe and a secrete
tormente, yea before that Iesus spake vnto them, they feared lest the daye
were no we at hande in the whiche they shoulde be sent into the dungeon of
hel, there to be punished eternally, and not to be suffered hereafter to
mo\est and trouble men. Therfore torment and feare forced them agaynst
their wylles, to speake and to beare witnes of the diuine power in Christ.
They cryed out therfore by the mouthes of the miserable men. Iesu the
sonne of God (quod they) what hast thou to do with vs? Arte thou come
hither to tor\ment vs before our tyme? we know what misery and
wretchednes a\ydeth for vs accordyng to our merites, but suffer vs for a
tyme. That daye shall come to vs to soone. We desyre delaye and not to be
deliuered. Not farre frō the place where these thynges were doen, there was
an heard of hogges feding, than the deuils feling themselues to be sore
vered by the power of God, lest they shoulde departe without any hurte
doing (so great was their malice) they made this peticion vnto Iesus: If in no
case thou wilt suffer vs to dwell and abyde in this house, suffer vs at the lest,
that we maye departe hence and enter into the hogges, a beast bothe filthye
and abhomynable.

As soone as Iesus had geuen them this libertie, which thought it suffil\cient
to prouide for the helth and saluacion of man, the multitude of diyels went
furth with into the heard of hogges. And behold furth with the whole heard,
driuen into a fury, ranne downe hedlong from the hill into the water, and
there perished in the water. This suffered Iesus both to shewe the no\table
malice of the deuils, and to geue occasion that this myracle mighte be bruted
abrode. For the swyneheardes seyng this horrible sight, ranne away for
feare, and went into the citie of Gadera, and tolde the citezens what they had
seen, and what had happened to the Demoniakes, now commonly know\en,
to whom it chaunced to be healed, and what had happened to the hearde of
hogges. The whole citie of ye Gaderenes being amased at this tidinges, went
foorth to meete Iesus, fearing lest he should come to them. They saw their hoggges kylled. They saw the two men that were naked, now appareled, they sawe them healed of their frenesy and quiet out of their rage, inso much that they sat at Iesus feete knowlegyng hym to be the autor and cause of their helth. But because the•e Gaderenes were grosse and euill, they fealred more the mighte of Iesus, than they loued his goodnes, and they relgarded more the losse of their swyne, than the health of men.

They went vnto Iesus and desyred him to depart from theyr coastes: who if they had throughly knowen him, they would haue desyred him instantly that he would haue vouched safe to come into the coastes of their countrey, to do thesame thyng in their hartes, which he did in the two Demoniakes. for the hoggges declare what was their lyfe, the which ye deuilles desyred to possesse in the stede of men. Therfore Iesus taughte them nothyng, content onely to put them in feare: notwithstanding he hath taught vs by this exaumple, that there is no pestilence, nor poysnon of the mynde so sore, that we should despayre of health, yf we chance to come to Iesus. For there be ertaine desyres so vnbredeled, so vehement, and so wilde, that they driue and force hym that hath them, vnto withecraft, manslaughter, to slaughter of his dearest frendes, and to other wicked dedes not to be named, and sumtyme they dryue hym vnto suche madnes, that he killeth hymselfe. No meaues of man can heale and helpe these thynges, onelye Iesus can geue healthe if he wyll vouchesafe to come vnto them. There is no despayre, he wyll vouchesafe yf they agayne wyll come to hym.

[The texte.] And entering into a shippe he passed ouer, and came into his owne citie. And beholde they broughte to by in a man sicke of the palsey, lying in a bed. And whan Iesus sawe the faythe of them, he sayd vnto the sicke of the palsey: sonne be of good cherr, the synnes be forgeuen thee. And beholde certayne of the scribes sayde within themselues: This man blasphemeth. And whan Iesus sawe their thought he sayde: wherfore thynke ye cuyll in your hartes. For whe|ther is it easier to saye:thy synnes be forgeuen the, or to saye, aryste and walke? But that ye maye knowe that the sonne of man hath power to forgeue sinnes in yearth: than sayeth be to the sicke of the palsey: arise, take vp thy bed and go home: and he arrose and went home. But the people that same it, marueyled and glorified God, who had geuen suche power vnto men.

I

Esus therfore not minding to geue that is holye vnto dogges, nor to cast preciouse stones vnto swine, entred into the shyp, and went ouer the
water agayne, returnyng into his citie called Capernaū, for there he had a
house at that tyme. And when he was entred into the house, many gathered
about hym, emong whom wer also doctours of the lawe, that came from
Galile, Iewry, and Hierusalem, and as he sat, (the Scribes and the doctours
sitting by him) he taught them. And when there came about hym so great a
number of men, that the house was nowe to litle, nor the entrye was not
hable to receyue so great a multitude, certayne there were whiche
broughte vnto hym a certayne man greued and vexed with so vehement a
palseye, that he was carried of foure men bed and all, whiche was rather a
karkas of a man, then a man. Who when they knewe that Iesus was
within, and that they coulde not entre for the multitude, they clymed vp
vpon the house top, and remouyng the tiles of the house, let down by ropes
through a hole the bed with the sicke man, before the feete of Iesus. Iesus
not offended, nor greued with this importunitie of the seruauntes, but
rather allowing the feruencie of their faith, and albeit the faithe of the sicke
man ought to be no lesse, which eyther commaunded that he should be let
down, or els wiilyngly suffred it: turning vnto the manne bedred, to

thintēt that he might cōmēde his fayth very muche to thē that stode about:
be of good courage my sonne (quod he) thy synnes be forgeuen the: first
deliuering that parte of the man from disease, frō whence the disease of the
body came: and yet meruelouse gently he calleth hym sonne, beyng a man
wretched and miserable both in body and soule, priuely casting the
phariseis and Scribes in the teeth with theyr pryde and arrogancie. The
multitude keping silence and marueling, certayne of the Scribes whiche
remembred that God sayth in the holy scripture: It is I that put awaye the
sinnes of men, wheras in suche a great resort of the fauourers of Iesus they
durst not openlye murmur against hym, they spake secretely with
themselues: this is a blasphemer of God, whiche beyng but man, taketh
vpon him the power of God. But Iesus whiche had somewhat declared his
godly power vnto the phariseis in forgeuing of sinnes, declareth the same
also by a speciall signe, opēnyng and shewyng that it is not hyd from him,
what euery man doth thinke.

Therefore makyng aunswere vnto those thynges, whiche they spake with
themselues in their secret thought, sayeth: Why do ye enuy at well doynges
thinking ill in your hartes? Suppose ye because the disease of the minde is
not seen with bodely iyes, lyke as the health also, that I take vpon me
vntruly, and promise vnto other that I cannot perfūrme? But whether
thinke ye more easy to saye to hym that is in sinne, as I sayed euon now, thy
sinnes be forgeuen thee: or els to saye vnto the man diseased with the
palseye, whom ye see wholy bound with diseases, aryse and walke? Therfore
to thintent that by the reason of thinges that ye see, ye may also beleue the
thinges true that ye see not, and that bothe are indifferently easye to the sonne of manne, with a worde to take awaye the disease, and to pardon the sinnes, I wyll geue you a signe and a token manifeste and open to euerie mannes sense & understanding. And in case ye shall see these wordes whiche I shall speake nowe not to be vayne, but to haue their present efficacie and strength, doubt not but that the sonne of man hath power in yearth to forgeue sinnes, and that not by sacrifices, or by holocaustes, but by simple and plaine woorde. And therewith turnyng to the diseased of the palsey, sayed: Aryse, take vp thy couche and departe into thy house, that they whiche haue knowen the sicke, * and despayred of thy health, maye see and perceyue that thou art sodelie made whole and strong, insomuche that thou art not onely hable to go vp on thy feete, whiche a little before wast borne of .iiii. portes, but also, the course of thynges now chauanged, thou art hable to beare the bed, which hietherto hath borne thee. And furthwith as he spake, the thyng came to passe, the diseased of the palsey ryseth vp, and laying the bed vpon his shoulders, departeth into his house after an other manner of fashyon and pompe, than he was caryed a little before. Whan the multitude sawe this euident and manifeste myracle, and playnly perceyued that it was a thyng not of the power of man, but of God, they glorifyed God whiche gaue suche power vnto men in yearth, saying that they neuer sawe suche a thyng doen of them, whiche are counted the chiefe and the moste excellent men emong the Iewes. But the Scribes were so put to silence, that they were the more styrred and exasperate with enuye, because they sought more their owne glorye then the glorye of God: by the whiche increasyng and shynyng furth dayly through Iesus, they sawe themselues to bee diminished and darkened. For like as the sunne darkeneth the candle: so the glory of God darkeneth, and causeth to vanishe awaye the vayne glory of men. But the enuy of these men profyted to none other ende, but through resistaunce, to make the glory of Christ more manifest and notable. For god can vse the malice of men, vnto his glory and renoume. Therfore Iesus to geue place to the enuy of the Scribes, departed thence, and returned vnto the meere and poole, where he taughte the multitude gathering about on euery syde.

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[The texte.] ¶And as Iesus passed furth from thence, he sawe a man named Matthewe, sitting the receyte of custome, and he sayeth vnto him: Folowe me, And he arose and folowed him. And it came to passe as Iesus sate at meate in his house, behold many Publicanes also, & sinners that came, sate down with Iesus and his disciples. And whan the Phariseis sawe it, they sayd vlto his disciples: Why eateth your Maister with publicanes and sinners? But whan Iesus heard that, he sayed vnto them: They that be strong, nede not the
phisicion, but they that are sick. Bo ye rather and learne what that meaneth: I
wyl haue mercie, and not sacrifice. For I am not come to call the righteous, but
sinners to repentance.

Further as he passed by the custome house, he espyed sitting there a
cerṭayne Publicane called Matthewe, whiche also was named Leuy the sōne
of Alpheus. And this kynde of men because of their filthy gayne and great
extorcion, be defamed and slandered many wayes, especiallye among the
lewes. But Iesus whiche heretofore called vnto him Simon & Andrewe, Iohn
and lames, from an homely & a meane kinde of gayne, but yet honest and
lawfull, now to declare openly that he despiseth utterlye no kynde of men,
so that they repent and turne them to the better: called vnto him Mat\thewe,
and commaunded him to folowe. He without any \•arrying, leauyng his
accomptes vnperfecte, leauyng his lucre and gayne, beganne to folowe
Iesus: and sodenly became of a Publicane, a disciple. For the voyce of Ie\sus,
had a certayne wonderfull efficacie and strength, and a certayne secrete
power & maiestie shining in his countenaunce, whereby whom he would, he
allured & drewe vnto him, euen lyke as the stone called Magnes, draweth
yron. After that, Matthewe desyred Iesus, that he would vouchesafe to feast
in his house.\* Which thing Iesus did without any griefe, to teache his
disciples that they shoulde not forsake the cumpanye of wicked men, if
there be any hope that they wyll be the better by theyr cumpany. Matthewe
of suche thynges as he had than, made a bounti•ull and a great feast, vnto
the whiche he brought many of his sorte of men, both Publicanes and
sinners, whom by his example and communicacion, \* he allured vnto
admiracion, and loue of Iesus. Therfore whē the Phariseis sawe Iesus and
his disciples sitting at meat with them, seking for matter on euery syde of
blame and re\profe, they dare not speake vnto him leste they might heare
that whiche they would not, but indeuoure to withdrawe his disciples from
him. Why (\{quod\} they) doth your maister (whome ye folowe as one
notably holye) feast with Publicanes and sinners, \* whome we forbeare as
filthye and abhominable? But lyke do soone flocke with the like: and
commonly we become suche as they be, with whome we lyue. When that
Iesus heard his communicaciō, he taketh vpon hym to defende his disciples,
beynge yet but weake: teaching that the preachers of the gospel be not
defiled with the cumpany of sinners, with whom they cumpany for no
nother intent, but to allure them to good\lines. But the Phariseis do shunne
and flee from the Publicanes, whiche cō\monly be counted sinners, not
because they would not be defiled with their sinfulnes, but to thintent that
they themselves beynge wurse than the Publi\canes,

may be counted holy among men: but they that be •udued with the holines
of the gospell, do not desire the cunpany of sinners, to the entent that they would take any lucre or vauntage from them, but to enrich them with godlines, and they enter into their houses for no nother purpose, than the good physicians enter into the houses of sicke men. For it becumeth a faithfull physician, to bee more often in no place, than among them which haue nede of the helpe of physicians. Therfore he turnynge vnto the Phariseis, whiche thought themselues iuste men, whereas indede they were infected with muche wurse vice, sayeth vnto them: I cumanye with the Publicanes and sinners, because I am the physicion of the soules, & thyrste for the helth of men. To what purpose is it to cunpany with the iust, as ye suppose your selues to be, sith they nede no physicion? They nede a physicion that be ill at ease, and the phisicion is profitable vnto the, which knowlage their disease, and be willing to be healed. Therfore to lothe and despise the it is no holines but pride: and to succoure them, it is a sacrifice muche more acceptable to god, then any kind of sacrifice whiche is offered in the temple. Ye which know the scriptures, ought not to be ignorant in this, where god speaketh thus: I wyll mercye rather than sacrifice. Agayn in Esai, he refuseth your offeringes, but the worke of mercy, he neuer refuseth. If ye haue not yet marked this thing, go and learne what this worde of god meaneth, and than if ye thinke good, reproue my doyng, which is not cotryr to your lawe, but agreeable to the wil of god. And why should I refuse the cunpany of sinners, whiche came purposely to stirre and prouoke suche maner of men to repentaunce of their former life? Many thinke themselues iust: if I with drawe my self from them, they ought not to be greued, for they haue no nede of my helpe. And it were a vayn thing, and but a rebuke to cal them to repētance, whiche haue nothyng to repē. With this talking Iesus touched and in maner skorned the arrogant pride of the Phariseis, whiche thought them selues to be iust, and were not.

[ The texte.]

Than came the disciples of Iohn vnto him saying: why dooe we and the Phariseis fasė for the moste parėe, but thy disciples faste not? And Iesus sayed vnto them: Can the bryde|gromes chyldren moutnt as long as the brydegrome is with them? but the dayes wyll cum, whan the bridegome shalbe taken from them, and then shal they faste. No man putteth a piece of newe clothe in an olde garmente• For than taketh he away a piece from the garment, and the tent is made wurse. Neyther do men put newe wyne into olde bottels, for then the bottels breake, and the wyne tunneth out, and the bottels perishe. But they put newe wyue into newe bottels, and both are saued together.

After these thynges, certain disciples of Iohn, which by the reasō of a cer|tain carnall affeccion, dyd enuye Iesus, magniying Iohn their maister, as one more excellent than Iesus, ioynyng them selues with the Phariseis, go vnto Iesus, and feare not falsely to blame him to his face, because he used his disciples ouer delicately, and brought the not vp so hardly as Iohn did his, whiche semed to promise a more hard and straite disciplyne. The
Phariseis sought for a fame & an opinion of holiness among the people by two ways chiefly: that is by fasting and prayer. Wherefore they demand of Iesus, why do we the disciples of Iohn and the Phariseis fast so often, & pray after the ordinance of our anceters, which have taught that prayer should be commended and set forthe by fastynge, and thy disciples vs not like faste? Unto this manifest and false reprose, because it touched hym, & not his disciples,

Jesus answered very gently, so that he neither reproved the ordinance of Iohn, neither plainly condemned the fastynge of other men. But only shewed that the gentlenes, which he vsed towards his disciples, was not of negligence, but of policie, whereby he brought them by little and little to greater things, even as when a wise and skylful teacher of youth doeth not furthwith feare the tender age with harde thynges, but with inticements allureth it to thynges of difficultie, and taketh occasion to answere, by y reason of the witnes that Iohn bare. For hetestifying of Jesus before the that thought that Iohn was Christ: he that hath a spouse (quod he) is a spouse, and his frende standeth by and reioyseth muche because he heareth the voice of the spouse, meanyng Jesus to be the spouse whom the prophecy in the psalme did promise should cum lyke a bridegrome out of his chaumbre: and he hymselfe nothing els but the frend of the spouse. Jesus therefore putting them in remembraunce of the saiynge of Iohn, saieth: Can the children which be in the chambe of the new spouse, whereas all things ought to be joyfull be troubled and greued with the Iewish and lowryng fast, chiefly seing the spouse is present? Enuy them not for this ioye whiche wyl not long indure. Suffer them to be led with this tediums gentely and sweetely vnto thynges of more perfecciō. Now they haue their spouse, and they be holy set on him, they haue no leysure now to faste: and they be so tendre, that they cannot alwaye with it. In the meane season they shall growe and were, and the tyme shall cum, when their spouse shalbe taken from them, than they beyng strongger, shal not onely fast of their owne accord, but also they shalbe able to suffer sharper showres. The Iewes put the chiefest point of their religiō in of ten fastinges, and łog praieres: These thynges as they be not to be reproved. Yf they be not doen for vaynglory but for godlines: so the doctrine of ye gospel hath an iye and regarde vnto strōger thynges, & matter of more weight, vnto the whiche thynges I frame and fashion my scholers by little and little. Therefore my manner of teachyng agreeeth not with Iohn. It is newe that I teach, and my doctrine is new, and a new manner of teaching is most semeljly for a newe kynde of doctrine. It behoueth not a schole mayster to bee ouer hasty: the thing shal declare it self in time, whose scholers be better brought vp and taught. Old thynges must not be mingled with newe. For no manne soweth a patche of newe and rawe cloth in an old garment. For by this way, the hole of the olde garmente
is not onelye not mended, but also the hole is made greater and more ill
faured, because the newe cloth agreeth not with the olde. * And they that be
wyse and polytike menne, put not newe wyne into olde vessels. For than a
double inconuenience foloweth, whilst both the wyne runneth out, and the
vessels be broken and ytterly lost. But rather put newe wyne into newe
vesselles, whiche maye beare the strength of the wyne, nor start a süder
with the boiling and working of the wyne. So both the vessels be saued,
and also the wine. I wil my disciples to be al newe, and so I fashion them for
me by lyttell and lyttell, that in tyme to cum they maye bee strong and styffe
to beare the myghte of the doctrine euangelycall. John durst put no nother
than olde wyne in olde vesselles, as fastyng & such other, which be far frō
those things that men of the gospel must perfourm. I doe not commit the
swete wyne of my doctrine but vnto newe vessels.

[ The texte.] Whyle he thus spake vnto them, beholde there came a certayne rule•
and wurshypped

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him, saiynge: my daughter is euen now deceassed, but cum, and laye thy hande
vpon her, and she shall liue: and Iesus arose and folowed hym, and his
disciples also. And behold a woman diseased with an •ssue of bloud twelue
yeres, came behynde hym, and touched the hem of his garment. For she said
within her self, if I may touche but his vesture onely, I shalbe whole. But Iesus
turned hym, and whan he sawe her, said: daughter be of good cōfort, thy faith
hath made the safe: And the woman was made whole euene the same tyme. And
whan Iesus came into the rulers house, and sawe the minstrels and the people
makyng a noyse, he said vnto them: get ye hence, for the maide is not deade,
but sleapeth: and they laughed him to skorne. But whan the people were put
forth, he went in and toke her by the hande, and the damosell arose. And this
rumor went abrode into all the lande.

Jesus speaking these thinges, there came vnto him a certain wardē of the
Synagoge called Iairus, & falling hūbly vpō his knees wurshipped hym, and
with behement praier & besechyng, said: my only daughter twelue yere of
age, was at the poyn of death, whan I came frō home, and I am afeard lest
that she be nowe deade. * Cum I pray you, and lay your hande vpon her, that
she may recouer and liue. Iesus (as he was ready to do good to al men
which asked with plaine trust and confidence, whether they were pore or
rich, Iewes or strāgers) forthwith arose vp & folowed Iairus, whiche made
haste home if perhappes he myght fynde his daughter yet alyue. The
disciples & the thicke multitude folowed Iesus. And behold as he was golyng,
there befell an occasion of an other miracle. There was amōg the great
multytude, of people a certayne woman, whiche had been diseased with the
bluddy flixe for the space of twelue yeres, and had spent her whole
substāce vpon phisiciōns, and yet founde she none that coulde heale her disease. Ther∣fore was she in double miserie, for that pouertie was ioyned with her sicke∣nesse. This woman when she had conceyued in her hart a great truste and côfidiēce in Iesus, because of the filthines of her disease, she durst not speake vnto les{us} before so many witnesses. Therfore as though she would steal a benefite secretelely, she came priuely behynd his backe, and touched the hem of his garment. For thus she perswaded her self: if I touche but the vtrermost part of his garmente I shall he whole, and by and by his garment once touched the flyxe stayed, & the woman perceiued that the helth of her body was restored. But Iesus willyng suche a notable exaumple of faythe not to bee hid, and teachyng withall that the glory of God ought not to be conceled: to then tent he would haue the benefite to be confessed, he turneth vnto ye multitudē saying, who touched me? Whan all denied it: Yet sum body touched me ( quo d: he:) For I feele a power goyng out from me. Here Peter and the other discipules, not knowyng what Iesus mente, saye: Lord thou seest the thicke multitude thrusting the on evey side, & doest thou aske who touched the, sith so many touche the? But whan Iesus, as ignorant who had touched him, loked about hym as seking for the priuie toucher, the womā being one∣ly priuy of the thing, perceiuing that she could not be hid frō lesus, al shame fastnes set apart, fearing and trembling, fell downe at lesus feete, and con∣fessed al the matter as it was, & what disease she had, & how many yeres she had been sicke, and how she had spent al her substance in vain vpon phisiciōs and how that she perswaded her selfe, that by the onely touching of the skirt of his garment, she myght be healed, and howe by and by after the touchyng she felt perfit health of her body. It was the wil of Christ that these thīges should be declared before the multitude, not to put the womā to shame, nei∣ther to purchase himself prayse of men: but by this example to teach all mē,

what sure confidence and trust is hable to do, and by the example of the wo∣man to establishe the faith of the warden of the Synagogue, which he per∣ceyued sumwhat waueryng, and withall to reproue the Phariseis for their vnbelefe. Therfore Iesus, lest he should seeme to be angry, and to take away his benefite againe, comforted the woman trembling for feare, and said: my d•oughter be of good comfort. Thy faith hath obtained thee health. Depart in peace with a quiet and a careles mynde. My wil is that this benefite shal continue with the, though thou hast stollen it from me.

As Iesus was speaking these thynge, certayne came from the wardens of the Sinagoges house, and tolde him that his doughter was dead, & that there was no cause why to trouble Iesus. For they toke les{us} to be nothing els, but sum notable phisicion, whiche was hable by his facultie to restore health to them that were alyue, but not to restore the dead to lyfe. And ther∣fore
they thoughte it but vayne to call a phisicion, bee he neuer so excellente, to a
dead mā. Iesus perceiuyng that the father of the maide was muche amased
with this tidinges, conforted him, saying: Feare not, only haue faith and
trust that the maide shalbe whole, and she shall be whole. It is in thee, that
thy doughter maye be whole. And now whan they wer cum to the war|den of
the Synagoges house, Iesus suffered not the multitude to enter in, nor the
other disciples, besyde Peter, lames, and Iohn, and the father and mother of
the mayden. But al her kinsemen and frendes did wepe, and after the
countrey maner, they beate their bodies, bewailing her, and criyng out, and
such other things as men be wente to do very folishly in the funerals of
riche men and greate men.* Lesus bad them cease from theyr wailing, for the
mayden was not deade, but a slepe. Meanyng thereby that the mayden was
deade, to them whiche coulde not rayse her, but vnto him she slept only, to
whō it was more easy to raise her from death, than to other to rayse her
from slepe. Whan the familiars and frendes of the warden perceyued not
these thinges, they laughed Iesus to skorne, because they knew certaily that
she was deade, seing her whā she died: Therfore after that he had thrust
forth from the funerals the mourning multitude, he taking the father and the
mother of the maiden, entred into the parler, where as the corps of the
mayden dyd lye. And Iesus takyng the virgin by the hande, said: Maidē aryse.
And furthwith whan at the word the mayden rose, she walked also, that ye
fayth of the miracle might be the more certain. For he did not onely restore
lyfe so|dainly, but also strength and cherefulnes. And whē the parentes of
the ma|iden were greatly amased, he gaue thē in commaūdement, and
desyred them instantly to tell no body what was doen: both that he myght
auoid the sus|picion of vayne glory, (for this chiely ought to be doen with
the heads of the S•nagoge, which did al things possible to obtaine the
praise of men:) and also that they myght shew furth with greater faith, and
credite ye thynge that was done, if they commaunded to kepe silence, yet
would nedes tel the things that they had seen doen, to the Phariseis and to
the Prelates of the Synagoge. For he knewe the disposicion of man, which he
minded to vse to the profite of others. And whan he departed, he badde
them geue the maidē meate, vsing the part of a phisiciō, making as though it
had been no myra|cle, whiche thyng established the fayth of the miracle the
more.

[ The texte.] And whan Iesus departed thence, two blynde men folowed him
criyng, and saying: O

and whan he was cum into the house,
the blynde came to hym, and Iesus sayeth vnto thē: beleue ye that I am hable
to do this? They said vnto hym: Lord, we beleue. Then touched he their •yes,
saiyng: accordyng to your faithe, be it vnto you. And their iyes were opened.
And Iesus charged them, saiyng: see that no manne knowe of it. But they when they were departed, spred abrode his name in al that lande.

Now whan Iesus left the house of the warden of the Sinagoge and re|turned to his owne house: two blinde men folowed hym, whiche had heard the fame of his miracles, and therof coneyued an hope to obtain health, esp|ecially hearing of his goodnes towards al men, wer they neuer so meane. But when they coulde neither see Iesus, nor cum vnto hym, yet with a loud crie for loue of health, and for feruentnes of faith, farre of they crie vpō le|sus, with gentle praier, saiyn: O sōne of Dauid haue mercie vpon vs. Ies{us} in the way aunswered them nothing, differring his beneite, that the miracle might be the more manifest: endeouering alway to allure y* lewes to faith, and by the very thynges many wayes to re|proue ye Phariseis vnbelefe. The captain had faith & trust, the woman had faith and trust, they that caried the man sicke of the palsey, did beleue and trust, the lewes and Phariseys dyd distrust, and wer also full of malice & enuy. But whā Iesus was cum home, the blynde men were receiued into his house, who with stiffe hope folowed hym. Than Iesus geuyng exaumple vnto others, firste demaunded them of theyr faith: Beleue ye ({quod} he) that I am hable to perfourme your requestes? And they without any delay,* sayde: Lord we beleue. Than Iesus touching their iyes with his hande, sayed: As ye beleue so be it to you, not chalēging to hym self the restoryng of the sight, but imputyng it to theyr fayth & trust, declaryng that chiefly vnbelefe made vs vnmeete for the bountyfulnesse of God, whiche is prest and readye for all men. Assoue as Iesus had spoken, the iyes of the blynd wer open, so that they saw clerely. Here Iesus willing to warne vs couertly, that although glory of it self foloweth the good dede yet we muste flee it rather then desire it: he charged the blynde menne verye earnestly, that no man should knowe this dede. But the ioying of their newe felicitie, spred the fame of Iesus the more through out the whole countrey: emong all them that knewe of their olde blindnes.

[ The texte.] As they went oute, behold they brought to hym a dumme man possessed of a deuill, and when the de•uill was caste out, the •umme spake: and the people maruelled, saiyn: It was neuer so seene in Israel. But the Phariseis said: He casteth out deuils through the prince of de|uils. And Iesus went about all cities and townes teachyng in their Syngogues, & preachynge the glad tidynes of the kyngdome, and healyng euery sickenes & euery disease among the peo|ple.

Whan the blynde were departed, there was an other miserable manne offered vnto hym, who was vexed with a deuill, whiche toke awaye the vse of his tonge, that the man neither was wel in his wit to wishe for helth, nor had no tonge to aske for it. He therfore because he had neede of an other mannes fayth, was offered vnto Iesus. Whiche withoute any tarriyng cast out
the deuil, and furthwith the dumme spake. The multitude marueiling at so
great spedines of miracles, ready in all kynde of diseases, beyng neuer so
incurable, sayed among them selues. There was neuer manne emong the
Israelites, that wrought so many miracles to easily. Cōtrariwise ṭ Pha∣riseis
blynded daylye with malyce more and more, where as the thynges that were
doen in the sight of all menne could not be denyed, yet to the entête they
myght withdrawe from hym the mindes of the people that had him in

veneracion, they falsely slaūder him, that he casteth out deuils not by the
po∣wer of god, but by the myght of Belzebub the prince of deuils. Thā which
vntrue slaūder, what could be a more mad thing? As who should say one
de¦uill driueth out an other, or as who should say, Belzebub the enemy of
man∣kynd, gauᵉ lyfe to the dead, health to the sicke, sight to the blynde,
speche to the dum. These illes cum from them oftentimes, which lesus of his
good∣nes hauing cōpassion vpon mē toke away, with suche corporall
benefites, as might sēsibly be perceiued, preparing them for the capacitie of
spiritual b|enefites. But most meke Iesus was not offēded w† suche
malicious reproch, but deuised more for the health of all men, because he
sawe the Phariseis, (to whome it apperteyned to see for the healthe of the
people) so lyttell to helpe and succour, that also they enuyed the
commodities of others. Iesus therfore as a good shepeherde walked
thorough al cities and stretes, labo∣ring to heale both the soules and bodies
of all men, teachyng in their cōgregations, and preaching the kingdome of
heauen (into the whiche none bee receyued, but suche as be voyd of all
diseases of the soule) and healing also al kyndes of diseases and
sicknesses.

[ The texte.] But whan he sawe the people, he was moued with compassion on
them, because they were destitute and scattered abrode as shepe hauyng no
shepeherd. Then saieth he vnto his disciples: the haruest is plenteous, but the
laborers are fewe. Pray ye therfore the lorde of the harueste, that he wyll send
labourers into his haruest.

Further whan Iesus sawe the multitude swarming on euery syde, and euery
day more thicke, and now gredy of health and sincere doctrine, and
cō|nsidered withall, that the Priests, Phariseis, and Scribes, vpon whō the
people hitherto did hang, to do any thing rather then to preserue the
people, and that they were whole geuen not to the glory of God, but to their
owne glory, to their owne lucre, to theyr own bely, and to their own
pleasures, in whō if there wer any religiō it was but coloured and
counterfaited, so that it was very noysome vnto true religion: and
considered also that the people was but rude and grosse, and yet in the way of amendment, for they lokyng to be healed in their bodies, folowed with a simple and plaine faithe, & glorified god: and although yet they vnderstode not the doctrine of the gospel, yet they did not reiect the same. Contrariwise when he cōsidered the Phari\seis and the Scribes, where as they had the Prophetes and the law, yet to be blinded with worldly desires, and also to resist the doctrine of ye gospel: the good shepeherde was moued with pitie and compassion, because he saw them lyke wanderyng shepe, skatered a sunder and destitute of a shep|herd, and running vnaduisedly hither and thither. Iesus therfore cōsideryng that in the Phariseis, whiche played the wolues rather than the shepherds, the flocke had no hope, & that the people through miracles was nowe sum|what prepared to receiue the doctrine of the gospell, he sayd vnto his discip|les, whom he had now well gathered together: I see a great harueste, but very few laborers. The fame of ye gospel is spred abrode everywhere. The feruencie of many is stirred vp, whiche seme ripe and redy to heare the wise|dome of the gospel. But where be they that wil take vp\pon them to preache & teache? Where be they that will teache purely and sincerely, neyther sekyng after glory of man nor after gayne and lucre, but teacyng so sincerely as ye see me teache?

Truly suche a cumpayny of men must not be neglected, beyng kindeled with the desire of the heauenly doctrine. What is than to be done, but to desyre and require the lord of the haruest, to thruste into his harueste the ydle and vnwilling laborers. For the occasiō is now, and lingeryng is daungerous. I knowe that it is more pleasaunt for you to be with me, but the tyme is at hand, that ye must shewe some profe of your selues, and that ye must begin to shew forth for the saluacion of other, that whiche ye haue receiued of me.

The .x. Chapter.

[ The texte. ] ¶And when his twelue disciples were called vnto hym, he gaue them power against vn\cleane spirites, and to caste them oute, and to heale all ma\er of sickenesse, and all manner of disease. The names of the twelue Apostles, are these. The first Simon, whiche is called Peter, and Andrewe his brother, Iames the sonne of Zebedee, and Iohn his brother, Philip and Bar\tholomew, and Thomas and Matthew, which had ben a Publican, Iames the sōne of Alphe, and Lebbeus, whose syrname was Taddeus, Simon of Canaan, and Iudas Ischarioth, which also betrayed him.

Herfore Iesus going vp vpon the hill, commaunded his disciples which specially folowed him, to cum vnto him. Of these he ordeyned twelue to be
chiefe, vnto whom as to the better learned and more strōg, he committeth with anhotirie, the office of teachyng, that accordyng to the example that they sawe in theyr maister, they should teach the people, eche in so dry places. And leste the doctrine of fishers, vunlearned and abiecte men, should foorthwith be dispised, he gaue them also power against all vnclaine spirites, to cast them out with the worde, and to heale all kyndes of diseases, and all faultes of the bodye, that whatsoeuer Christ did before them in the fathers name and his owne, that they should do in the name of Iesus Christ, in whose roume they were. For so Iesus entred, that through healing of greuous and incurable diseases, (whiche benefite semeth vnto men most godly) he myght allolute the rude and the simple to the thynges of the soule. But leste any manne should take false Apostles for the true, these be the names of the twelue whom Christ himselfe dyd ordein. First Simon the sonne of Iohn, whiche also was called Peter, and his brother Andrewe: For these were the fyrste that Christ called. Secōdlyames the sonne of zebedei with Iohn his brother: Thirdly Philip and Bartilmew. Fourthly Thomas whose sirname was Didimus, and Matthew the Publicane. Fiftlye lames the sonne of Alphe, with ludas the sonne of lames, whiche also was called Lebbeus or Thaddeus. Sixtly Simon the Carianite, whiche was also called zeolites, and ludas Iscarioth, whiche afterward betraied his maister. By such maner ambassadoures beyng poore men, rude, abiect, fishers, sinners and men not knowen, and of no reputacion, Christ went about to tourn and re|nue the whole worlde vnto the wisedome of the gospell: lest in this prayse the worlde myght attribute any thyng vnto it selfe, yf he had begonne this heauenlye pourpose by menne of learnyng, of power, of tyches, or of nobilitie.

Iesus sente forth these twelue in numbre, whom he commaunded, saying: Bee not into the waye of the Gentyles, and into the citie of the Samaritanes, enter ye not: but go ather to the lost shepe of the house of Israell. Go and preache, sayinge: the kingdome of heauen is at hande. Deale the sicke, clense the leapres, rayse the deade, caste out deuils. Freely ye haue receiued, geue freely: Possesse not golde, nor siluer, nor brasse in your purses, nor yet scrippe to|wards your iourney, neyther two coates, neyther shooes, nor yet a todde: For the workman is worthy of his meate.

Now it is worthy the hearyng, to heare what he commaunded them, and how he furnished these ambassadours in theyr iourney. And firste of all he appointeth them the coaotes and limittes of preachyng, & forbiddeth the to go out of lewry, and forbiddeth them to go eyther to the people that were next, or vnto the cities of the Samaritanes, whom the lewes did abhorre, not
that Iesus did count any kynd of men to be abhorred, but leste he should seme to be offended with the injuries of the Phariseis, and for reuêging of him selfe, to send his disciples vnto straungers: or leste he might geue occasion vnto the lewes, to excuse themselves, and saye that they wer despised, and that the Gentiles and Samaritanes were preferred before the. * Againe because he knew that the lewes chiefly would rebell against the gospel, he would leaue them no maner of excuse, but that it should appeare vnto al me that they were put from the kingdome of god, by their owne frowardnesse, and that the Gentiles were receyued by their own plain and simple faythe. Therfore (quod he) forbeare them for a tyme, and go rather to the lost shepe of the nacion of Israel, that they may repent to be saued. For they be not all of the Phariseis malice, there be shepe emong them, erryng by simplicitie and ignoraunce, whiche being monished and taught willfone repent, & heare the voyce of the good shepheard. And ye shall beginne your preachyng thus, lyke as ye saw me do. For it is not mete nor expedient forth with to disclose the secret misteries vnto ye rude people: * they muste be made in a readines before, that they may be hable to receiue the heauely doctrine. First of al therfore preache nothyng els, but that the kingdome of heauen is at hande, that they retournyng from their olde life, may prepare themselues to a new lyfe. For the first degree of righteousness, is to abstayne from sinne. And the first degree to health, is to knowledge the disease. Furthermore lest the teachers being men of no reputacion, and teaching newe thinges, should not bee beleued, make them beleue your doctrine by mi•cles, lyke as ye sawe me doe, Heale the sicke, rayse the dead, cleanse the leprose, caste oute deuils. These thinges though they be very great, yet ye shall haue them of me, & they shall get you fauour and authoritie withall men. For first the weake muste be allured. Take you hede onely tha• ye do not abuse these thynges eyther to vayne glorye, * or to lucre. Lyke as ye haue freely receyued of me, so freely geue. Defyle not the euangelical funcion, no not with the least suspicion of glory or lucre. Thus men shall esteme you greate in dede, yf they shall see you of so great might and power, and yet not to be haut nor proude, nor de|sirous of lucre, but stoutly to dispise those thynges, for the which the cómô sort of men, do & suffre all that they may. I will haue you light and ready to do this message, and to be laded with no burdens, to be encombred with no carefulnesse, that ye may whollye apply the of{f}yce committed vnto you. Ye teache heauenly thynges, set not your care vpon worldly thynges, ye haue preparaciô me{te for your preaching, which teacheth no meane thing. Wher|fore when you take your journey burdeyn not your purses with golde nor syluer. No carrye not so muche as a bagge abou•e with you to put your vitayles in, neyther .ii. coates, nor shooes nor staffe. He is wel armed which is gyrded with the swear{d of the worde of the gospell. Nor ye shall not nede
to be carefull, how ye beyng naked shall come by necessaries. Onely be carefull in your office committed vnto you, and all these shalbe geuen you from your heauenly father. It is his matter that ye haue in hande. He wyll not suffer his workemen to be defrauded of theyr hyer. For them that lyue from daye to daye, and according to nature, necessaries be soone prepa|red. And there wyll be ynowe whiche of themselues wyll geue to you, doling and teachyng suche thynges. So shall it come to passe, that neyther ye shall be troubled with suche cares whiche maye diminish your auctoritie, and make you to be suspected, nor they whome ye teache, shall be vnkynde towardae you, of whom they receyue farre greater thynges.

[The texte.] But to whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. And when ye come into the house, salute thesame: and if the house be worthy, let your peace come vpon it: but if it be not worthy let your peace returne to you again. And whosoeuer shall not receyue you, nor wil heare your preachyng, whan ye departe oute of that house or citie, ••ake of the dust of your feet. Ue•ely I saye vnto you: It shall be easier for the lande of Zodoma and Gomortha in the daye of iudgement, than for that Citie.

And ye shall be grievouse to no man with begging, nor no man shall caste you in the teeth with his benefit, because he hath made a chaunge for better thinges rather than geuen any thing. For it shall not be nedefull for you to tourne into common innes, but into what citie or strete you entre into, firste enqyure yf there be any honest man there, desyrouse of the heauenlye kyngldome, and wery of the worlde, whiche with godlye desyres sygheth nowe and than after Messias that was promysed, whiche sheweth a greate hope of greater increase, by simplicitie and innocencie of lyfe, by liberalitie to\warde the poore. For suche one will be a very mete hoste for you, and again ye shall be meete gestes for him. Whan ye haue founde suche an one, turne into his house, and chaunge not your inne, vntyll youre busines aboute the gospell,* causeth you to remoue into another citie. For it shall not be nedeful neyther comely for you to change your host, as light persons, or persons desyrouse of more deynty fare. Every house, every fare, oughte to suffyse for men of the gospell. Be ye curteous & gentill of manners, that ye appere neither proude, nor •atterers. Whan ye enter into the house, speake fyrste and saye: Peace be in this house. Youre prayer shall not bee in vayne. For yf the house be worthy this prayer, by and by withoute delaye it wyll receyue it: but yf it refuse it, your salutacion shall not be loste. For that whiche they despise shall returne vnto you. And truely I woulde not haue you bowyng, and becking, or flattering any man for your necessities, that yf any house thinke muche to receyue you, or yf anye citie thinke muche to haue you as geastes, and wyll not of theyr owne accorde receyue the sal|uacion of the gospell offred vnto them, I will that ye shall leaue the house whiche ye saluted, and leaue the citie whereunto ye entred, and go into the stretes and shake of the dust from your feete, declaryng
openly that ye hunt for none of theyr worldly commodities, who caste of the
ghospell of God, insomuche that ye shall not be caste in the teeth with the
vile duste that sticketh vpon your feete. Here haue in remembraunce, that
an holy thyng must not be geuen to dogges, nor precious margarites caste
vnto hogges.

Onely see that ye laye this to the vnkynde, wyll they, nyll they, that the

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kyngdom of god is at hande to the greate commoditie of them that receiue
it, and to the great hurte of them that refuse it. Auyse them whiche receyue
the worde of the gospell. Wo be to that citie, wherein none shalbe founde,
that doeth repent him of his yll lyfe, and desyreth not to be amended. This I
assure you, that the countrey of Sodom and Gormorre shal be more gen
tly handled in the daye of iudgement, than that citie, though it be a citie of
Israel. The more that the clemency of god is to prouoke them to penance,
by so many myracles, and so many benefites, the more grieuously shall they
be punished, yf they reiect it.

¶Beholde I sende you furth as shepe among wolues, be ye therfore
wyse as serpentes, and innocent as doues. But beware of those men, for they
shall deluyer you vp to the counsels, and shall scourge you in their Syn
goges. And ye shall be brought to the head rulers & kynges my sake, in witnes
to them and to the Gentyles. But when they deliuer you vp, take you no
thought how or what ye shall speake, for it shall be geuen you euin in that
same boure what ye shall speake. For it is not ye that speake, but the spirite of
your father which speaketh in you. The brother shall deliuer the brother to
death: and the father the sonne, and the children shall acyse against theyr
fathers and mothers, and shall put them to death: and ye shalbe hated of al
men for my names sake: But he that endureth to the ende shall be saued.

But leue ye the punishment of them to god, be ye meke and pacient against
all injuries, and so endeuour to profite all good men, that whan ye be
projuoked of yll men, ye requi•e not injuries. It is sufficient for you to bee
gar•nished with those thinges, wherewith ye maye do good to all men.
Against the injuries of men I wyll haue you vtterly without weapon, and to
ouer•come with none other defence but with sufferaunce. Otherwise I
coulde make you terrible and to be feared, but it is not expedient for the
gospell. For violence doeth not extinguishe violence,* nor injury injury, nor
pryde pryde, but rather couldnes, gentlines, and quietnes. I know that the
phar•seis, and men that •e stoute with the succoure of this world, will go
about to do you sore displeasures. But against all these there is none other
buckel•er but pacience. Nor there is no cause to feare, ye be sent lyke shepe
without weapon, simple, innocent, in the midst of wolves, but ye be sent of me. I would not that ye being prouoked by their naughtines, shouledhe turned into wolves, but to go about this by all meanes, that the wolves asswaged by your gentylnes, maye be turned into shepe. It is no great matter to requenge yll men, but to turne their hertes to good, is a veray great & an harde matter. Therfore ye must couple two certayne thinges together, the policy of the serpente, and the simplicitie of the doue. The simplicitie of the doue shall cause you to desire to do good to al men, and to hurt no man, no though ye be prouoked. The policy of the serpente, shall cause you to geue none occasion, wherby your doctrine might be reproued. This is the chiefe point of your ambassade, that the gospell maye entre into all mennes hartes. Therfore ye must do utterly nothyng, which by any probable colour might withdrawe any mans harte from the doctrine of the gospell. Your doctrine shall make great stirres and tumultes in the worlde, the more therfore ye must beware, lest any busynesse arys through your defaulte. Whiche can not be, yf ye communicate your benefites freely vnto all men, and kepe pa\|cience also towards the yll men, and desyre to do them good.

Therfore with suche maner of men, yea wolves rather, ye muste worke warelye, and nowe prepare your mynde agaynst all kyndes of yll, that no\|thyng may trouble you, whan it shall happen. For the tyme shall come that they will plucke you as ill doers into theyr counsell and conuentycles, and beate you with whippes like vngracious men, and subuerers of publique weale, ye shall be brought before rulers and kinges, not for your desertes, but for my sake, & though I may let them, yet wil I suffer all these thynges to be doen, that it maie be witnessed and open to all men, that they peryshe through theyr owne default, which beyng moued and prouoked by so many myracles, by so many benefites, by so ready doctrine, by youre simpelenes & gentilnes, so spitefully reiect saluacion offered vnto them. Therefore whan so fewe shal be brought furthe to so many, so weake & vnarmed to so mightly, so vnlettered to so learned, be not carefull howe ye shall pleade your cause, though ye be rude, and not skilfull of iudgemente, of lawes, and of the lawe place. Also I would not ye should run to suche ayde and succour, by the whiche the common sorte of men be wont to haue the higher hand in iudgementes. They take vnto them a cunning and a well tonged aduocate, they flatter the judgges, they fall downe humblely vpon theyr knees, they get fauour with money. Medle ye with none of these. Do ye this onely, go furth whan ye be called, aunswere whan ye be commaunded, that they haue no iust cause of cotumacy and stubbernes against you: but aunswere playnly and boldly, not with a devised and a prepared oracion, but with suche one as hath boldnes ioyned with
wisedome and mildnes. Like as vitayle shall be ready for you in euery place: so speche shalbe geuen vnto you, vpō which carefully to muse, appertayneth not to hym that dependeth wholly vpon the helpe of god. Yea speche shalbe geuen vnto them in season whiche muse nothyng vpon it, not garnished nor gaye, but wyse and effectuall, and meete for the gospel. It is not mannes matters that ye haue in hand, but goddes, wherof ye be not authours, but instrumentes. For it is not ye that shall speake there, but the spirite of your father speaketh by your mouthes.

Trusting therfore vpon his helpe, ye must be mouded by no stormes of adjuersitie. For the worlde will aryse against my doctrine with suche tumulte and busines, that the brother forgetting his brotherly loue, will bryng his brother to death: y'the father forgetting his naturall loue, wyl putte his sonne in daungier of death: that the sonne all honoure and dutie set aparte, will ryse against the father, and mother, and put them to death, of whom he had the beginning of his lyfe. Briefly ye shall be hated of all men, for the hatred they beare to my name. For this world beyng so corrupte on euerye side with ambicion, pryde, avarice, lechery and other worldly desyres, wyl not beare the heauenly doctrine contrarie to his appetite and desyre. And it shall be a greater offence to be a Christian man, than to be a murtherer of a sorcerer. These hurly burlyes the deuill shall rayse agaynst the gospel, but distrust not, godly wysdome shall ouercome the wyles of the deuil, and the malice of man: do ye the busines cōmitted vnto you with a bolde and chere|full courage. For whoso among these ylles doeth perseuer and continue vnto the ende, he shall be saued. For ye must not beyng discouraged with feare, leaue of the busines of the gospell.

¶But whan they persecute you in this citie lye into another.* For verelye I saye vnto you: ye shall not go through all the cities of Israel, vntyll the sonne of man be come. The disciple is not aboue his teacher, nor the seruaunt aboue his maister: It is ynough for the disciple to be as his teacher, and the seruaunt to be as his mayster: If they haue called the good: man of the house Belzebub, how muche more his householde seruauntes? Feare them not ther|fore. For there is nothing kept close, that shall not be opened, and nothyng hid that shal not be knowen. What I tell you in darkenes, that speake ye in light. And what ye heare in the eare, that preache ye on the house toppes.

There is no peryll vnles a stomacke meete and worthy for the ghospell faycle you. But lyke as ye ought not to prouoke the crueltie of yll menne, nor to stirre vp persecucion, nor resist it with might and power, so whilst the preachyng of the gospell is but newe and young, I graunt you libertie to
a\uoyde daunger and peryll by flying and running awaye, not onelye that ye 
maye be in safetie youre selfe, but also that by this occasion the fame of the 
ghospell maye be spred the further abrode. Therfore yf they persecute you 
in one citie, geue place to their madnes and flee into another, so that in no 
wise at a little iniurie of persecucion, ye cease from your labour in the 
ghospell. This onely is to be doen now, that the fame of the ghospell maye 
be spred throughout all Palestine. And in this the persecutor shall do you 
good, belcause he shall not suffre you to tarry long in one place. * The tyme 
shall come whan ye shall not auoyde persecucion with flight. Nowe the tyme 
is shorte, and haste muste be made. For the kyndome of god is at hande. 
This I assure you, before that ye haue goen ouer all the cities of lewry, the 
sonne of man will shewe himselfe, and will helpe you beyng in daunger. An 
exaumple shal be shewed you in hym how great aduersities the preachers 
of the ghospell muste suffre. The whiche all ought to seme vnto you the 
more tollerable for this, that ye se that I haue suffred al maner of reprofes 
and afflicccions. The scholer is not better than his maister, nor the seruaunt 
better than his lorde. This suffiseth to the scholer yf he bee equall with his 
mayster: This ought to suffice the seruante, yf he be equall with his lorde. 
If they haue so vn\worthely checked me the father of the house, insomuche 
that in moste vile re\proche they called me Belzebub, and named the sonne 
of God by the name of an vn\cleane devill: what meruaile is it, if they be 
bolde vpon the seruauntes of the house? I knowe that infamy semeth a 
great ill, and almoste more greuous than death: but it is a prayse and no 
infamye, whiche cummeth of wicked men for the gospell sake. They will saye 
that ye be witches, yll doers, and sedicious, but this ignominy and shame 
afterwarde shalbe tur\ned into glory. Your sinceritie and innocencie at 
length shall appere vnto the worlde, whiche sinceritie all men shall prayse, 
cursing them whiche haue dis\honested you with false reporte. Prayse long 
suppressed, breakeh out com\monly with greater light. There is nothyng 
couered but time will vncouer it,* and nothing is hid, but it once will come to 
light. Endeuoure this onely, that ye do thynges worthy prayse, and not seke 
after prayse. There is no\thing therfore, why ye should be troubled with 
feare of infamy, and not fre\lly preache the gospel of the kyngdome. It hath 
no dishonest thyng, nor no\thyng to be kept close. Yea yf ye heare any thyng 
of me in darkenes, preache ye it in the cleare light. And if I haue tolde any 
thing secretely, preache it o\penly. Our doctrine is without any colouring. It 
desireth to come furth be\fore all men; and it is afrayde to be known of no 
man

[ The texte.] ¶And feare ye not them that kyll the bodye, but are not able to kyll 
the soule. But feare rather hym whiche is able to destroye both soule and body 
in hell. Are not two little sparowes solde for a minute? one of them shall not fall 
to the grounde without youre father. Ye•
and all the heares of your head be nūbred: Feare ye not therfore: ye be of more value than many sparowes Euery one therfore that shal confesse me before men• him will I confesse a••• before my father which is in heauen. But whosoeuer deui••• me before men, him wil I also deny before my father whiche is in heauen.

But there shall be some perchaunce, whiche will lytle passe vpon infamye, and other ylles, but who can despise and set lytle by death? It were mete you should feare them, yf they could kyll the whole man: but ye that knowe that the body is the vilest parte of man, and that the soule which is the chiefe parte of man cannot be hurte of them, be they neuer so sauage and cruell: Ye (I say) nede not to feare them. They should hurte you more yf they dyd not sley you folowyng theyr myndes, than yf they kill you not regardyng them. I wyll shewe you who is more to be feared. Feare him who like as he made ye whole man, so he is able to condemne him to eueralstylon death, and to deliuer hym into hell fyre.

Yet the body whiche the tiranne doeth kyll for a tyme, doth not vtterly perlyse. For the selfe fame at the resurreccion shall be restored in far better wise. Hitherto therfore onely the body is in daunger; yf in case ye be killed constantly obeying my commaundementes. But yf ye obey theyr commaundementes, and leaue the bus••• of the gospell, nowe not onely the body doth peryshe, whiche yf no man kill it, yet by the common lawe of nature it must nedes dye, but also the soule shall be deliuered to eueralstyng fier. And what matter is it, whether the persecutor, or disease, or any other chaunce take awaye the lyfe? Truely more gloryous it is to die for the gospell sake, whiche death though it be violent and sore, yet it shall not come before the daye, whansoeuer it cumm meth it shall not come without the prouidēce of God. And by this it cummeth to passe, that yf ye endeuour to auoyde it, ye cannot. God will not suffer you to be slayne but when it shall be very expedient for you to die. Wherfore put out of your myndes all this feare. God also will prouide for this, to whome it were not hard to geue you immortalitie, but that it is a greater thyng to delspise death, than to escape it. What is of lesse value than sparowes? of the whiche two be bought for a farthing, a very litle coyne? And the numbre of sparowes is great in euery place, and yet not so much as one of them is loste in the yearth, but by the wyll and sufferaunce of your father. Doe ye feare than leste he will suffre you, whom emong all he hath chosen to this busines, to perishe before your tyme, whom he doeth not neglecte, insomuchhe that he kepeth the numbre of all the heares of your head? Seyng that ye be of more estimacion to the father than innumerable sparowes, there is no cause why ye should feare, leste men be able to do any thyng against you, otherwise than shall be thought to hym, who hath continuall care ouer you. Wherfore leaue the care of your lyfe and death vnvo hym, and be not ye driuen from the open profession of my name, be it neuer so hated of the worlde, by any feare of dis|pleasures that men can doe vnvo men. For whosoeuer litle regarding the re|bukes of men, doe professe me in
this lyfe to bee his Lorde and maister, hym wyll I acknowlege to bee my seruaunt and disciple, before my heauenly fa\|ther. Contrarywyse whosoeuer wyll be ashamed of me before men and deny me, hym will I deny before my father which is in heauen. And this is no daynteouse and delicate profession, for he doeth not professe, me vnles he doeth declare by his lyfe that he doth beleue my sayinges.

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And he hath denied me whiche so lyueth that he setteteth by any sayng more than by me. What winning therfore can it bee, yf a man lose that noble and euerlastyng pryse with the father and his angels, for feare of a false slaunder hece, which neither lasteth long, nor is no slaunder in dede but with ignoraunt and folyshe menne, and before God very true glory? It is a great gayne lytle to passe vpon these thynges, and to make haste to the euerlastyng rewarde: whiche shalbe geuen in due tyme to them that haue deserued it: in the meane season a good conscience is a great piece of the rewarde.

[ The texte.] Thynke not that I am come to sende peace into the yearth. I came not to sende peace but a swearde, for I am come to set a man at variaûce with his father, and the doughter with her mother, & the doughter in lawe with the mother in lawe. And a mans ••es shall be they that art of his household•. He that loueth father or mother more than me, is not worthy of me, and he that loueth sonne or doughter more than me, is not worthy of me. And he that taketh not his crosse and foloweth me, is not worthy of me. He that indeth his lyfe, shall loose it, and he that looseth his lyfe for my sake, shall fynde it.

The profession of the ghospell is no weriche nor lyght thyng. Truely the rewardes be great, but ye must come vnto them with vehement and continuall desyres of the mynde: they chaunce not vnto yll menne and lingerers: they must be obtayned by strength and violence. Thinke ye that I am cumme to so we peace in the yearth emong men? It is farre otherwyse. Nay I am not come to sowe peace and concorde, but swearde and war••e, and that inwarde and domesticall warre, and not ciuile warre onely.

For where as the doctryne of the gospell shall be hated of the moste parte, and sith it requireth so feruente a desyre towarde it, that all the affeccion of men be they neuer so great and vnruuly, must geue place: it cannot be but great stryfe and disscencion must aryse emong thē that be most nere & frendely: whygles they that do•e vpon the worlde wyll rage rather agaynst theyr derest beloved, than forsake theyr vices, wherunto they be accustomed: and whoso is once touched with the great feruencye of the euangelicall charitie, he wyll not suffre hymselfe by no maner of affeccion to be plucte awaye from the thing, whiche he hath begonne to embrace
and make muche of. But happy is that stryfe and dissencion whiche doeth auaunce sincere and good thynges, and cutteth awaye rotten thynges: Happy is that swearde whiche pareth awaye from the soule all noysome lustes and desyres. Lette this tumulte and hurly-burly be layed vnto me, and not to you, whiche haue geuen a medicine & troubled all the body: but so, that they that stryue against theyr beloued, that is to saye theyr nerest kinsfolkes, for the hatred of my name, ought to impute it to themselues and not to me. For they myght folowe them whome they per|secute. I offer helth and saluation to all men, whyche yf all men do embrace, there shall be no stryfe nor dissencion. Truly the ghospell of it selfe is a thyng of peace, and of quietnes, but sedicion is rysed by the faulte of others: Lyke as the medicine is a holsome thyng of it selfe, but in the body it maketh a rumbllyng and trouble, whiles it prouideth that all the membres may be in quiet.* But it is expediente that the noysome thynges be pared away, that true and holy concorde may be established the more emong the pure & cleane. This sweard therfore I bring into the earth to breake concorde betwixt the sonne and the father, to deuide the sure and streight bande of nature betwene the
doughter and the mother, to discueuer the loue and concorde betwene the mo|ther and daughter in lawe. There is no knot of nature or amitie so sure, which this swerde is not able to breake.*Whom domesticall acquaintaunce hath made louers and very nere frendes, them the swerde of the gospell shall set in sundre. But so ferre and no ferther shall this batrayle extende, and so farre shall this warre go, that they whiche be of our syde shall onely despise their enimiles, but not hurte them, and asmuche as in them lyeth, saue them also yf they can• And thus farre shall this despising goe, not to digayne them and abhor•e them, but soberly to make them an aunswere, and not to obey theyr wicked commandementes. Ye must take hede by all meanes that the common state of the publique weale be not troubled by you. Be not slacke in the duty which by the lawe of nature the sonne oweth to the father, the daughter to the mother the brother to the brother, the husbande to the wyfe, the cosen to the cosen, the frende to the frende, and the familiar to his familiar, and acquaintaunce. For I do not abrogate and put awaye the lawe of nature, but make it perfecte. Ye must be obediente in all thynges vnto the publique magistrates and mini|sters, vntlesse they prescribe and commaunde wicked thinges. They call you to the lawe, ye must go they require an accompte, ye must make it: but yf they commaunde you to do honour and sacrifice to ymages and pictures, yf they commaunde you to cease from preaching of my name, ye ought not to obey them. And yet they must not be stirred with checkes & railinges, but they must be aunswered soberly; why it is more mete to obey God the pryncue ouer all, than the power of man. For it is reason that the commaundementes of God
should be preferred before the coēmaūdementes of men. And yf they
prescribe vnjust thinges which yet do not make menne wicked yf they obey
them, they must be suffered, lest they beyng stirred they fall into a rage. As
for an exampl[e], if they take away vnjustly thy garment or money: if they
cast thee into prys[on]: if they scourge thee with whippes. For these thynges
do not take awaye godlines, but rather by occasion, increase & set furth the
vertue of the gospell. Lykewyse the duetie of the naturall loue must be
perfourmed to the parent yf he haue nede, though he be an heathen, and
alienate from the gospell. But yf the authoritie of the parent withdrawe
from the gospell, the heavenly father ought more to be obeyed, than the
yerthly father. And yet the father must not be churlishly despised, but gently
& reuerently monished, not to repung against God. In lyke maner also we
must do with other, vnto whom we owe the duetie of humanitie, either of
nature or els of curtesy. Some wil say, it is heard to master suche affeccions,
which nature hath inwardly graffed in vs. But suche stronge and manly
menne, the profession of the gospell doth require, and such as wyll be
moued from the heauenly busynes by none affeccions. Ye shall see me go
this waye: he must nedes folowe in the same which will be taken in the
numbre of my disciples. The sonne that loueth the father or the mother
more than me, is not mete for me. Agayne the father whiche loueth the
sonne or the doughter more than me is not mete for me. And he loueth him
more than me, yf in doyng hym pleasures, he neglecteth my
commaūdementes. It is wicked loue so to tendre thy parentes being but
men, that thou offende thy parent being God. And lest it should seme to be
muche to set more by the wyll of God than all mennes affeccions, whereas
nothing is more deare to man than life, except he despise this also for the
ghospell sake, and be alwaies in a redines to

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all kyndes of death and punishemente, and take vp his crosse and folowe me
dayly,* he is no mete disciple to haue me to his maister. For lyke as the
disord[er]ed loue of the parent or childe, is hatred rather than loue, sith it is
noysome vnto both: so the disordered care to preserue the lyfe, is a verye
destruccion of the life. He hath preserued his life, that loste it well, he hath
loste it, which hath kept it naughtily. He that by forsakynge the gospell, and
denyng me, hath pα[c]ified the judge, hath escaped prison, hath escaped
hāging, hath escaped death, whereas he semeth to men to haue wonne his
life, * he hath loste his life in dede. Agayne he that constauntly stickynge vnto
the gospell putteth furth hymselfe boldly to all daungers & deathes, he
semeth vnto men to loose his lyfe, where in dede he winneth his lyfe. The
lyfe doth not perishe when it is taken awaye for professing of the gospell
but is preserued euere[la]stingly: It doth perishe in dede, if it bargayne to
haue a short tarrying in the bodye with vngodlines: and yet it liueth not
than in the body, whiche liueth in the hatred of God.
He that receyueth you receyueth me, and he that receyueth me receyueth hym that sent me. He that receyueth a Prophete in the name of a Prophete, shall receyue a Prophans reward. And he that receiueth a iust mā in the name of a iust mā, shall receieue a iust mans reward. And whosoeuer shall geue to one of these litle ones to drinke, a cup of cold water, only in the name of a disciple, verely I say vnto you, he shall not loose his reward.

Neyther is there any daunger leste if it chaunce you to be forsaken of your parentes, kynnesfolkes, alliance, and frendes, that there shoulde bee none to geue you houserowme and vittayle. The gyftes wherewith I doe adorne you, and your innocencye, shall purchase you euery where, houses, parentes, chyldren, kinnesfolkes, and frendes. For ye shall haue so many chyldren, as ye shall haue disciples. Lyke as there shall be euer some which wil despise you and persecute you: so there shalbe euer some which will comforte you with an entiere and pure affeccion. And as, albeit ye reuenge them not, but wishe them well, God in time to come wil greuously punishe them, because he taketh him selfe to be despised when ye be despised: * so to the others he will rendre a great reward for your sake, albeit ye requyte them not. For God willeth not that it shoulde be imputed to you, but vnto hymselfe, yt any Gentilnes hadthe been bestowed vpon you for the gospels sake. For whosoeuer receiueth you, receyue me, in whose name ye be ambassadoures: and he that receyueth me, receyue my father, from whom I am sent, and whose matter I haue in hāde.

He therfore like as he is riche and liberall, so will he rendre a very great re\|ward for every litle benefite whiche is bestowed vpon you, that menne shall not loose theyr benefite vpon you, but haue a great avantage therby: y† muche more ought he to rendre thankes whiche gaue the benefite, than he that receyued it. For truely it is a great gayne to exchaunge a corporall benefite indúlyng but a whyle, for spirituall and euerlastyng ryches. Whoso receyuyeth the Prophete or the preacher for no nother cōsideracion but that he is a Prophans or a preacher, and that he beyng sent from me preacheth the will & promisses of God, he shall receyue the rewarde of a Prophete, and become a Prophans himselfe. And whoso receyuyeth the iust man not because he is his kinnes\|man, or for any other worldly affeccion, but for this cause onely that he is a iust and a good man, liuing after the rule of the ghospell, he shall receyue the rewarde of the iust, & become a iust man himselfe. Hath not he made an happy chaunge, whiche hath vsed hospitalitie, and wonne innocencye? Pouertie can withdrawe no manne from this gayne. For here the good wyll of the geuer is counted the gyfte, and not the value of the gyfte. In somuche that
whoso gielueth but a cup of colde water, I saye not vnto me, but vnto any of the leaste of these, onely because he is my disciple, I saye vnto you, certenly he shall not leese his rewarde: for he also shall become my disciple. And who is so poore and bare which is not hable to geue a cuppe of colde water to the thirstye? And as it skilleth not howe great the thyng is that is geuen, but with what affeccion and in whose name it is geuen: so it skilleth not howe great he be, vpon whom this gentilnes is bestowed: this is sufficient that he is my disciple, that I may excepte and take it for a great benefite.

¶ The .xi. Chapter.

[ The texte.] ¶And it came to passe that whan Iesus had made an ende of commaunding his twelue disciples, he departed thence to teache and preache in theyr cities.

After that Iesus had instructed & furnysched his disciples with these commaundementes, and commissions to preache the gos|pell, he lefte them: that they beeving aparte from theyr maister, myght make a triall of themselues, and proue what they could doe: and went from the hill, that he for his part might preache the ghospell in the cities of the Iewes.

[ The texte.] Whan Iohn beyng in pryson hearde the workes of Christe, he sent two of his disciples, and saied vnto him: Art thou he that shall come, or do we loke for an other? Iesus answe|red and sayed vnto them: go and shewe Iohn agayne what ye haue heard and see. The blind receyue theyr sight, the lame walke, the leprose are clensed, the deafe heare, the dead are raysed vp, and the poore receyue the glad tydinges of the ghospell. And happy is he that is not offended by me.

And at what tyme the fame of Iesus, by the reason of his miracles which he wrought in many places, and by the reason of his wonderfull doctrine, did increase daylye more and more throughout all Iewry, and in the countreyes nere vnto Iordane, where Iohn before had preached and baptised Iesus: the disciples of Iohn somewhat nowe enuying the glory of Iesus, of whom as yet they had no great opinion, whereas of Iohn they thought that he was somewhat more than manne: they tolde vnto Iohn beeving in pryson, what good successe and fortune came of all thinges which were doen by him, whom a lytle before he had baptised in Iordane, and with whom he dyd beare wit|nesse vnto the people.

Further Iohn a man of perfecte holynes, reioyysing that it nowe came to passe whiche he spake before, that the name and opinion of hymselfe, whiche was greater than it was in dede, did decrease and diminishe, and the
fame and opinion of Iesus did dayly increase and sprede abrode, perceyuing
also the en∣uious affecciōs of his disciples, to the intent that he might heale
theyr weake∣nes

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and abandone them from hym and deliuer them to Iesus: he chose out two
of them & sent them to Iesus, to say vnto him in his name these wordes:
Arte thou that Messias, whiche was sayed should come, or arte thou not he
whom I spake of before, and do we yet loke for an other? Thus dyd Iohn,
not that he was in doubt, but to confirme and estabylshe the myndes of hys
disciples, and throughly to abolyshe and put awaye the ouer great suspicicion
that they had of hymselfe, supposing him to be Christe. For yf he should
haue denied that he was Christe and should haue repeted that whiche he
had often spoken before that Iesus is Messias, his disciples woulde haue
imputed it vnto humilitie: and the more he should haue humbled hymselfe,
the greater olpoinion would they haue had of hym. But he knewe that Iesus
hymselfe coulde best heale and cure this theyr weakenes. * They go vn
to Iesus and tell hym what Iohn commaundde them. Iesus knowyng that the
testimonye whiche is gathered of dedes, is more certayne than that whiche
spryngeth of woordes, chiefly yf a man testiieth with himselfe, made none
aunswere at the irst, but euen before theyr face working many wonders,
both newe, & which haue not been heard of, healyng the sicke, chasing
awaye the vnclene spirites, restoryng the lame, geuing sight to the blinde,
sayeth vn to them: It nedeth not for me to shewe what I am. Onely goe and
shewe vn to Iohn what ye haue seen with your iyes, and what ye haue heard
with your eares. The blynde receyueth syght, the lame walketh, the lepers
bee clensed, the deafe heareth, the demoniackes whiche be troubled with
deuils, be deliuered, the dead ryse againe: Finally according to the prophecy
of Esay, the poore and humble doth embrace the ioyfull tidinges of
euerlastyng lyfe, whiche the stoute and arro∣gant do despise. These workes
do declare sufficently what I am. And bles|sed is he, vn to whose mynde
suche great successe of the ghospell geueth not oc|casion of yll. Iesus spake
this also, notyng modestly the enuy of Iohn hys disciples, but in suche wyse
that they should not be putte to shame before the multitude, but should
knowe theyr faute secreete|ly with themselues: tempe|ryng his answere by all
meanes, both that he myght auoyde suspicion of ar|rogancy, and that the
disciples myght beleue hym the better, and also that he myght rather heale
theyr affeccion, than openly to reprove them.

[ The texte.] And as they departed, Iesus began to speake vn to the people
concerning Iohn. What went ye out into the wildernes to see? a reede that is
shaken with the winde? go to, what went ye out to see? a man clothed in soft
rayment? beholde they that weare soft clothyng, are in kinges houses. But
what went ye out to see? a Prophete? verely I say vnto you, and more than a Prophete. For this is be of whom it is written: Beholde I sende my mes\senger before thy face, who shall prepare thy waye before thee. Uerely I say vnto you: e\mong them that be borne of women arose not a greater than lohn the baptist. Yet he that is lesse in the kingdom of heauen, is greater than he. From the dayes of lohn Baptist vn\till this day, the kingdom of heauen suffereth violence, and the violent plucke it vnto thē. For all the Prophetes, and the lawe it selfe propheced vnto lohn. And yf ye will receyue it, this is Del\es, whiche was for to come. He that hath eares to heare, let him heare.

Then when they were departed, Iesus turnyng vnto the multitude, leste they shoulde surmyse anythyng of lohn otherwyse than were conu\nyent, supposyng that he demaunded these thynges as though he had been in doubt himselfe, and not rather to heale the weakenes of his disciples: he bel\ganne to setfurth the prayses of lohn very largely, but yet in suche wyse that he woulde not geue hym the prayse of Messias, but the nexte prayse onely,

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and yet he woulde that lohn his testimony concernyng hym, shoulde be of weyght. For it is expedient that the people shoulde haue a very good opinion of lohn, whiche had testified so notably of Iesus, that he was the sonne of God, that he was the lambe whiche shoulde take awaye the symnes of the worlde, that it was he that shoulde baptise in fier and spirite. For neither va\nitie nor lying coulde be suspected in suche a manne, as though he had falsely so praysed Christe before: nor waueryng or inconstancye, as though beeyng chaunged afterwarde he shoulde haue begonne to doubte of Christe. Letter, o man (\{quod\} he) suspecte Iohn of inconstancie.

For yf ye thynke hym suche a one that he wyll chaunge his minde after the maner of mutable men,\* and doubte of that thyng whiche he before affirmed, for what cause dyd ye lately flocke together in wildernes to gase and loke on? To see a reede shaken with the windes? For suche maner of manne should he be, yf he would nowe swarue and dissente from hymselfe, and should become much vnlike vnto himselfe. But the continuall hardnes of his whole lyfe, doth lightly deliuer him from this suspicion. What I saye, ranne ye together in to wildernes for to see?\* A manne gayly appareled with silkes? This was a sight nothyng mete for wildernes. For they that be clothed with fine lynnmen and silkes, be in kynges palaces, vnto whom doth agree excesse and riot, and delicate liuyng. And emong them inconstancye and flattery hath place.

He that liueth with locustes and wylde honye, he that is clothed with Camels heare, he that is gyrded with a letheren gyrdle, is not thus suspected nor
misdemed: And the familiaritie of the kynges courte coulde not alter his ordre. The pryson doeth declare and shewe that he coulde not flatter. But it must nedes he some great spectacle and sight whiche drewe you so thicke into the deserte. Therfore what came ye to beholde? Any Prophete? for they be commonly wunte to leade theyr lyues in deserte.

Here truly ye be not frustrate of your hope: For ye haue not seen onely a Prophete, but a more excellent thing than a Prophete. For it is he of whom Malachias once prophecied, that he should come before Messias as beeyng nowe at hande, that he should not onely by his oracle and tent saying, promise him to come long after, but also poynte hym with his finger to be at hande. Thus is the prophecie: Lo sayeth he, I sende my Aungell before thy face to prepare thy waye for thy cumnyng at hande. This I assure you, so great is the excellencie of Iohn, that none is greater than he, emong them all that hath been borne of a woman: Yet he whiche is at this present esteemed lesse of many in preaching of the ghospell, onely is greater than he: for he promised not with doubtfull prophecies, that Messias once should come, but he shewed him, & appoynted him nowe cumming, and preached that the kyngdome of heauen was nowe at hande. Hitherto the heauenly doctrine was looked for, whiche the figures of the Patryarkes, whiche also the oracles of the Prophetes, had darkely promised. Nowe Iohn so excited and stirred the hartes of many to the desire of euangelicall doctrine, that from the begynnynge of his preachyng vnto this daye, they breake in vnto it through the violence of faythe, both sinners and heathen people, and wyll we, nill we, they plucke it, and rauishe it violently. They wyll no longer be excluded, they wyll no longer be detayned in shadowes & darke riddles of the olde lawe, perceiuing that the light of the euangelicall trueth is at hand, and that the thyng is nowe present,

whiche was shewed and signified in the former bokes, perceuyng also that none other prophecie ought to be loked for, touchyng Messias that should come. For all fygures, by the whiche the lawe poynted Messias to come, and all prophecies of the Prophetes, which promysed that Messias should come, as soone as Ihon came, lef of to promysye the thyng to come. For it is foleshes to looke for the thing that is presente, as though it were to come.

There is no more to do, but feruently and gredely to teache, and take that which agreablyte the true sayings of the Prophetes is nowe presently offered. And to the intente that ye maye playnly see that hereafter there is none other Prophete which shall shewe you of Messias to come, this is that Iohn, whome Malachias vnder Helias name (whome he folowed in austeritie and hardenes of lyuyng, and apparell, whome he folowed also in franke reproouing of kingses) prophecied before should come before that Christe did
come. Wherfore ye receyue hym, beleue ye that Messias so long loked for, is nowe at hande: ye haue seen his lyfe, ye haue hearde his testimony, ye heare also what I will saye vnto you. Yf any haue eares to receyue the trueth, let hym heare: yf any wyll stop his eares, let hym thanke hymselfe of his owne vndoyng. There is nothyng omitted of vs that may moue the hartes of all menne.

[ The texte.] ¶But wherunto shall I lyken this generacion: It is lyke vnto children whiche sitte in the market places, and call vnto theyr felowes, and saye: We haue pyped vnto you, and ye haue not daunsed, we haue mourned vnto you, & ye haue not sorowed. For Iohn came neyther eating nor drinkyng, and they saye he hath a deuyll. The sonne of manne came ea\ttyng and dry\nkyng, and they saye: beholde the glutton, and the wyue, bibbet a frende to the publicants, and to the synners. And wysedome is iusti\nfied of her children;

And yet I see many so obstinatly vnbeleuyng, that neyther afrayed by the austeritie of Iohn, nor allured by my curtesye and well doyng, wyll receyue the thync whiche they haue hoked for nowe so long tyme, by the promyse of the Prophetes. What maner of generacion shall I call this? Or by what comparison may I set it furth? It is lyke vnto children sytting in the market place, whiche with a common song crye thus to theyr felowes a farre of: we haue song you plesaunt thinges vpon our pypes, and ye haue not daunced: we haue song you sorowfull thinges, and ye haue not wayled. We haue prou\led & assayed one thing, but diuers waies. Neither waie hath been profitable vnto the vnbeleuers, sower and vntractable. Iohn minding to styrre vp this nacion vnto pen\nance, (as it were with a sorowfull song) came furth with great austeritie & hardnes of lyfe, fasting, abstayning from all delicate meates, forbear\nyng wyne, and drinkyng water. And some lette not to saye that he is possessed with the deuill, so farre they be from folowyng of him. The son\ne of man came furth minding to styrre vp this nacion to the loure of the heauenly doctryne, as it were with a more merye song of the pypes and that he myg\nt allure them the more with his gentilnes, he hideth not himselfe in deserte plac\ses, nor weareth no notable rough garment, nor vseth no notable sower mea\tes, but framing hymselfe to all men, and despising the cumpanye of no man, eateth all maner of meates, and drinketh whatsoeuer is set before hym: and gayne they picke quarels, falsely to reproue hym, saying: Beholde the great eater, the wyne bibber, the frende of the publicanes and synners. They that be not moued with austeritie and roughnes, he wont to be wonne by fayre spe\aking

and gentilnes. But this nacion by euery occasion is made wurse, & tur\n\n every remedy and medicine into a matter of greater disease and sickenes.
But by the moe wayes they be prouoked to health and saluacion, the more evident it shall be to all men, that they perishe through theyr owne malice: and the wysedome of God, by whose councell all these thynges be doen, shall haue the prayse of righteouenesse emong her children, when they shall see them that appered great menne and iust menne before the world, to be repelled from the kyngdome of heauen for theyr vnbelefe: contrawyse when they shall see sin|ners, Publycans, harlottes, heathen people, humble and abiect, to be receiued into euerlastyng saluacion for the redines of theyr fayth.

[The texte.] Than began he to vpbrayde the cities, in whiche most of his miracles were doen: belcause they repented not of their sinnes. Woe vnto thee Chorazin. Woe vnto thee Bethsa|lda. For yf the miracles whiche were showed to you had been doen in the citie of Tyre or Sydon, they had repented of theyr synnes long agene in sacke clothe and asshes. But I saye vnto you: it shalbe better with Tyre and Sydon in the daye of iudgement, than with you. And thou Capernaum whiche ar lift vp vnto heauen, shalt be brought downe to hell. For yf the miracles whiche haue been doen in thee, had been shewed in Sodome, they had remayned vntyll this daye. But I saye vnto you, that it shall better with Sodome in the daye of iudgement, than with thee.

Here Iesus musyng in maner at the inuincible malyce of certayne people, for the feare and example of others, began to rebuke the cities, whiche where as he had shewed many miracles, and healed men, & taught so many thynges: yet they were not styrred to repentaunce of theyr former lyfe, saying: Woe be to the Chorazin: woe be to the Bethsaida: for yf the wonders which haue been shewed in you, had been seen in Tyre & Sydon, whiche cities ye abhorre as heathen and wycked, long ago they beeyng contryte would haue doen pen|naunce in heerclothes and ashes. And in the meane time ye stand in your owne conceyte, because ye be of the locke of Israel, because ye sacrifyce not vnto I|dolles, because ye be not geuen to riot and excesse so opēly and loocely, because ye wurship one God, because ye be the children of Abraham, because ye haue the lawe and the Prophetes: but vnlesse ye repente you, all these thynges shall turne into the heape of your damnacion. For this I assure you, in the daye of goddes iudgement when euery man shalbe iudged of God, not after opinion and hearesaye, but accordyng to his diserte: Tyrus and Sydon shall be more gentely handled than you. They shalbe the more easely punyshed, because they were not styrred to repentaūce as ye be. And thou, o Capernaum, which nowe standyng in thyne owne conceyte, art in courage as high as heauen: shalt than be pl•cked downe to hell. Thou reioysest with thy selfe as though thou were ryghteous and doest abhorre the dwellers of Sodome whiche in tyme paste were horriblye punished for theyr synnes: but in the daye of iudgement theyr dānacion shal be more easy than thine. For if those miracles had been wrought in Sodome whiche haue been shewed in thee,
they would have satisfied by penance, God that was offended with them, and their cities had stande vnto this daye.

[ The texte.] At that tyme Iesus answered, and sayed: I thanke the o father, o Lorde of heauen and yearth, because thou hast hyd these thynges from the wise and prudent, and hast she|wed them vnto baes. Uerely father so it was thy good will••• dinges are deli•ered vnto me of my father. And no man knoweth the sonne, but the father: nor no man knoweth the father, but the sonne, and to whomsoever the sonne will reuele hym.

And when the disciples were returned vnto Iesus from theyr preachyng, and told him cherfully that the matter came well to passe, he teaching vs that whatsoeuer we do prayse worthy ought to be ascribed vnto God, lifting hys iyes vp to heauen, saide: I thanke thee, o father, which art Lord of heauen and yerth, and by whose wysedome all thynges be gouerned, because thou haste hyd this heauenly philosophie from them that be high mynded and puffed vp with pryde, through an opinion of theyr worldely wysedome and polycie: and haste opened it to the litle ones, & to the meke, and to fooles after the worlde iudgemente. Truly so it is father, for so it is thought best vnto thy gentiles: to teache that thou art not pleased with the stout, and such as trust vnto their owne iustice and wisedome: and that they be great with the, for the simplicitie of fayth, whom the worlde taketh for fooles and abiectes. So it pleased thy godly wysedome,* to condemne the wisedome of man, and to drawe vnto thee good menne by the humilitie of the doctryne euangelicall. And by and by tur|nyng to them that stoode aboute him, sayed: My father is the author and the cause of all these good thynges, who hath deliuered all vnto me. To knowe hym and me, is the very true felicitie. And he doeth not bowe hymselfe but to quiet and meke myndes. This is a certayne secrete Philosophie and not kno|wen vnto the worlde. No manne knoweth the sonne but the father: no manne knoweth the father but the sonne, and to whom the sonne wyll manifest hym: and he doth not manifest him to the proude and high minded. The doctryne auayleth nothyng, the miracles auayleth nothyng, without the secrete insp|ral|cion. But none be worthy of this, but theye whiche distrusting theyr owne hel|pes commit themselfe wholly to the goodnes of God. They that thynke them|selues wyse, be not worthy for this wysedome. They that thynke themselfes ryche, be not receyued to these ryches. They that thynke themselfes noble and myghtie, be not receyued to these priuities. They that thynke themselfes iuste, be not mete to receyue the iustice of God.

[ The texte.] ¶Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me. For I am •eke and lowely in hearte,
and ye shall finde rest vnto your soules. For my yoke is easy, and my burden is lyght:

Here Iesus consideryng in his mynde the great miserye and calamitie of mankynde, some to be opressed with pouertie, againe some more greuously to be tormēted with care for riches, some to be greued with diseases, some with olde age, some to be vexed with loue, and some more greuously troubled with hatred, many to wander and wauer in sundry mazes of false opinions, many to be afflicted and greued inwardly with the conscience of theyr synnes, and that there was none, whiche played the parte of a faythfull and effectuall pa∣stour, whereas there were innumerable whiche t•ke vpon them to be priestes in countenaunce and hawtie behauioure, whiche magnified themselfes by the name of maister & Rabby, and whiche dyd exacte theyr tithes: moued with pitie and compassion doeth inuite and call vnto hym all men, promisyng of his owne accorde vnto all menne, comforte and remedy, so that with a syngle and sincere harte, they cumme vnto hym, and shakyng of the moste miserable and moste greuous yoke of the worlde, take vpon them the yoke of the doctryne e∣uangelicall.

Cumme vnto me (sayeth he) as many of you as bee greued with afliccions, cares, or with conscience of your synnes, and as many as be oppressed with the burden of aduersitie, I will refreshe you, I will geue you solace and com∣forte agaynste all kyndes of displeasures.* Neyther ryches, nor honours, nor pleasures of this worlde, bryngeth the true tranquillitie & quietnes of mynde: nor the wysedome of this wordle, nor the religion of the Phariseis deliuereth from greuouse carefulnes. The worlde hath his yoke, at the firste apperance pleasante, but in dede greuouse and sharpe. Firste of all shake it of, and runne vnto me gladly, and bowe your neckes cherefully vnder my yoke. Learne of me what thyng onely and truly doeth pacifye and ease the mynde, and of what fountayne this whole cumulie and trouble of menne doeth spryng. Truely this is the hawte and fyerce mynde trusting to it selfe, and trustyng lytle to God. Out of this spryngeth Ambicion, desyre of money, luste to reuenge, delbate, envy, warre, sedicion, wickednes agaynste God: than the whiche thynges what canne be more tinmultuous or troublesome? So that yf ye will be once deliuered from all illes, take awaye the fountayne of these euyls, receyue my doctryne, and folowe my lyfe.

Learne of me howe that I am meke and of no hawte herte.* I haue declared by miracles what I canne doe, and yet I desyre neyther ryches, nor honour, and I am ambicouse and gredy vtterly vp∣on nothyng whiche semeth to the worlde great and goodly. I disdayne none be he neuer so vile or sinfull. I geue not taunte for taunte: I curse not them that wyshe me yll: I stryketh not hym agayne, that stryketh me: I depende wholy of the commaundemente of my father. He wyll punishe the yll doers: he wyll rewarde the good dedes: to
hym I render the whole glorye: to hym I committe all my care. I obey simply and playnly in all thynges his will: and as muche as in me is, I study to do for all men, and to hurte no manne. Yf ye learne onely this of me, ye shall fele and perceyue these miserable tumultes and troubles to be assuaged, wherewith nowe ye be tossed and turmoyled without any ende, and ye shall gette rest and quietnes to your myndes: whiche shall folowe you and be with you in the mid tempestes of aduersities which trouble you on euery syde. A meke and a colde mynde is the fountayne of all mannes tranquillitie and quietnes. Onely hauyng confidence howe downe your neckes. There is no cause why ye should feare my yoke. It semeth harde and heuy vnto the vnbeleuers, but vnto them which with all theyr harte trust vnto the goodnes of God, whiche haue receyued the fyer of the euangelical charitie, my yoke is softe and easye, and my burden is lyght. For the certen and sure hope of rewardes, maketh the yoke pleasaūt: and the inessable loue towardes God, maketh the burden light. For what is not swete and pleasante to him that hath a loue to it? Yf the mynde haue a good conscience and be voyde of all care, yf it haue a certayne trust of the rewardes of euerlastyng lyfe, what shall spryng or ryse whiche canne trouble or moue suche a mynde?

¶ The .xii. Chapter.

[ The texte.] At that tyme, Iesus went on the Sabboth dayes through the corne, and his disciples were an hungred, and began to plucke the cares of the corne, and to eate. But whan the Phariseis sawe it, they sayed vnto hym: beholde thy disciples do that whiche is not lawfull to do vpō the Sabboth day. But he sayd vnto them: haue ye not red what Dauid did when he was an hungred, and they that were with hym? howe he entred into the house of God, and dyd eate the shewe breaddes, which were not lawfull for him to eate, neither for them whiche were with him, but onely for the priestes? Or haue ye not red in the lawe howe that on the Sabboth dayes the priestes in the temple breake the Sabboth, and are blamelesse? But I saye vnto you: that in this place is one greater than the temple. Wher|fore yf ye wist what this meaneth, & will mercye, and not sacrifice: ye would not haue condemned innocentes. For the sonne of man is Lorde also of the Sabboth daye.

A Nd vpon a certayne daye as Iesus went by the corne, and his Disciples stirred with hunger and goyng be|fore hym, plucked the eares of the corne, and rubbyng them with theyr handes, eate the corne: the Phariseis takyng occasion on euery syde falsely to blame them, sayed vnto him: Seest thou not what thy disciples do breaking the Sabboth day? Why than doest thou not forbid them sith they do vpon the Sabboth daye, that whiche is not lawfull? Here Iesus so defended his disciples, that they could
not blame hym, as the aucthour or breakyng of the Sabboth day, & teacheth
them withall, that suche maner ordinaunces ought to cease as often as
necessitie or some notable profite chaunceth. For the Sabboth daye,
fastinges, and suche lyke constrictucions were not ordeyned for mans hurte
and vndoyng, but for his preseruacion and health. Therfore he doth object
against the Phariseis beyng skilfull in the lawe, an examuple out of the lawe,
and that of a man not of the common sorte, but of him whom they counted
chiefly to be an honest man and blamelesse. Why ((quod) he) doe ye falsely
blame my disciples for that they asswage theyr hunger with a smale thing,
and easie to be gotten? Haue ye not red how that holy Dauid cōstrained by
necessitie, * enterprised a greater thyng. Who flyng from Saule, when he
came to the citie of Nobe, dyd eate the loaues, whiche they called the leaues
set furth to be shewed, and not only he, but also his folowers and
seruauntes? It is vnlawfull for any man sauing only priestes and Leuites, to
eate of these loaues: but when he was in daunger for hunger, neyther the
priestes feared to shewe hym these loues, nor Dauid feared not to touched
and eate them, as though they had been prophane and not holy. Yf ye alowe
the doyng of the priest Albimalech: if ye disalow not the doyng of the
Prophete Dauid: why do ye reproue my disciples for a thing mucho lesse to
be regarded? For what a inale worke is this to plucke vp the eares of corne
being at hand, & to eate the corne rubbed out with your hådes?* Besides
this the lawe it selfe cōmaundeth the Sabboth to be broken. For the priestes
in the temple killing ye beasts on the Sabboth day, & exercising the
bucherly office, gathering together a pile of wood and setting it a fier,
plucking of the skinne, cuttyng them in pieces, and sethyng them, breake not
they the Sabboth day? the lawe suffereth no worke

not blame hym, as the aucthour or breakyng of the Sabboth day, & teacheth
them withall, that suche maner ordinaunces ought to cease as often as
necessitie or some notable profite chaunceth. For the Sabboth daye,
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plucking of the skinne, cuttyng them in pieces, and sethyng them, breake not
they the Sabboth day? the lawe suffereth no worke
blamelesse breake the Sabboth daye, why holde ye not hym excused, whiche by a necessari•benefyte helpeth his neyghbour vpon the Sabboth daye? For God confesseth that he estemeth more this kinde of sacrifice, than yf a man offer vp to him a beast. For he say|eth by his Prophete Osee."I desyre mercye and not sacryifice: And the knowledge of God, more than brente sacrifice. Ye take vpon you to be learned in the lawe, and yet this is wrytten in the lawe, which yf ye truely vnderstoode, ye would never haue blamed them that be blamelesse, for a lyght matter, & noy|some to no manne. For there be certayne ordenances, not that they be good or yll of themselfes, but that by some meanes they be profitable towards god||ines, and do rather signifie, than bring or geue holines: as be kindes of meate, the colour or fashion or garmente, or the stuffe that they must be made of, fasting, and holy dayes. These thinges we must not so supersticiously observere and kepe, that for them we omitte and let passe thinges that be of themselues and euer good, or doe those thynges whiche be of themselues and euer yll.

Aduoutrye, homicide, back bytyng and enuye, bee euer yll and wicked: And yet they that bee of the pharisaicall religion, doe lesse abhorre from these thynges, than from the b•akyng of the Sabboth daye. To helpe thy nedye neigbour is euer godlye and holy, and yet the Phariseis vnder the colour of kepyng of the Sabboth daye, suffre theyr neyghbour to be gre|ued and vexed.

[ The texte.] But he departed thence, and went into theyr Synagogue. And beholde there was a man hauing a withered hand. And they ashed him, saying: Is it lawfull to heale vpon the Sabboth dayes? That they myght accuse him. And he sayed vnto them: who emong you shall haue a shepe, and if it fall into a pit on the Sabboth daies, will he not take it and lift it out? Than howe muche better is a man than a shepe? Wherfore it is lefull to do a good dede on the Sabboth dayes. Than sayeth he to the man: stretch furth thy hande. And he stretched it furth. And it was restored vnto health lyke as the other.

This daungerous supersticion, Iesus Christe studied clerely to plucke out of the myndes of his disciples. Therfore to the intent he myght beate thesame into the myndes of all men by a more manifest example, departing from this place, he returned into theyr Synagogue, mynding to take them to witnesse, whom he knew to be chiefly infected with this disease. And behold, furthwith

there was geuen hym occasion of a miracle. For there was one in the multi|tude whiche had a lame and a wichered ryght hande. Nowe the Phariseis le|kyng after an honest quarell to accuse Iesus, marked him
whether he would heale the man vpon the sabboth day, which a little before 
defended thapostles where as they were blamed for breakeyng of the 
sabboth daye. But Iesus myndyng to declare vnto all men that their 
accusemente came not of religion but of enuy, commanued the man with 
the lame hande to come furth before them, that the faulte myght appere 
vnto them all, to the intent they myght be moued with pitie towarde the 
miserable man, which had that membre dead and vnprofitable,^ that is 
moste necessary for a poore manne. But before he healed the man not 
ignoraunte what the Phariseis thought, he demaunded of them this 
question. Is it lefull to heale a manne on the sabboth daye? And whether is it 
more tollerable emong you to doe good to a man or to do yll, to saue a 
manne or to destroy hym? For he destroyeth hym, who whan he maye saue 
hym, doth not saue hym. But they all helde theyr peace lest the peole 
should thinke them cruell, yf they should saye, it were not lawfull to helpe 
and succour a miserable manne on the sabboth daye, or leste they should 
lese theyr occasion to blame Iesus, yf they had answered it had been lawfull. 
They therfore saying nothyng,^ Iesus hymselfe bryngyng furth an example 
leused the knot of the question. Whiche emong you (quod he) shall be 
founde so religious and deuoute a keper of the sabboth day, that yf it 
chaunce one of his shepe to be in daunger, by fallyng into the dyke on the 
sabboth daye, wyll he not put to his hande furthwith to plucke her out? If 
auarice can do so muche with you, that ye had rather breake the sabboth 
daye, than to diminshe your substaunce by one shepe: howe muche more 
ought charitie to preuaile, and obtayne of you, to helpe your neyghbour on 
the sabboth daye, whiche is farre better than a shepe? It is manifest therfore 
(I reporte me to you) to be lawfull to helpe your neyghbour with a good 
turne vpon the sabboth daye. But whan Iesus perceyued that theyr enuy 
woulde not be mitigated neyther by these woordes,^ nor by the syght of the 
miserable man, and that they would not be moued by so euident and playne 
reason, casting his iyes about, taking it greuously, and beyng sory for suche 
great blindnes of theyr heartes, he turned vnto hym that had the drye and 
withered hande, and sayed: Put furth thyne hande: and at that woorde he 
put furth his hande as plyaunt and nimble, as the other was.

[ The texte.] Than the Phariseis went out, and helde a counsayle agaynst hym, 
howe they myght destroye him. But Iesus whan he knewe it, departed thence, 
and muche people folowe• hym, and he healed them all, and charged them 
that they shoulde not vtter hym: that it might be fulfilled which was spoken by 
Esay the Prophete, who sayeth. Behold my sonne whome I haue chosen: my 
beloued in whome my soule hath muche delyght. I will put my spirite in him, 
and he shall shewe iudgement vnto the Gentyles: He shall not stryue nor crye, 
neither shall any man heare his voyce in the stretes. He shall not breake the 
broused •eede, and he shall not quenche the smokyng flaxe, tyll he sende furth 
ijudgement vnto victory, and the Gentyles shall trust in his name.
The Phariseis driuen into a rage by this so notable an acte, when they perceiverd that they had loste an occasion to accuse Iesus, departying out of the Synagoge, & leauyng the multitude whom they perceiverd to beare a good mynde vnto Iesus, consulted secretly with the Herodians, whiche also had
to do with Iohn his discipiles, which enuyed yf glory of Iesus, by what meanes they myght rydde Iesus out of the waye. They had nowe a will toward murder, and nothyng lacked but a meete occasion. But Iesus not ignoraunte what they intended, withdrewe himselfe from that place, lesse he myght haue geuen some occassion of extreme delyng to the rageyng and furious men. He myght haue spytefully represte them, he myght haue ouerwhelmed them with miracles; he might haue destroyed the also, but mynding to shewe the euangelicall mekenes, he gaue place to theyr rage & fury, yf perhaps they would relent and repent: and thus farre he gaue place vnto them, that neuerthesles in other places he distributed his heauely doctrine vnto the multitude, which followed him thicke and threfold, and as many sicke men, or otherwise myserable, as were brought vnto hym, he healed them. For his tyme was not yet come: the gospell was not yet sufficiently spred abrode. Wherfore he gaue place to them, not to prouyde for hymselfe, but to take from them the oc|casion of a wicked dede, & to teache withall, that the wysdome of the gospell ought not to be defended against the disobedient with threatnynges, wyth checkes or contencions, but with mildenes & mekenes. Therfore he cōmaund|ed the multitude yfolowed hym, that they should not disclose hym, lest the rumour spreadyng abrode, the Phariseis myght bee stirred more and more. Neyther was this thyng doen by chaunce, but it was prophecied nowe long before by the Prophete Esay that it should so come to passe: In ye wyrtynge of the whiche Prophete the father doeth descrybe and set furth the victorye of his sonne obteyned thorowe mekenes, and the saluacion of the gospell, tran|s|lated to the Gentyles, for the pertinacye and stubbernesse of the Iewes, sufficiently knowne to all men. Behold (sayeth he) my sonne whom I haue chosen before other: behold my dere beloued, in whom my soule is delited. I will geue vnto hym my meke and gentle spirite, by thinspiracion wherof, he shall shewe iudgement, not onlye to the people of Israel, but also to all naciones. He shall not doe this tumultuously or violently. For he shall not chyde nor shall not crye out against them that be con•enciouse. No man shall heare his voyce in the stretes, as they be wonte that warre with the tong. He shall geue place to the inuincible malice, but he shall endeouer to bryng all vnto saluacion. He shall geue none occasion to the yll of theyr incurable destruccion, but he shall sane all, yf by any meanes they can turne themselues vnto the better. He wyll not despise the weake, he wyll not
despyse the feble, in whome there shall remayne any good hope: he wyll cheryshe them, rather than oppresse them. He wyll not breake the browesd reede, and he wyll not quenche out the smokyng flaxe, vntyll the trueth of it selfe, by the processe of time, haue the hygher hand and vntyll the madnesse of the wicked through theyr owne default breake out so farre, that all men maye perceyue, that they be worthely repelled and cast a\|\waye. Than the Gentyles shall embrase his doctryne, whiche the Iewes de\|spised, and put theyr trust in hym, whome the Iewes refused to trust.

[ The texte.] ¶Then was brought vnto hym, a blynde and dumme man, vexed with a deuyll: and he healed hym, insomuche that the blynde and dumme, both spake and sawe. And all the people were amased, & fayed: Is not this that sonne of Dauid? But whā the Phariseis heard it, they sayed: This felowe dryueth not out deuils but by the help of Belzebub the prynce of deuils. But whan Iesus knew their thoughtes, he sayed vnto thē: Euery kyngdom de\|uided against it selfe shalbe brought to naught. And euery citie or house deuided against it|selfe shall not stand. And if Sathan cast out Sathā, he is deuided against himselfe. 〈◊〉 than shal his kingdom endure? And if I cast out deuils by the help of Belzebub, •y whose help do your children cast them out? Therfore they shall be your iudges. But yf I cast out deuils by the spirite of God, shall is the kingdom of God come vn\|\to you. Or els how can one enter into a strong mans house and spoyle his iewels except* he first binde the strong man, and than spoyle his house?

It chaunced in the meane tyme that emong many whome he healed, they offered vn\|\to Iesus one that was possessed with a deuyll, whiche had taken from the wretched man both his iyes and his toung. Iesus commaunded the deuill to departe: he departed, and forthwith the moste miserable manne was wholly restored in such wyse that both he sawe and spake. The multitude was amased at that so great a master, and nowe suspectyng hym to bee Messias, they •\|\ake among themselues. Is this that sonne of David, whom the Pro\|\phetes dyd promyse?* Whan the Phariseis heard this voyce of the people, they set not vpon Iesus hymselfe, of whom alwayes they had the wurse, but they endeuour to withdr••• the hartes of the multitude from the honoryng and veneracion of him •• cannot be (\|quod\| they) that this is that sonne of Dauid as ye suppose. For he shall come borne vp and mayntayned by the power of God.* He casteth not out deuils by the helpe of God, sith he is wicked and a breake• of the Sabboth daye, a glotton, and a drunkard, and a companion of the Publican•s, but by the helpe of Belzebub the prynce of deuils. Now I\|\esus although he heard not their voyce, yet knowing both what they thought, and what they spake to others, turnyng vn\|\to the
Phariseis, so ordered his answer, that by manifest reason he reproveh
teyr madde raising and rebuke, and yet he rayseth not on them agayne, but
rather prouoketh them louingly to embrace theyr health and saluacion.
Every kyngdome \((\text{quod} \ 	ext{he})\) deuided with in̄warde deuision and discorde,
muste nedes come to naught. And euery house stryuyng with it selfe, with
inwarde disagreing must nedes fall. And yf Sa|than driueth out Sathan,∗ and
yf one deuyll dryueth out an other, howe shall his kyngdome endure? And
howe is it lykely and greable, all deuilles beyng enemyes of menne, desirying
nothyng but the hurt and destruccion of them, whose health miserably
they doe enuy, that nowe they fauour so greatly their health, that for this
cause one deuyll stryue• 〈◊〉 fighteth with an other? Nowe yf I cast out
deuils by the power and helpe of Belzebub, these me disciples your
children,∗ whom ye knowe, by whose helpe cast they out deuils? for they
also cast out deuils, and yet ye reproue not them, but only me ye falsely
blame: and yet they haue might of me to cast them out. Therfore it cānot be
that they should chase awaye deuils in the power of God, and I in the might
of Belze|bub, sith they doe it in my name. And therfore men vlettered and
vllearned be able to doe so great thynges, because they beleue simply that
by the power of God I chase awaye deuils. Therfore theyr godly belefe shall
condène your vnbelefe, because you desyre rather vniustly to repropue,
wheras ye might be godly folowers. And if the thyng it selfe declare that I
do cast out deuils not by the helpe of ye\textsuperscript{e} deuill, but by the might of God, ye
ought not to doubte any more, but that the sōne of Dauid is come, and the
tkyngdom of God, sith ye see that the strength of the aduersaryes deeth
vanyshe awaye, whan they whiche professe the ghospell call vpon my name.
Therfore lyke as there is a concorde and agrement emong the deuils
tthemselues to destroye all men: so I whiche

am cum to saue all men, haue no concorde nor agrement with them, but
deadl• dissencion and disagreemente. Hitherto Beelzebub hath exercised hys
tyrannye vpon sinfull men geuen vnto fylthie desyres: I takyng a way the
synnes of men doe confounde and destroye Beelzebub the Prynce wyth hys
whole garde, and I doe restore vnto god through innocencye, whom he did
possesse throughe vn|rightheousnes. The thyng is done by force, not by any
agreemente betwene me and the deuils. They feele, and confesse that there is
a present power wherunto they be forced to geue place. Or els howe maye it
be that any man myght enter into the tower of a myghty man, and take away
his stuffe, vnlesse fyrst he ouer|cum the myghty man, and lay him in
bandes? Than he once kept vnder which was hable to resyste, he wyl spoyle
the whole house, and as it were carye awaye hys pray. The worlde is the
house of Beelzebub. In thys he claimed to hym alcerteyne kyngdome,
because the whole worlde was geuen to ambicion, excesse, fylthy lustes,
auaryce, anger, enuy, and other noysom desyres, by the whiche he is made
myghty. I as a man of more power and valiantnes, haue entred into his kyngdome, and ouercūming him haue wunne againe to the true prince, that whiche he vniustly did possesse. Therfore there is no agrement betwene vs: the prynces be diuers, the kingdomes be diuerse, by no bande or leage to be reconcilied and made at one.

[ The texte.] He that is not with me, is against me: and he that gathereth not with me, scatereth abrode. Wherfore I saye vnto you, all maner of synne and blasphemyshalbe forgiveuen men, but the blasphemye agaynst the spirite, shall not be forgiveuen men. And whosoeuer speaketh a woord against the sonne of man, it shalbe forgiveuen him. But whosoeuer speaketh against yeür holy gost, it shal not be forgiveuen hym, neyther in thys worlde, nor in the worlde to cumme. Eyther make the tree good, and hys fruite good, or els make the tree euyll, and hys fruite •uyll. For the tree is knowne by hys fruite. O generacyou of yvpers, home canne ye speake good thynge, whā ye your selues are euil? for out of the aboūdaunce of the hart, the mouth speaketh. A good man out of the good treasure of the harte, bryngeth furth good thynges. And an euill man out of the ill treasure bryngeth furth euil thynges. But I saye vnto you, that of ewery ydle worde that men shall haue spoken, they shall geue account in the day of judgement. For of thy worde thou shalt be iustfyed, and of thy worordes thou shalt •ee condemned.

He that wyl be grafte in the kyngdome of god, muste withdrawe hymselfe from the kyngdome of Beelzebub, and muste fight agaynst hym in my tentes. No man can be at peace wyth god, vnlesse he be at war with the deuyll. I take goddes parte, and not Beelzebubs. Therfore whoso is not in my tentes, is my enemye, and aduersarye. And whoso healpeth not me in gatheryng together, is agaynst me in scateryng abrode. See that ye ioyne youre selfe to the better parte. It is better to obteyne health in the kyngdome of God, than euerlasting deathe in the kyngdome of the deuil. Ceasse from seruyng of synne, and the deuil shall haue no power ouer you. God wyll receiue them to hys kyngdome that run from hym, and wyll not impute the synnes of the former lyfe, bee they neuer so outragiouse, vnto such as be penitent. Thys onely is to bee obserued, that no manne blynded with enuye, and peruetted wyth malice, withstande the glorye of god agaynst hys owne conscience: and where as he seeth with hys lyes the diuynye power by manifeste sygnes and wonders, to be opened to the worlde, that he attribute it not to the spirite of Beelzebub. Wherfore thyss I assure you, whatsoever is done by worde or dede, shall be remitted vnto men, so that they repente them. God doeth easyly forgeue that whiche by anye meanes is veniall and pardonable by the reason of frayltye of mannes nature.
But yf any man speake blasphemye against the spirite of God, whose manifest power he seeth of hys playne weorkes, he shall scarcely fynde pardonne and forgiveuenes. And whoso speaketh blasphemy agaynst the sonne of man, whom he despyseth for the weakenes of hys fleshe, he shall bee pardonned, because errour and ignoraunce mixte wyth hys dooyng, dothe exclude peruerse and set malice. But whoso speaketh blasphemy agaynst the holye ghost, shal vneth obteyne pardonne and forgiveuenes eyther in this worlde, or in the worlde to come. This thyng spake Iesus to thytentente he woulde feare the Phariseis from theyr obstinate frowardnes, because whan they sawe and perceyued that those thynges whiche he dydde, coulde not bee doene but by the spirite and the myght of God, yet they moued with enuy resisted the glory of god, and ascry∥bed his miracles vnto Beelzebub, whose spirite they saide wroughte in Christe. Whan after common reason (saieth he) the free is knowen of the fruite, why do ye blame the tree, sythe ye cannot but allowe and commende the fruite• The miracles whyche I worke, ease and releue the miseries of menne: they hurt no man, they be not done forayne ostentacion and glory, or for gaine and lucre, but to do good and to healpe. No man can deny but thyss is good, freely to doe for them that be in affliccion. Why therfore saye ye that that which is good of it selfe, cummeth from Beelzebub, who by your owne iudgement is al naught? If ye wyll hyde the blindenesse of your myndes, ye muste speake thynges that may stande together, nowe the thynges whiche ye speake, agree not togethuer after the common iudgemente of menne. Therfore eyther make the tree good and his fruite good, or els make the tree ill and his fruite ill. Either gra√t that I am moued wyth a good spirite, wheras ye graunte that my workes bee good, or els saye that my workes be ill, that your• saiying may appere probable, where ye saye that I haue the spirite of wicked Beelzebub. And yf my doynges be suche that ye muste nedes cōfesse that they be good, ascrybe not good things to an ill authour. Ye kinred of vipers, yll men springyng of yll pa∥entes, conjecture and iudge ye by your selues: Do ye not speake euens as ye be? and dooe not your weorkes declare what spirite ye haue? Ye enuy the glorye of god, and falsely blame his spirite. From whence cummeth so pestilente fruyte, but of an euill tree? For as it can not bee that a wylde tree shoulde bryng furth genti• fruite, and that a tree of poysioned iuyce shoulde bryng furth holsom appulles: euen so how can ye speake well syth ye be yll? For as the fruite taketh hys taste and verdoure of the iuyce of the roote: so communyca∥on ryseth of that whiche is hyd in the harte, lyke as a good manne bryngeth furthe the good thynges oute of the good tresure of his harte: so the yll man bryngeth furthe yll thynges oute of the euyll tresure of his harte. Whose harte is replenished with godlines and charitie, they speake wordes whiche sauour of that that is in the harte. Whose harte is replenished wyth enuy, pryde, and auarice, they vse suche communyca∥cion, whych by the mouthe doeth vtter the aﬃeccion of the harte. Menne shall be esteined before god not onely of theyr dedes, but also of theyr woordes. An ill thought is pestiferouse and noysome onely vnto the thynker, but yl talking doeth
powre out the poyson of the harte emongest many. The tonge therfore muste bee rescayned, not onely from outragiouse blasphemies, from aolding, rhiding, and backbityng, and vncleanly communicacion, but ytterly from all things wherof cummeth none honeste proife or commoditie. Yea I saye vnto you, that man shall render a count in the day of iudgement not onely for filthy talkyng, but also for euery vayne, idle, and vnprofitable worde, that they shall speake. For theyr wordes also, shalbe taken and accounted for dedes. Of thy wordes eyther thou shalte be iudged good, yf good woordes issue out of a good harte, or thou shalt be condemned as vniuste, yf yll woordes issue out of an yll harte. And here vnderstande ye the perfecte iustice of the kyngdome of heauen, far passyng the iustice of Moyses lawe. For that lawe punysheth onely the manifest blasphemye agaynst god: here shall be punyshed also anye reulyng or taunte agaynst thy neyghhour, and not only the noysome and perilouse sayling, but also the idle and vaine woorde. For that whiche is vnprofitable on the tree, is the burden of the tree and not the fruyte: and therfore it is noisome, because it occupieth the time and the eares of the hearer, without any fruite or profite, whereas the toung is geuen for this intent, that therwith we should profite our selues and our neyghbour, and that with this member we should celebrate and magnifiye the glory of God.

[ The texte.] Than certayne of the Scribes and Phariseis asked hym sayng: mayster we will see a sygne of the: but he aunswered and sayde vnto them: The euyll and aduoutrous generacion seketh a sygne, and there shall no sygne be geuen to them, but the signe of the prophete Ionas. For as Ionas was three dayes and three nyghtes in the whales belly: so shall the sonne of man be three dayes and three nyghtes in the harte of the yearth. The men of Nilnyue shall arise in the iudgement with this nacion, and condemne it, because they amended at the preachyng of Ionas: Beholde here is one greater than Ionas. The quene of the south shall ryse in the iudgement with this generacion, and shal condemne it. For she came from the vtmoste partes of the worlde, to heare the wisedome of Salomon. And behold in thys place is one greater than Salomon.

Certayne of the scrybes and phariseys whan they had hearde these thinges, dissembling the rage of theyr myndes, go vnto lesus with more gentyl woor|des, as though they woulde nowe beleue him, yf for theyr sake he woulde shewe sum miracle worthye and meete for them and also for hym, who challenged to hym the spirite of god, and had alwayes in his mouthe the heauenlye father. Maister ([quod} they) we whiche bee not of the common
sorte, but learned men, desyre of you to see sum notable sygne from heauen, whiche maye declare that ye be derely beloued of god, and that ye doe that thyng whiche ye do by his power and myght. But Iesus knowyng theyr subtil thoughte and obstinate malice, whiche required a sygne for none other intent, but to take a newe occasion thereby falsely to accuse hym, chiefly sithe it is more easye to pycke a quarell at thosethynges whiche bee shewed from heauen, than at those thynges whiche appeare before the iyes, bee hearde wyth cares, and touched wyth handes: not bearyng so greate frowardnes, but in maner turning from them, and taking it angrely (as it were) wyth hymselfe, made answere, saynyng: O naughtye and counterfeit nacion, whiche doethe glorye that they haue god to theyr father, whiche doeth crake of her progenitoure Abraham, where as it foloweth rather them whiche forsakynge God, wurshypped the golden calfe: whyche styr∣red sedicion agaynst Moyses: whyche murmured in the deserte: whyche kyl∣led the Prophetes: whereas it declareth that it hathe Beelzebub to her father, with whose spirite beyng replenyshed, it doeth rebell agaynst the spirite of God.

But it shall haue no synge geuen from heauen, whiche it maye calum
niate and reproue, and whiche it is vnworthye to haue, for as muche as it is wholly sette and geuen to the yearthe, but once there shalbe a sygne geuen to it out of the yearthe, whereby it maye be ouercum and vtterly peryshe, yf it wyll not conuerte. This nacion meruayled at the miracle of the Prophete Ionas, whyche swallowed vp of a beaste in the sea, was restored againe aliuue after thre dayes. Thys shalbe a sufficient sygne for them, yf they maye see hym reuyue algayne by the deuine power, whome by theyr malice they haue slayne. Thys myracle shortly shalbe shewed vnto them, whiche they wyll falsly slander. For lyke as Ionas wyllyngly deliuered hymselfe to deathe, and was receyued of the beast of the sea, and was in her belly three dayes, and three nyghtes, and beyng paste hope of all menne, by and by through the healpe of God was re|stored alyue: so the sonne of manne shall bee deade in the harte of the yearthe three dayes and three nyghtes. By thys fygure and darke examle, Iesus sygnieth hys deathe and buriall, and furthwith hys rysyng from death. And he added. As Ionas was to the Ninuiuites, so am I to you. He tolde them that the vengeaunce of god, * and the destruccion of theyr citye was at hande, vnlesse they would repent: I declare the same vnto you all. But the Ninuiuites whome ye despyse as heathen and idolaters in comparison of you, shall ryse in the iudgemente of God, and shall declare you worthelye to be damned in comparison of them. For they although they were synfull, yet beyng a fearde at the threatenynge of the Prophete, humbled themselues vnto penaunce. And beholde: here is one greater than Ionas, whych e preacheth to you in vayne.
The Niniuites were people farre from the wurshppyngge of God, Ionas vnknowen, and symple, and meke came vnto them. No man commended hym, or tolde before of hys cummyng, he shewed no miracles, he allured vnto hym no bodye with benefite, he promysed no great thyng. Onely he threatened vndo|yng and destruccion, and he preached no lenger than three dayes. I being promysed by thoracles of the Prophetes, so often commended by the testimonye of Iohn, by the testimonie of the father, beyng your countreman, beyng cumme also of the same parentes of whome ye glorye and crake: haue taught you nowe so long tyme, testifyng by so manye miracles, that my doctryne is not vayne: haue holpe so manye wyth my free benefites, and doe not thunder sore threate|nynges, but of myne owne accorde promyse forgeuenes of all synnes: I offer euerlastyng felicitie of the heauenly kyngdome: yet it is sayed that I haue the spirite of Beelzebub: * I am layed at with deadlye deceytes, so farre ye bee from bendyng and bowyng to true penaunce. Furthermore, the quene of Saba shall ryse in the judgement, to the reproche and condemnacion of this generacion, because that she by the reason of tidynge brought far of, leuing her kingdom and her countreye, toke a longe iourneye vnto Salomon, not mouded by any feare, but only for the desyre of wisedome. And she did not only cum to Salomon, but also she brought with her great gyftes. And beholde, there is one in thys place greater than Salomon. For what lyke thyng dyd Salomon to the thynges whiche ye see me do? or what lyke thyng taught Salomon? And yet ye put me to al kynde of rebukes, whyche of myne owne accorde bryng vn|to you the doctryne of the gospell, wherby ye maye be saued: furthermore also, ye go about to do me more grieuouse displeasures whych am beneficall vnto you. But the greater the wonders and beniites be whereby ye bee prouoked vnto penaunce: the greuouser shall your punyshemente bee, vnlesse ye repent in tyme.

* The texte

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¶Whan the vnclene spiryte is gone out of a man, he walketh through dry places seking t•st, and findeth none. Than he saith: I wyl returne into my house, from whence I came, And whan he is cum, he fyndeth it empty, and swift and garnyshed. Than he goeth and taketh vnto hym seuen other spirites worse than hymselfe, and so entereth in, and dwellleth there• •nd the ende of that man is worse than the begynnynge. So shall it bee also vnto this frowarde generacion:

Further what thyng shoulde chaunce vnto them, and into what blyndnesse the people of Israel shoulde cum, and howe miserably it should be handled of the prynces of Rome, and how it should be banished throughout the worlde, reiectedy and despised of all nacions, Iesus had rather to signifie by a
certayne darck example, than to declare it manifestlye. And he taketh a similitude of a man whyche was possessed of a deuill, who whereas he was once deliuered and restored to hys ryght mynde, afterwarde by his owne defaulte receuyng the deuill agayne, was more grieuously vexed, than he was before. Whan an vn|cleane spirite (\textit{quod} he) goeth out from a man, beyng banyshed from his olde hospitall, he walketh in dry and baren places, seking rest and fyndeth none. Than sayeth he wyth himselfe. I will returne into the hou•e from whence I wente, where when he cummeth, he fyndethe it decked and clensed, but withoute anye geast. Than he sayng that there is a place and not occupied of anye other, not beyng contente to returne thyther hymselfe alone, he taketh vnto hym seuen other spirites worse than hymselfe, whych entryng into the house together, make theyr dwellyng there. And it cummeth to passe, that the man is more greuously vexed than he was before. So shall it happen to this vngracious nacion. By thys similitude Iesus noted the obstinate and wylfull malice of the pople of Israel, falling backe oftentimes to theyr olde maners. In tymes paste they serued and folowed the deuilish vices and desyres. It was sumwhat deliuered by the lawe and the Prophetes, but returned often agayne to her own manner and disposicion. It retourned to Idolles, it did sacrifice in the woodes, it kyllled the Prophetes. It was redressed and amended through affliccions by Phaλrao in Egypte, by Nabuchodonoser in Babilon, and by diuerse other calamitites and miseries. Finally prouoked of the sonne of god so many waies, hathe not onely renewed, but also farre exceede al the wickednesse of her forefathers, not only araiyng the harmesesse and the well doer wyth al kynde of spitefulnes, but also driuyng him vnto the crosse and passion with false accuseementes. Whereof a certayne monstruous blyndenes, and seuen tymes more miserable than the blindnes of theyr fathers, hath possessed theyr hartes, and therfore they shall be more cruelly handled and destroyed than they haue been hytherto.

[ The texte.] ¶And when he yet talked to the people, beholde hys mother and brethren stooode withoute desyrnyng to speake wyth hym. And one saied vnto him. Behold thy mother and thy brethrē stande without desyring to speake with the. But he answered and saied vnto him that had tolde him. Who is my mother, or who be my brethren? and he put furth hys hand towarde hys disciples, saying: Beholde my mother and my brethren. For whoso doeth the wyll of my father whyche is in heauen, thesame is my brother, and sister, and mother.

As Iesus spake these thynges to the people, there came the mother of Iesus, wyth certayne of hys cosens whyche desyred to speake wyth hym. But when they coulde not cumme vnto hym for the multitude beyng so thycke, and standyng aboute the doores of the house, a voyce passyng ouer from
one to another, a certayne man interrupted the communicacion of Iesus, and tolde hym that hys mother and hys brethren were at the doore whiche desyred to speake with hym. But Iesus offended wyth this importunitie and troubles, and wylyng also to teache that such affeccions should be passed litle vpon, as often as the matter of the gospel is in hande, and that the kinred of the myndes oughte more to be regarded than the kynred of the bodies, whyche is gotten by vertue and not by the nerenes of bloud, the whych also is more large than the other, he aunswereth him whych interrupted him. Who is my mother and who are my brethren? I being occupied about the heauenly busines know|ledge no mother nor brethren, ioyned by carnall affinitie: wherof sum bee far of perchaunce in hartes. And holdyng out his hand towarde his discipkes, which syttyng nere receyued gredely in silence his wholsome doctryne, if ye wil know (quod he) my very true kinsfolkes which be moste dere vnto me, these be my mother my sisters, and my brethren. Here is no difference of kinde or age, no respecte of kinred. Whosoeuer doth obey the wyl of my father whyche is in heauen, he is my mother; he is my sister, he is my brother. I esteme hyghely the spiritual and not the bodily affinitie. This affinitie euery man may come by. Euery mā like as he is moste obedient vnto my fathers wyl, so he is moste nere and moste dere vnto me.

The xiii. Chapter.

[ The texte.] The same day Iesus went out of the house, and sate by the sea syde, and much people were gathered vnto hym, insomuche that he went and sate in a shyp, and the people stood on the shoore. And he spake many thynges to them by simylitudes, saiyn: Behold the sowyer went furth to sowe. And as he sowed, some sedes fel by the way syde, and the foules came and deuoured them vp. And some fel vpon stony places where they had not much yearthe, and anon they sprong vp, because they had no depenes of yearth. And when the sunne was vp, they caught heate, and because they had no roote, they wythered away. Agayne some fell emong the thornes and the thornes sprong vp and choked them. But some fel into good ground and brought furth fruite, some an hundred folde, some six•y folde, & some thrty folde: Whosoeuer hath eares to heare, let hym heare.

A T the same tyme whan Iesus sawe that the place was not able to receiue suche a multitude, he went oute of the house to the water syde. And whan he came thither, he satte vpon 〈◊〉 banke, teachyng the people whiche gaped after his doctryne insaciablye. Further when he sawe the multitude so great and thicke, that they thruste hym, and pressed hym: and to thintente he myght bee at more libertye from the people, he entred into a shyp, and spake out of that as out of a pulpit, to the people standyng vpon the banke. For so he myght be both better seene and better heard of
manye, because the sande of the bancke and the brincke of the bancke,
made as though it were a rounde auditory.

And because in that multitude euery man had not one mynde, he shewed
and sette furthe manye thynges vnto them by darke similitudes, eyther
because thys maner of speakyng is familiar and commonlye vsed of the
prophetes, or because it is moste meete and conuenient for to teache and to
moue the myndes of the people, because that comparison taken of thynges
that bee well knowne and percyued also of them that be vnlearned, by and
by toucheth and moueth every one: or because by this feare and pleasaunte
manner of speakyng, thynges that bee spoken bothe crepeth into mennes
myndes more pleauntlye,

and sticketh more surely: or els because that thys manner of monicion
slaūdryng no manne, but secretly by similitude touchyng euerymannes
consiciē, is wont commonly lesse to offende. And fyrste of all he letteth
furthe a parable, signiyying that many on euery side come runnyng to the
preachyng of the gos|pell, and yet fruite springeth not in them all: whiche
chaunceth not by the faulte of the teacher, but by the faulte of the hearers.
Nor lyke fruite springeth not in all the hearers, but accordyng as euery
manne bryngeth a mynde voyde from worldlye cares and desyres: so is the
fruite of the woorde that is heard of hym greatest. Therfore exhortyng to
gue audience, he putteth furth thy parable, saiyn: The sowyet went furth
to sowe his sede, and as he casted his sede 〈◊〉 certayne cornes fell by the
wayne syde, and because they were ba•e and vncoue|red, the birdes came
flyeing and eate them vp. Agayne other summe fe•• to the rough and stony
places, which when they were not depely couered with yeath•, because of
stones that •etted them, nor coulde not take roote depely ynoouge, they
sprang vp shortelye and before theyr tyme• throughe the warmnes of the
sunne, because there was not muche yearthe to kepe them couered vnto
theyr tyme, nor no deepe roote to minister huneoure and moysture. Agayne
other sum fell into the thorny grounde, and by the reason of increase of
thornes, they were kepte downe and choked, and coulde not ryfe nor
spryng vp at theyr libertye. Further other sum fel vpon a good and fruitful
grounde, and springyng vp luckely brought furth fruite, yet not al alyle but
accordyng to the goodnesse of the grounde: sum an hundred folde, sum
three score folde, some thyrtye folde as muche: so that of one sede sprang
an eare that bare an hundred cornes: of ano|ther that bare three score, of
another that bare thyrtty. Iesus speakyng these thynges did not as than
explicate and declare the darke riddel and similitude, but leaueth it to evry
manne to coniecture and thinke vpon in hys mynde. Onely he made an
exhortacion that thei that had meete eares shoulde heare the parable
diligently.
And the disciples came and said unto him: Why speakest thou to them by parables? he answered and said unto them. It is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given. For whosoever hath, to him shall be given, and he shall be made more abundant. But whosoever hath not, from him shall be taken, that also which he hath.

But another time when the disciples had Jesus alone, they went unto him and asked him why he spake unto the people by dark and obscure similitudes. Unto whom Jesus answered thus: because as yet they yield not themselves to have the truth opened unto them, by the which certain among the multitude be not only not the better, but also be pricked and stirred to be the worse. Wherefore I utter unto them like manner of preaching as they bring harts to heare. They will not understand things that be most manifest, I do involve and wrappe my language with darknes, that by suche means I may provoke them to the desire of learning and searching. But ye which receyue simply and deliciously the thing that is given, ye are worthy to bee partakers of the more secrete thynges concernyng the wisedome of the gospel. For unto hym that hath, it shall be given, that he may have abundantly, but unto hym that hath not thing, nothing shall be added, insomuch that he shall bee also spoield of that whiche he seemed for to haue. In other thynges it is a cruel thyng to spoyle hym that is nedy: Here because pouerty cummeth through the defaulte of the nedy, it is mete and right to take from the vnkinde manne. We bring and offer freely certaine principles of heauenly Philosophy, and that accordyng to the capacitie and simplicitie of the myndes, as casting certaine seedes, whiche whoso receyuethe desirously, truly he prouoketh vs to commit more thynges vnto hym. Contrarywise, whoso despiseth and reiecteth that whiche is given freely, and turneth it to occasion of more yll, is he not worthy to be spoild of that whiche he had vnworthely?

Therefore speake I to them by similitudes, because they seyng, se not, and thei hearing, heare not: and vnderstande not. And Prophecie of Esay is fulfilled in them, whiche sayeth: Ye shall heare wyth your eares, and shal not vnderstand: and seyng ye shal se, & shal or se. For the harte of thys people is waxed grosse, and their eares be dul of hearyng, and thei haue shut their iyes, leste at any tyme they should see with their iyes, and heare with their eallres, and vnderstand with their harte, and be convierted, and I heale them.
For thys cause I speake to them in darke parables because they will heare the manifest trueth eyther with no profit, or els to theyr owne hurt. For it cūmethe to passe through their frowardnes, that where as thei haue iyes and se manifest tokens, yet beyng blynded with enuye, they see not that whyche they see. And where as they haue eares and heare the trueth that cannot be confuted, yet thei heare not that they heare, nor vnderstande not yᵉ which they heare although they vnderstande. Truely the saiying of Esaie is fullfylled in these men: Ye shal heare wyth your eares and not vnderstande, and ye shall see with your iyes, & yet not se. For the harte of thys people is hardened, and they be dul of hearyng, and they haue closed theyr iyes, lest they myght se with theyr iyes, and heare with their eares, and vnderstande with theyr harte, and at laste tourne vnto me, and I make them whole. Truely these men therfore be infortunate, but not to be pitied though they be very miserable, whyche witingly and willinglye secke theyr owne destruccion, and reiect their owne health.

Contrariwise youre iyes are blessed, because they see the things that we doe: your eares are blessed, because they heare the things yᵉ we speake: Your hartes are blessed, because they vnderstande the wil of my father. This is no meane nor common felicitie, truely many prophetes, and many iust and holy men, haue delsyred to see yᵉ things which ye se, and happened not to see them: and to heare those thynges which ye heare, and they had not the gifte to heare them. And they truly as in a dreame, gessed at the thyng that should cum, which ye se before you, and also heare.

Heare ye therfore the similytude of the sowi•t. Whan one heareth the worde of the kinglydom, and vnderstandeth it not, than cummeth that euyl one and taketh away that which was so yea in his harte: this is he which was sowen by the wayes syde, But he that receiued the sede whyche was cast in stony places, thesame is he that heareth the worde, and aʃno• with ioye receiued it, yet hath he no roote in hymself, but dureth for a season: for whē tribulacion or persecucion hapneth because of the worde, by and by he falleth. He also that receiued sede into thornes, is he that heareth the worde, and the cate of this worlde, and deceitfulnes of ryches choke vp the worde, and so is he made vnfruitful. But he that receiued sede into yᵉ good ground, is he that heareth the worde and vnderstandeth it, which also beareth fruite, and bringeth furth sum an hundreth folde, sum sixty folde, sum thyrty folde.
Therefore because your simplicitie and desyre of knowledge, deserueth thys, harkē ye what the parable doth meane, which I put furth of the sowier sowing his sede. There be thre sortes of men, in whom sede of the woord of the gospel eyther bringeth furth no fruite, or els bryngeth not to perfeccion, the fruit that is sprong vp. And the fyrste moste baren of all. These be they whiche lightely and negligently heare the worde thes of the heauenlye doctryne, and uffer them not to entre into theyr myndes, nor fasten them in their remembraunce, to thinke they maye be rooted there: but theyr mindes beyng compassed and fensed with no desyre nor care, beyng armed with no purposes agaynst the assaults of vaine thoughtes, at evry lyghte occasion they suffer that that is sowen, to be spurned at and troden doun. That perceiuing the yll and naughtye one, whiche lieth in waite and enuieth good begynnynge, by and by sendeth into the mynde, certayne fleyng and waueryng cares, whiche maye destroye the seede before that it spryng vp in grasse, or haue any roote, that they be no better than yf they had not hearde at all. These be signified by the seede that fel by the hye waye where go bothe menne and beastes, that is to saye, all maner of cares, affections of kynred and of affinitie, care for common ofices, loue, hatred, suspiccion, and suche other. These thinges chase awaye the worde of the gospell oute of the mynde, wel before it bee receyued. Agayne there is an other, whiche receyueth (as it were seede) the worde of the gospell with his eares, and gredeilye putteth it into hys harte, recordyng and deuising wyth hymselfe to frame hys life after the rewle therof: but because he prynteth it not ytterlye in the inwardes of hys mynde, but after the fashion of men, he doth that he doth lightely with a certayne affeccion for a tyme, he nourysheth the seede that he hathe ta\nken, untill it be growen vp to a grasse, and sheweth a certayne hope of euangelical godlines, absteynyng from greate sinnes, and florishyng with meane vertues. But if any storme of persecucion begyn to ryse, and yf for the gospell sake banishment be offered, or prison, punishement, deathe, & such other whiche require a stedfast strength of the mynde, than, as at the vehemente heate of the sunne, they wyther a waye, and ytterly fainte and decaye. A figure of this was the stonie ground, whiche receyued the sede, and brought it foorth into grasse, but it was not able to succour and defend it with humour agaynst the heate of the sunne, for through the stones it can haue no depe nor sure roote. Agayne there is an other whiche gredeily heareth the worode of the gospell, and setteth it depe ynoough in his mynde, and kepeth it long, but his mynde being intangled and choked with trouble in cares of this worlde, and especiall of ryches. as it were with certayne thicke thornes, he can not frely folowe that he loueth. Because he wyl not suffer these thornes, whiche cleave together and be intangle one with another emong themselfes, to be cut away, the fruite of
the seede that is sowen dothe utterly perishe. This was signified by the similitude of the sede whiche was receiued in the grounde full of thornes and briers. Further the seede that was receiued in the good ground, signifieth them whiche bothe heare the woorde of the gospell and recorde it wyth themselues, and fasten it surelye in theyr remembraunce, and so doe powre it into thaffeccions of theyr mynde, that they will not swarue from it to dye therefore, who also do rydde and deleyuer themselues from affeccions and filthye cares of ryches, whiche suffer not the mynde to be free and at liberty, but geue themselues wholly to the heauenlye inspiracion. * The seede of the doctryne of the gospell is not vnprofitable to suche myndes. But lyke as one kynde of wheate bringeth not furthe lyke fruit in all groundes, but it springeth with lesse or more increase accordinge to the goodnes of the grounde: So after the godly desyre and capacitie of them that heare the worde, the fruite of godlines cummeth forthe more aboundauntlye. By thys parable Iesus taught vs, with what studye and desyre the heauenlye doctryne ought to be receyued, yf we desyre that fruit should spring of it. These thynges Iesus dyd interprete and declare vnto hys disciples aparte.

[ The texte.] Another similitude put he furth vnto them, saying: The kyngdom of heauen is likened vn∣to a manne, whyche sowed good seede in hys ield. But whyle men slepte, hys enemye came and sowed rares emong the wheate, and went hys way. But whan the blade was sprong vp and had brought furth fruit, than appeared the taxes also. And the seruauntes of the hous∣holder came and sayed vnto hym: Sir diddest not thou sow good seede in thy field? From whence than hath it ta•es? he said vnto them: The enuiouse man hath done thys. The ser|uauntes sayed vnto hym: Wilt thou than that we go and wede them vp? but he said. naye, leste whyle ye gather vp the rares, ye plucke vp also the wheat with them: Let both grow together vntil the haruest, and in tyme of haruest, I wyl saye to the trapets: gather ye first the ta•es: and bind them together in sheues to be brēt: but gather the wheat into my baru•.

But let vs retourne vnto the order of our former communicacion. The lorde Iesus proposed vnto them another parable, to shewe them also that there was another poysone and mischiefe to be taken hede of, if a man wil laie vp pure and fine corne in hys barne. For the other ylles do onely hurt yє sede latelye sowen, or sprungyng into grasse. This doeth corrupte the corne now sprung vp and well grown. Thys poysone is, whan Sathan, whiche coulde not choke and de∫stroy the seede of the euangelicall doctrine with flying, waueryng, and ydle thoughtes, nor with troublesome persecucions, nor with
carefulnes of riches, honours and lyke thinges, wherewith mannes lyfe is
entangled, goeth about to infecte it by false Apostles and wicked Byshopes
and Heritikes, whiche wresteth and wriethe by subtyl interpretacion, the
heauenlye doctryne after theyr lustes and desyres, and myngle true thynges
with false, and sincere and pure thynges wyth vicious and fawty. The
parable is after this sorte. The kingdome of heauen (\textit{(quod} he) is like vnto
an housbandman, which being a good husband, sowed good seede in hys
field. But his seruauntes being aslepe, there came prieuely a certayne
aduersarye, whiche bare the husbande manne no good wyl, and because he
could not in the night take away the seede which was now layed safely in the
ground: he vseth crafte and deceyte to hurt it. He scatereth and mengeleth
with the wheate that was sowen, the vnprofitable seede of cockelles, and
thys doen he wente awaye. Fyrste no man perceyued thys deceite. But when
the seede was nowe sprong vp into grasse, and the stalkes were laden and
burdened with eares, than at lengthe the cockels growyng vp togethet,
(their vnlykenes vtteryng or shewyng them,) began to appere. Than the
seruauntes merueyling howe this shoulde cum to passe, go vnto the
husbande man. Maister (\textit{(quod} they) dyddeste not thou sowe good seede
in the fielde, howe is it than that cockelles be mengled with them? But the
mayster suspectyng who was authour of the shreude turne, sayeth: Myne
aduersary dydde thys whyche beareth me so euyl wyll, that he haue a
plasure to hurte me, though he haue no profit hymselfe therby. Than
spake the seruauntes: wyl ye than that we go and gather the cockelles and
cleanse the corne? The maister sayeth: In no case, leste peraduenture as ye
plucke vp the cockelles vnaduisedly, ye plucke vp all so therwith the wheate
that groweth nere by. Suffer the wheate to growe togethet with the
cockelles vnto haruest tyme. Than wyll I committe thys mat\textit{ter} to the
haruest folkes, that before they mowe and cut downe, they shall fyrste
gather the cockelles and bynde them together a parte in bundels for to
feede the fyer, and afterwarde laye vp and couche the cleane wheat in my
barne.

[ The texte]

Another parable put he furth vnto them saiynge: The kyngdome of heauen is
lyke to a grayne of mustarde seade, whiche a man toke and sowed in hys filde,
whiche is the leaste of al seades. But when it is growen, it is the greatest
emong* herbes, and is a tree, so yt the birdes of the ayer cum and make their
nestes in the braunches therof.

Agayne Iesus mindyng to shewe by a similitude howe that the philoso\textit{phy}
of the gospell fyrste in apperaunce abiecte and homely through the
ignominy, and slaunter of the crosse, being as it were planted by a fewe
vnlearned men should by litle and litle through the strength of the truth,
grow to such myghte and power, that it shoulde go ouer all the worlde, and
shoulde embrac• al kinde of men, proposed this redell and similitude. The
kyngdome of heauen ({quod} he) is lyke vn to a musterde seede, whiche a
certayne man toke and sowed in hys field, which of it selfe is leaste among al
pulse. But whan it is grown vp, it is grea∣ter than al kyndes of herbes and
risethe vp as bigge as a tree, insomuche that the birdes make their nestes in
the bowes therof.

[ The texte] An other similitude spake he vn to them: The kingdom of heauen is
like vn to leauen, which a woman taketh, and hideth in three pee kes of meale til
al bee l•auened. Al these thynges spake lesus vn to the people by similitudes,
and without a parable spake he nothing vn to them: that it myght be fulfilled
which was spoken by the prophete, that sayeth: I wil open my mouth in
parables, I wyl speake furth thinges hidden frō the beginnyng of the world.

Agayne lesus dyd inculcate and beate in the selfe fame thyng, doyng them to
vnderstande by what meanes the strength and myght of the doctryne of the
gospel secretly crepyng in, and dispersed and set abrode by a fewe
apostles, should al•te and transforme al the worlde into her nature: and
when it shal seme most to be consumed and extinct, than chiefly it shal set
forth and shewe strength. The kyngdome of heauen ({quod} he) is lyke vn
to leaun, whiche beyng but a litle quan•titie, the woman put in three measures
of meale, and three lefte it vntill the litle piece of leauen had changed by litle
and litle the whole quantitie of the meale, & turned it into her owne nature.
All these thynges lesus declared vn to the peolple in riddelles, and cloudes
of parables, and spake nothyng vn to them than without a parable: to
thyntent that he might both excite and stirre their minde with darke
speakyng, and make them desirouse to learne, and yet geue them no holde,
though they sought occasion busilye, vniustly to reproue hym. And the
soothe saiyng of the Prophete tolde of this before in time paste. I wyl open
my mouthe in parables, I wyl shewe furth thynges which hath been hyd
hytherto sith the worlde was made.

[ The texte] ¶Whan the people were sent away, lesus came into the house, & his
disciples came vn•to hym sāyng. Expound vn• to vs the parable of the tares of
the field. He aunswered and said vn• to them: He that soweth the good seed, is
the sonne of man. The fielde is the world. And the children of the kyngdom,
they are y• good seede. The tares are the children of that naughty one: The
enemy y• soweth them is the Deuel. The haruest is the ende of the world. The
reapers be the Aungels. As the tares therfore are gathered and brent in the
fyer, so shal it be in the ende of thyss world. The sonne of man shal send forthe
hys Aungels, and they shal gather out of hys kyngdome al thynges that offende,
and them whiche do mi quy•ye, and shal cast them into a fornace of fyery: There
shalbe wallyng and gnashyng of teeth. Than shal the ryghteouse shyne as the
sonne in the kyngdome of their father. Whosoeuer hath eares to heare, let hym heare.

Than Iesus departhyng from the multitude went home, and they folowed not, for that they understooode not what he mente, and that none occasion was geuen of false reprofe. Further whan he was at home alone, hys familiar disciples came vnto hym requiryng hym to expounde them the parable of the coc|kels mengled with wheate. For the parable of the seed diuerslye sowen once declared, they gessed well of themselues what he mente by the musterd seede, and the leuen put in the meale. Iesus without any griefe declared it plainely. The good husband (quod he) whiche sowed the good seede, is the heauenly father: the fede in whiche he sowed, is the whole worlde and not onely Jewry. Fur|ther, the good wheat that sprang vp of the good seede bee they, whiche by the doctryne of the gospell behauve thenselfe worthily for the kyngdom of heauen, agreing to their profession in lyfe and dedes. The naughty cockels springyng of the yll seede mengled wyth these, bee yll men whiche profess not purely nor sincerely the doctryne of the gospell, And the aduersarye whiche mengled hys seede privuely in the nyghte, whereof spryngeth peructse and yll doctryne, is the deuill. The seruauntes whiche would gather the cockel before the tyme, be they whiche thynke that the false apostelles and chiefe heretikes shoulde bee rydde out of the waye with sworde and deathe, where as the good man of the house willeth not that they shoulde bee killed, but suffered, yf happe bee that they repente, and be turned from cockelles into wheate. And that yf they repente not, they shoulde be kepte and preserued to their iudge, of whome once they shall be punished. The time of harueste is the ende of the worlde. The harueste folkes be the angels. In the meanse season therfore the yll mengled with the good, must be suffered, when they be suffered with lesse daunger and peril, than they bee tal|ken away. Further whan the last tyme shal cum, whan the good shal be seuered from the ill, when rewardes shal be geuen to euery manne for hys dedes: than the sonne of man the iudge ouer all, shall sende furthe hys angels to clense hys kyngdome, and they shall suffer none offence to remaine there, for than neither the good can profite the yll, nor the yll shall be suffered any more to trouble the good: but whosoeuer liuyng emong the good had rather moleste and trouble them, than to be made better by theyr cumpanye, he shal gather them together and shedde them from the others, and deliuer them to the fyer of hell. There shall they punyshed worlde withoute ende: for their shorte and false lustes and pleasures remoued from the floore of the churche, and caste into a darke den of hel, that is to say, into the kyngdome of theyr father, where as nowe ouer late & vnprouitable penaunce, shall force those
miserable people to wepe and to waile and to gnashe with theyr teeth. Further they that cum and spryng furthe of the good seede and perseuer and continue vnto thende, although in the meane tyme they appere here vyle and abiecet, and be afflicted of the yll sorte: than all vyle[nes] of mortalitie set aparte, they shall shyne lyke the bryght sunne in their fathers kyngdome. These things because they be great and weighty things, of both partes ought not to be heard negligently. Thei perteine either to the euerlasting felicitie, or to the euerlasting destruccion of al men. Wherfore whosoever hath an eare, neyther deafe nor stopped with the desyres of the world, let him heare, y† he may auoide euerlastyng punishemētes, & obteine the life euerlasting.

[ The texte.] ¶Agayne the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, whych a man hath found and hyd, and for ioys therof goeth & selleth al that he hath, and b•eth the f•eld.

Besyde these, to thyntent he myght the more kyndle and stirre the myndes of them that were hys, to the desyre of theuangelicall godlines, he added twoo other similitudes, whereby he teacheth that the professyon of the gospell is a thyng not to bee desired lyghtly, or after the common maner, but that this onely thyng ought to be laboured for with great studye, all other thynges sette alparte and that thys excellent good thyng must he purchased and obteyned by

the losse of all your goodes. Whiche thyng though the chaunce not easilye to euery man, yet whan it is once found it hath high felicitie. And althouge in the meane season be hyd emong men, and setteth not furth it selfe, yet he that hath it, reioiseth secretly wyth hymselfe, lokyng safely for that daye, in the whiche the felicitie that is nowe obscure and darcke shall after bee made manifeste and open. The kyngdome of heauen (y{quod} he) is lyke to a treasure hyd in the fielde, which if a man perchaunce do get, he blabbeth it not abrode to others, lest any take if from hym, but ioying secretly & reioysyng to hymselfe, he goeth to the lorde of the ground, and sellyng al that he hath and making asmuch mo|nye, as he can, byeth the fyelde, in the whiche he knoweth the greate or precious treasure is hyd, and thynketh hymselfe happye, to loose all hys meane possessi|ons, for to be enryched wyth one notable grounde, although he know it not.

[ The texte.] Agayne, the kyngdome of heauen is lyke vnto a marchaunte man sekyng good pearles, which (when he had found one precious pearle) went and solde al that he had, & bought it.
Agayne the kyngdome of heauen (quod ye) is lyke vnto a marchaunte manne, whiche deliteth in goodly Margarites. And when he hadde got a notable good one, byanby he solde all that he had, and bought it. And he thoughte not hym selue the poorer, because he had now lefte him nothyng of hys olde ryches. Naye than at the length he thought hymselfe ryche, because he was priuie to hymself, that he had in secrete possession, a precious Margaritie, whiche though it were but litle, yet it passed the price and value of all the other possessions.

[The texte] Agayne, the kyngdome of heauen is lyke vnto a nette that is cas•e into the sea, and gathe|reth of al kynde of fishes, whych when it was ful, men drue it to lande, and sate downe and gathered the good into vessels, but caste the bad awaye. So shall it be at the ende of the worlde. The an•els shall cum and seuer the bad from among the good, and shall cast them into a fornace of fyer, there shalbe waylyng and gnashyng of teeth.

Unto these he added also an other parable, not vnlyke vn to the parable of the wheate and cockels, exortyng hys disciples, whome of fyshers he made a|postles, that is to saye, fyshers of men, that they shoulde studye and endeuor to allure and drawe manye to the professyon of the gospell, and that they shoulde not byanby caste awaye and destroye the yll mengled with the good, but saue them and kepe them to be punished of theyr iudge, yf after that al thinges were proued, they wolde not repente• Againe the kingdome of heauen (quod he) is like a net caste into the sea, whiche beyng spred abreode, dothe take and embrace all kynde of fyshes. Whyche when they nowe perceyue to be full, than they drawe it to the banke, and nowe syttyng vpon the drye lande choose the good fysshes and put them in theyr vesselles, the yll and vnprofitable fishes they caste a\waye. So shall it bee in thende of the worlde. The angels shall go furthe and loke aboute what the net of the gospell dothe take and drawe. They shall not suffer the good to be mengled with the yll any more in one net, but they shall esteme euerye man by his merites, not by hys professyon. They shall seperate the yll from the cumpany of the good and shall lay vp the one safely for theyr maister, the other they shall caste into a burnyng fornace: there shalbe intolle\rable tormente whiche shalbe testified vp wepyng and gnashyng of teeth:

[The texte] Iesus sayeth vnto them, haue ye vnderstande all these thynges? They saye vnto hym, yea lorde. Then sayde he vnto them• therfore euery Scribe whiche is taught vnto the kyngldome of heauen, is lyke vnto a man that is an householder: Whiche bryngeth furth out of hys treasure thynges newe and olde.
Jesus to thyntente he myght the more surely fasten these saiynge
es in the myndes of his disciples: he asked of them whether
they vnderstode these thynges

well. When they made aunswere that they vnderstode them, he added yet
an olther parable, wherby he monished them that these and manye suche
oughte to be learned, and surely remembred, to the intent that by and by
vpon euer yocasion, they myght redily take them furth: whether the
hearer should be allured with rewardes, or ells put in feare, by the feare of
punishemente. For the breste of the euangelicall preacher ought to be (as it
were) a certayne store house and a ryche, and a plentiful treasure, from
whence they maye easely take out diuers thynges, sumtyme out of the
bookes of the olde testament, sumtime oute of the euangelicall Philosophy,
as shalbe moste expedient for theyr hearers. For one thyng muste not be
spoken at all tymes, nor after one fashyon, nor all men be not moued with
all thinges. Therefore they haue nede of a certayne ryche trea\|sure
furnished with all kynde of learnyng. The parable is thus. The Scribes of the
Iewes ({quod} he) when thei bee consul\•ed, make aunswer out of their
bookes. But whosoeuer wil be a cunnyng Scribe in the kyngdome of
heauen,* it is not suficient for hym to bryng furth olde thynges, vnles he
bryng furth newe al\•so, lyke a certayne riche householder whiche hath all
thynges in hys treasure: whether a man desyre *ewe thynges, or whether he
woulde haue olde thynges, to satisfie and contente all men.

[ The texte.] And it came to passe that when Iesus had finished these simylitutes,
he departed thence. And when he came into his owne countrey, he taught them
in theyr sinagogues, insomuch that they were astonied, and sayde: whence
cummeth this wisedome and power vnto hym? Is not thisthe carpenters
sonne? Is not his mother called Marie? & his brethren, Iames and Ioseph, and
Simon, and Iudas? and are not all hys sisters with vs? Whence hath he all these
thynges? And they were offended at hym? Iesus sayd vnto them: A prophete is
not wythout honor, saue in hys owne countrey, and in hys owne house. And he
dyd not manye myracles there, because of theyr vnbelefe.

When that Iesus had taught suficiently with these diuers parables, bothe
the people and hys disciples, he wente into his countrey, that is, to Nazareth:
that by often chaungeing of the place, the doctrine of the gospel myght be
the farther spred abrode. In the whiche countrey of hys, he beganne not hys
prea\|chynge, leste he shoulde seme any thyng to folowe mannes affeccion,
and yet he woulde not passe it ouer, to teache that we ought to do good
vnto all. Iesus therfore enteryng into theyr congregacion, began to teache
them as he hadde taught other. Here that thyng hindred the matter of the
gospel, whyche oughte to haue furdered it, because the cōmon sorte of men had rather to enuy thinges that be knowen and familiar, than fauour them, whereas they make muche of straunge thynges, fondely and folesheely, esteming a thing therfore to be goodly because it cummeth farre of. Therfore whan Iesus was knowen here of certayne whyche knewe the lowenesse and symplesesse of hys stocke, and the pouertye of hys parentes, and also the arte whereby Ioseph (commonlye thought to be hys father) founde and nourished his wife and her sonne, knowlyng also that Iesus was of the same arte, and where as they neuer hearde saye that he was brought vp in learnyng, thus they mutter and murmoure amonge themselues: howe hathe he thys notable wisedome? or fro whence hathe he power to shewe myracles? Is not thys Iesus the carpenter, Ioseph the carpenters sonne? Is not hys mother poore and a meane womanne amonge vs, whiche is called Marie? Be not hys cosens with vs, lames, Ioseph, Simon, and Iudas? Do not as many as be hys neste kinsfolkes dwell here with vs? Howe is it than that he sodaynly beyng made an other manne, returnith vnto vs preachyng, & myghty in myracles? Doth he thinke that he is vnknowen vnto vs? So the kinred and the poore estate of Iesus, dyd offend thē, and made them to stumble, thynkyng as yet nothyng of hym but as of a man, and one of the common sorte of people, and for the olde poorenes and lownes of hys lyfe, enuying the newe renoune and honour. But Iesus rebukyng theyr grosse and ouer rude judgement, esteming a man not for his vertues, but for fortune and nobilitie of birthe, sayeth vnto them: A prophete is no where lesse set by than in his owne countrey and in his owne familie, and among his own kynsfolkes. And where in other places he was redely beleued, and shewed many miracles, here he dyd weorke none, but that with layynge on his handes, he healed a fewe that were sycke. Not because hys power was straighted or diminished, or hys will chaunged, but because theyr vnbelefe did let it. For like as a phisicion cannot profite the sicke yf he reiecte his medicine: not because the arte of the phisician is not effectuall, but because the sicke man is in fault: so because it is the fayth vnto the which miracles be geuen, vnbelefe is a let to him to shewe them furth, whiche lacketh neyther power nor might, but that he was etted by the defaulte of others. Therfore Iesus reprouyng them for so greate malice, saied: This is no newe thyng ye now do vnto me. The same chaunced in times past to the holy prophetes Hely and Helisee, whose tumbes ye haue nowe in veneracyon. For when it rayned not three yeares and a halfe, and therefore a greate famyne was throughoute all that countreye: Helias beeeng in daunger for hunger, was commaundde to go to no other wedow, wheras here were many in Iewry, but vnto the straunger in Sarepta, in the countreye of the Sidonians. Of this womā onely was he receiued, and found faith, & wrought a miracle. Further in the tyme of Helisee, there were manye...
lazes in the nation of Israel, and yet for all this there was none healed but only Naaman a Syrian, whose faith in a manner forced the Prophet to shew a miracle.

The xiii. Chapter.

[The texte.] ¶At that time Herod the tetrarch headed the fame of Jesus, and saide vnto his servants: This is John: the baptiste, is rysen from the dead, and therefore are miracles wrought by hym. For Herod had taken John and bounde him, and put them in prison because of Herodias his brother Philips wife. For John sayd vnto him: It is not lawful for the to haue her. And when he would haue put him to death, he feared the people, because they counted him as prophacie. But when Herodes birth day was kep, the daughter of Herodias daunsed before hym, and pleased Herode. Wherfore he promysed wyth an othe, that he woulde geue her what she woulde aske. And she being instruct of her mother before, sayd: geue me here John Baptist head in a platter. And the kyng was sory, neuertheles for the othes sake, and them which sate also at the table, he commaunded it to be geuen he*, and sent tormentours, and beheaded John in the prison, and his head was brought in a platter, and geuen to the damsell, and she brought it ot her mother.

I N the meane tyme Herode the Tetrarche of Galile, the sonne of hym whyche hadde slayne the children of Bethleem, hearde the rumour and fame of the doctryne and myracles and wonders of Iesus: of whom when the multitude hadde diuerse opinions, sum sayng that he was Helpe, sum that he was Hieremye, and sum that he was one of thold prophetes, and there were that said

that he was John, who restored agayn to lyfe, was become nowe more myghty. Herode laughing them to skorne, sayd: I dyd cut of John's head, & how thinke ye that he is alue, and not only alue, but also to bee myghtye wyth miracles? Furthwith when he was certified by diuers, of so manye and so notable won|ders, that the rumour nowe could not appeare false, he said vnto his seruaun|tes. He of whom they tell suche greate wonders is not Iesus, whiche of late was kylled of my father in the noumbre of the children of Bethleem, but it is John which is risen from death: and therefor he is nowe become more duine and godly, and is notable by myracles. For Herode had layed hādes vpō John Baptist, * and cast hym into prison: although he had the man in estimacion, and did many thynges after hys aduyse and counsell. But this fauour of the tiraút was turned into
hatred, for the vnchaste woman, whose fauoure and loue obteyned by fylthy seruyce, coulde doe more wyth the kyng, than the auctoritie of Iohn. For he hadde taken vnto hym for displeasure of hys brother that was alyue, Herodias his brother Philippes wyfe: by whome also Philippe hadde a daughter. Iohn monished the kyng frankly and freely, and tolde hym that the mariage was vnlawfull, bothe because hys brother was alyue, and there was a daughter alyue also whiche his brother had by her. Further, Moyses lawe bade that the brother shoulde mary ye wyfe of the brother departed, if it chaunced hym to dye withoute children. Herode, louyng the woman the more outragiouslye, the lesse it was lawefull for hym to loue her, was greatlye offended with this lyberty, insomuche that he woulde haue slayne hym but that he feared the styrring of the people, with whom he knewe that Iohn was greatly in fauour, because bothe he baptised manye, and had manye disciples, and was thought of manye to be Messias. Truly euery man thought hym to be a man indued with the spirite of prophecy, and of greate holynes. But afterwards excesse and ryote, and vnresonable loue towarde the mayde hys neece, shaked of this feare. For whan, after the manner of the heathens, he dyd solempnisate the daye of his byrth, vpon the which there was al maner of voluptuous pleasures vsed, Herodias doughter daunsed at the kings table, wyth wanton ges|ture, and so pleased Herode, which was nowe warme wyth wyne, that he swore that he woulde geue vnto the mayden whatsoeuer she asked, yea yf she woulde aske halfe of hys kyngdome. The wenche, leste she shoulde leefe so greate o|portunitie, and by and by to abuse this filthy lust of the kynges hart, she coun|selled with her mother what was to bee asked. She fearyng leste the kynges mynde beyng reconciled agayne to Iohn, myght breake of the incest mariage, counselled her doughter to aske nothing, but that furthwith she myghte haue the head of Iohn Baptiste geuen vnto her in a dishe. The wenche by the coun|sell of her vngracious mother came into the feaste, and euery man loking what she woulde wishe and desyre: she asked forthwyth that she myght haue geuen vnto her the heade of Iohn in a dyshe, as though her mother woulde esteme and make more of thys dyshe, than of halfe the kyngdome. Whan they heard thys, otherwyse than they loked for, the kyng counterfeyteth heuynesse in hys countenaunce, and alleageth for a cloke of his crueltie, the feare he hadde to breake his othe; chiefly because he made it before so many geastes, and este he shoulde seeme lyghte or periured, he commaunded that the thyng whyche the wenche desired, shoulde be doen. By and by the executours of death were sente into the prison, and the head of the innocent man was cut of, and was brought
that mo\ued and called to honest thinges. With this sight were the i\es of the
g\es\es fed whome the king did vouchsafe to set at his table. Therefore the\vnchaste woman had lohns head.

[ The texte.] ¶And his disciples came & toke vp the body, and buried it, & went and
tolde le\sus. Whan le\sus hearde of it, he departed thence in a •\pppe vnto a
deserte place, out of the way. And when the people had hearde thereof, they
\olowed hym on foote, and lefte the cities. And le\sus \ent furth and sawe
\uche people, and was moued with mercy t\arade them, and he healed of
them those that were sicke. And when euen drew on, his disciples came to
hym, saying: This is a deserte place, and the houre is nowe pas•e, let the
people departe, that they maye goe into the townes, and bye them vitaille\es. But
le\sus sayde vnto them: they haue no nede to goe away. Geue ye them to eate.
They sayde vnto hym: we haue here but fyue \oaues and two fishes. He sayde:
Bryng them hither to me. And he commanded the people to sit downe on the
grasse, and he tooke the fi•e \oaues and two fishes, and lift vp his i\es
to\arde heavuen, and blessed. And when he had broken them he gaue the
\oaues to the d\i\cles and the disciples gaue to the people, and they did all
eate •nd were filled. And they ga\athered vp the fragmentes that remayned,
twelue basket•es full. And they that did eate were about fiue thousande men
beside women and children.

But the disciples of lohns caried away his body and buried it. Whan le\sus by
the telling of lohns disciples, knewe of this so cru\ a dede (for as man he
\uffered it to be tolde vnto hym as though he knew it not, wheres he knew it
before it was doen) he departed into a ship, that being separate from the
\ultitude, he might go into some desert & secrete place, shewing a certain
apper\nce of manly feare, but in ded cutting of occasion from the wicked
king, that he shoulde not heape murder vpon murder: Chiefely sith the tyme
of le\sus was not yet come, and ther\ith also teaching vs to geue place
sum\time to the furies of prynces, lest they beyng prouoked and cha\ed
with well do\inges, both hurt\e the innocentes, and they themselues bee made
the wurse. It is lawful to shunne the wicked, ready to dooe vngraciously, that
we maye profitte and helpe the good men. And this going aside declar\eth
the notable faith of certaine. For assoone as it was hearde that le\sus had left
the cit\es, and was abidyng in desert, for feare of Herode as they thought,
they went out of the cit\es into wildernes to him, whiche hid himselfe in
secrete places: and because they coul\e no goe to him by bote or by wagon
and suche like, for the •ombrouse places, they folowed him on foote:
neyther feared nor discouraged by the hardnesse of the way, nor by the
daungier of lacke of foode. So gred\elly now they began to hunger for the
doc\ne of the gospel. le\sus perceiving that, cum\eth out of the dark\e
corners, and came to mete them that were de\isrous of hym, like as he
\ithdrew\e himselfe from the wicked. And whan he sawe a great mul\ude of
men flock\ng thither, whiche broughte with them many encou\bred with
dyuers dyseases, he moued with pitye, and consy\e\ryng and perce\uyng
their faythe by the dyficultie and hardnes of the waye, of hys owne accorde he healed all that were dyseased. And so greate was the feruencye of the multytude, that where as they broughte with them into wil|dernes sicke folkes, children, and many womē, yet they brought no vitail with them. Therefore when the nyghte nowe drewe nere, and theyr stomakes were pricked with hunger, the disciples whiche had sene so many myracles, hauing

not yet throughly a perfect opinion of Iesus (for so it was thought good vn|to the diuine wisdome to frame them by little and little vnto perfeccion, to the entent the faith of thinges that were done, might be the more firme and sure, & to teache them withal, by what meanes they should heale & helpe the infirmitie of others) put their maister in remēbrance that night was at hande, & the mul|titude was great, and that it was high time than to take meate & to send them away, that they might goe into the nexte villages, and euery man to prouyde him of vitailes. But Iesus, to the intent the myracle mighte be the more euil|dent and open, aunswered: They nede not to goe any whither, rather geue ye them to eate. But the disciples as though they had forgotten all that they had seene, nothing awaked at this saying, aunswerd very grosly, but so that theyr wekenes set furth the grea|nes of the miracle: shall we ([quod} they) geue a supper to so many, where as we be but thirtene|th noumber? we haue very littel vy|taile, truely nothing els, but fiue barely loaues, & two fishes. In case they de|spyse not and lothe not this supper, how shall it sufice them whiche will scarce sufice vs few? Than Iesus commaunded whatsoeuer they had to be brought vnto him. The disciples obeying simply, not disputing ye|e matter thus: than ye kill vs with hunger if ye geue them thyss lyttle that we haue, they broughte their whole vitailes. Here Iesus exhibiting an euangelicall feaste, where lyke as it behoueth to be none excesse, so it is mete there shoulde be an equalitie of al thinges: He commaunded them all to sitte downe vpon the grasse, so that fyf|ties shoulde sitte together, that the noumber of geastes might better appeare. And also he folowed the maner of them, whiche making a feaste or geuyng a dole to many, deuide the multytude into companies, that no man should lacke and no man haue to muche. This doen, Iesus than at lengthe takynge vpon him to be a feaster and a feder of the bodies also, whiche came to feede the soules, & to teache in dede his disciples that they should neuer lacke foode, whiche being geuen vnto the gospell, regarded litle their vitaile: tooke in hys handes the fiue barly loaues, & two fishes: first declaring vnto al men with what ma|ner of vitaile the Apostolical ambassadoures ought to be contēt: furthermore shewing plainly before the iye, the sincere faith of the multitude, which seeing howe litle vitayle there was, and was not ignoraunte howe many thousands men there were, commaunded to sit downe, sa|e downe. Therefore Iesus the feastemaker, holding in his handes
the bread and the meate, lifted vp his iyes into heauen, shewyng that whatsoeuer is nedefull to the vse of man, it cum∣meth from the heauenly father, and whan he had prayed his bountifulnes & liberalitie, he brake the bread and fishes, and so deliuered them vnto his disciples, that they should set thē before the people, putting them in remembraūce, as it were by a darke figure, of what sorte y⁵doctoures ought to be, which fede with the worde, the mindes of the simple. For as Christ loking vp into heauē, declared that he taught nothing, but that came from the heauenly father, so the Apostolical men as often as they see the people to depende of their mouth, with a playne and a simple faythe, they shoulde delyuer nothyng vnto them, which they had not receiued of Christ, nor should not propose vnto thē sundry deinties out of the shops of worldly philosophie: neither bring out vnto them humaine doctrine after their owne affeccions, but shoulde distribute vnto thē, the simple and playne euangelicall doctryne, as they had receyued it of theyr maister: nor shoulde not otherwise cut it & mince it than he had broken it with

his handes, for by suche manner of preparacion both many bee refreshed, and the glory redoundeth to Christe, and not to the distributour. Wouldeste thou know the ende of this feaste? The disciples doubtyng nothing made distribu∣cion: and they doubting nothing fel to their meate on al handes, not to excesse, but to suficiency. And the feast of such a numbre lacked nothing, in so muche, that whā supper was done, the scrappes furthermore that were gathered vp, filled twelue baskettes. And the nounber of menne was fiue thousande beside women, and children.

[ The texte. ] ¶And streight way Iesus made his disciples to get vp into a shippe, and to goe before hym vnto the other side, while he sent the people away. And when the people were sente awaye, he went vp into a mountayne to pray alone, and whan nyght was come, he was there alone. But the shippe was nowe in the middes•e of the sea, and was •oste of the waues, for it was a contrary winde. And in the fourth watche of the nighte, Iesus wente vnto them walkyng on the sea. And whan the disciples saw him walking on the sea, they were troubled, saying: It is some spirite, and they cryed out for feare. But streighte way Iesus spake vnto them, saying: be of good chere, it is I, be not afrayde. Peter aunswered, and sayde: Lorde yf it bee thou, biddie me come vnto thee on the water. And he sayde, come. And whan Peter was come downe out of the ship, he walked on the water to come to Iesus. But whan he sawe a mighty winde, he was afrayde: And whan he beganne to sinke, he cryed, saying: Lorde, saue me. And immediately Iesus stretched furth his hande, and caughte him, and sayd vnto hym: O thou of litel fayth wherefore diddest no doubte?
These things done, Jesus desiring to teach, that after that the necessity of the body was satisfied, we ought not to go to wantonness, or sleep, but to prayer: to which prayer solitarynes is most mete: he forced his disciples (for it grieved them to depart from their dear Lord) to go to the mere and to row over the water before, and he would come after, when he had sent away the people. But although they departed from him against their will, yet they murmur not, they make not their excuse that the night was at hand, they ask not what he would follow, but they obey simply his commandments. Therefore when they were gone, Jesus sending away the multitude, whom he had satisfied by all means, went up to a hill to pray there alone. For so he taught his disciples to pray. Therefore in the top of the hill, Jesus was alone a good part of the night. And the disciples in the meantime, their Lord being absent, as they rowed in the water were in peril. For as they entered upon the water, by and by there arose a contrary wind, and the ship was tossed, not without peril of the swelling waves of the water. The night made their fear double. What should they do? They were in danger, and he was not there whose help they might call upon. Jesus left his disciples in this peril, almost all the whole night, to harden them by little and little against these fears, and to teach them that the help of God shall never lack to them that be in peril, although it come somewhat late. Therefore at length about the fourth watch of the night, they allmost being in despair, and now sore amazed in their mind, and ready to give out of hand: Jesus came, not in a boat, but walking upon the waters. They when they saw one walking in the dark, and knew not Jesus well, they were more afraid and said among themselves, it is a ghost that we see, and not a man. And the common sort of shipmen thinketh that such manner of sights do signify utter destruction to them that row on the water. Therefore they were so sore afraid, that being almoste besides themselves they cried out for fear. But Jesus suffered them not to be in danger any longer, but by and by spake vnto them that they might know him by his speech, *whome in the dark they could not see. Be of good cheere ([quod] he) it is I, fear not. At this word by and by their mind was comforted. But Peter which alway had a singular love towards Jesus, thought nothing at all hard that he would command, sayed: Lorde yf thou be he commaund me to come vnto thee vpon the water. For he marvelled not that Jesus walked upon the water, but he thought that he himselfe mighte do so likewise, yf Jesus would. But Jesus framing & fashioning his weakness by all means vnto the strengthe of perfecte faith, bad hym come. At the whiche worde Peter nothyng lyngeryng, leaped downe out of the bote, and began to haste to Jesus, walking vpon the water. And as long as his faith nothing wavered, the
moyst element serued him. But when he caste hys iyes a little from Iesus, and began to looke about him, and to considre the boysteousnes of the winde, the hurling of the waues, and his owne feblenes, he was afrayed agayn, and began to sinke downe & be in danger of drowning. Feare came of the boysteousnes of the windes, peril came of feare, & feare of distruste. And agayne the greatenes of peril raysed vp the sparke of fayth, and nowe being almost ouerwhelmed with waues, he cryed out: Lord saue me, I perish. But Iesus putting hys disciple in remembraunce, that the peril whiche he feared came not of the waues or windes, which before serued his tourne, but of the weakenes of fayth, reaching out his hande catched him and lift him vp, saying: O thou that yet hast little trusted me, why diddest thou wauer? For it is not inough to haue a strong faith for the time, but it must be continual and constaunt, nor thou must not loke how great the peril is, or what thy strength is hable to beare, but what I am hable to do to him that doth trust and beleue in me. Therefore furthwith as he entred into the shippe, the winde ceased. And they that were in the shippe, seyng suche a merueylouse wunder, perceyuyng that there was somewhat in him, more than man, fel downe at his feete and wurshipped him, saying: Thou art the very sonne of God. And when they came to the banke, he went into the countrey of Genezareth, where he had she∫wed many miracles before. They after that they had knowlege that he whom they had seene before, was come agayne, they sent throughout al the countrey to tel that Iesus was presēt that if they had any sicke folke, they should bring them. For now theyr fayth began to increase, by the myracles that were done before. Therefore flockyng together on euery syde, they offer vnto Iesus as many as were diseased, desyring him that at the leaste they myght touche the hem of hys garmente, if it were to paynful for him to touche them one by one, or to speake vnto them. So strong was theyr fayth, and theyr fayth deceiued them not: For as many as touched him, were healed.

¶

The .xv. Chapiter.

[ The texte.] Than came to Iesus Scribes and Phariseis, whiche were come from Hierusalem, saying: Wherefore doe thy disciples transgresse the tradicion of the elders? for they washe not their handes when they eate bread. But he aunswered, and sayde vnto them: Why doe ye trans|gresse also the commaundementes of god, because of your owne tradicion?

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O the more glory of God these thynges were done, the more the Phariseis were fret with enuie, seyng theyr glory to bee darkeined thereby, by the which glory hitherto they had magnified thē|selues among men.
They húted in euery corner for a quarel, but the more they go agaynst Iesus, the more they blase abrode their owne blindenes, being so manifest and open, that the people also spyd it. Therefore certayn Phariseis of Hierusalem (for there were they most arrogant and proude) goe together vnto Iesus, that the numbre might make their false accusacyon to bee beleued. And where as Moyses forbade that any thyng shoulde bee taken away or put to the wordes of the lawe, the Phariseis, that they might seme to bee not onely thexponders of the lawes, but also the malkers, they added certayn trylyng thinges, as be those: That no man shoulde take meate with vnpure handes, whiche they called vnwashed, as who should say, the handes did defyle the meate or the man, or as who shoulde say, the liçour of the water shoulde washe away the filthynesse of the minde. Agayne, that no man retornynge from the market and had been amongeste the com|mon people, shoulde eate meate, but he had firste washed hys body: as who shoulde saye, the touchyng of men filed man, or as who shoulde say, he is pure and cleane which is washe. Agayne, that theyr flagons, pottes, brasse, stoles beddes, and other stuffe which was dayly occupied should be often washed. With these and many lyke superluouse and trylyng thinges, they burdened the simple people, which thynges they woulde haue so much made of and honoured, that for these preceptes, they neglected oftentimes the cōmaundemen|tes of God. Therfore whē they could no waies leye to the disciples charge, the transgression of Moses lawe, they fynde faulte with their mayster, because he suffered his disciples to neglect mannes constitucions: not that they despised them, although they were worthy to bee despised, but that being geuen to seri|ouse and earnest matters, sometimes they passed little vpon them. Therefore they spake vnto Iesus and sayde: Why doe not thy disciples kepe the consty|tucions of their forefathers? For they washe not theyr handes whan they goe to meate. Christ not suffering so maliciouse rebuking, for a thing of nothing: payeth them home with a more sharpe rebuke. Nay with what face dooe ye, which picke quarels for these •••fles, make so muchoe of mannes constitucyons, whiche can bring nothing elles but paynfull supersticion, and yet for them, ye sticke not to breake the greatest commaundement of God?

[ The texte.] For God commaundeth, saying: Honour father and mother. And he that shall curse father or mother, let him dye the deathe. But ye say euery one shall say to his father and mo|ther: What •ifte soeuer shoulde haue come from me, the same is tourned vnto thy proit. And so shal he not honour his father or hys mother. And thus haue ye made the commaundement of God of none effecte, because of your owne tradicion.

For God confirmyng the law of nature, commaunded earnestly that eu|ry man shoulde honoure and succoure his father and mother, promising long life and felicitie of this life vnto the doer hereof: threatning death to him that doeth the contrary. But you folowing your auarice, that ye may tourne that to your owne gayne and aduauntage, which shoulde haue bene bestowed in
helping of your parentes: do teach that it is holier and better for men to enryche the temple with gyftes than to helpe theyr nedye parentes: and ye haue shewed a caste, how the children may mocke their parentes asking helpe

and succour of them, that is, to say thus to the father or mother: the gifte that I offer to the temple, thinke it bestowed vpon you. For that, that is offered God the high parent, is rightely bestowed, and the godlines of the sonne shal profite the parentes: and by this crafte, vnder the coulour of false godlines, alagainst the commandemente of God, the father is forsaken, that the priestes may bee better at ease. The thyng cummeth to you, to the helpe and succour of the parentes, nothing cummeth but wordes. And ye coulour a wicked dede vnder the pretence of godlines. What can be more arrogant than to preferre your constitucions before the commandementes of God, and vnder the pretence of them, to hyndre a breake the holy commaundemente of God? It is a wicked dede to burden the people with such maner of constitucions, which is ouer burdened with the burdē of the law. But it is intollerable wickednes vterly to abolishe goddes law, agreable vnto the law of nature, through your owne inuencions.

[ The texte. ¶ O Hypocrites: full well dyd Esay prophecie of you, saying: Thys people draweth nygh vnto me with their mouthe, and honoureth me with lyppes, but theyr harte is farre from me: in vayn do they worship me, teaching the doctrines, mans preceptes. But he calleth the people vnto hym, and sayde vnto them: heare and vnderstande. That whiche goeth into the mouth defyleth not the man, but that which cummeth out of the mouth defyleth man.

This is your counterfeite religion, whiche is nothing lesse than as it appereth. O Hypocrìtes, Esay worthely prophecied of you, saying: This people honoureth me with their lippes, but their harte is far from me. And they worship me in vayn, teaching doctrines, which be ye preceptes of men. Iesus whē he had spoken these, as though he had turned away frō the phariseis, whiche hunted for nothing, but for occasion of false accusing: commaundde the multitude to come nere, saying: Heare and vnderstāde how trifling things they be, whiche the phariseis prescribe vnto you, careful in little things, and neglec|ting great things. They with aukwarde iudgement, put the chiefe poynnte of godlynes in outwarde thynges, as in choyce of meates and neglecte those things that be of the soule. They abhorre vnwashedd cuppes, and neglecte vn|cleane soules: they washe their handes and their skinnes oftentimes, but they suffer theyr minde to be defiled with all maner of vices. That whiche entreth into the mouthe maketh
not man vnclene, but that whiche goeth out of the mouth maketh man vnclene. For it is no matter what meate a man eateth, but with what minde he eateth it.

[The texte] Than came his disciples, and sayde vnto hym: Knoweste thou not that the Phariseis were offended at this saying? But he aanswered and sayde: Every plante which my heauēly father hath not planted, shalbe plucked vp by the rootes. Let them alone, they bee blynde guides of the blinde. If the blinde leade the blinde both shall fall into the diche.

Jesus semed by these wordes to haue geuen vnto the phariseis a iust ocasion to reproue him, because he toke away the choyce of meates, which gods lawe prescribed. In whiche thing also his disciples did not disagree from the phariseis, thinking it a wieked thyng to eate common and vnclene meates, which truely Christ did not yet condemne, but declared that they of their own nature were neither good nor yl, but of incident causes, and therfore lesse to be estemed than those thinges, which alway and of their own nature be godly or vngodly, & declareth also that such maner of preceptes of the law, which were ordained for a time, and do not so much bring holines as signify it, begin now to be obscured & darkened, & shortly shal vanyshe away & perish at ye clere light of the gospel. The disciples not yet vnderstanding this thing, goe vnto their lord, & monish him secretly of the daunger, saying: know ye not that the phariseis although they dissemble the matter, be offended with this cómunicacion of yours, yt meate defileth no man? But Iesus minding to teache that th offēce of yll men, which riseth of thinges of nothing, and the doers of it also, oughte manfully to be despised: chiefly whan in obeying of thē, none other good riseth of it, but increasing & nourishing of their malice: not without the vndoyng of the simple people, whiche trusting to such maner of obseruacions, neglecte the deuocion of true godlines, answered thus vnto his disciples which were sumwhat offēded also. Every graffe that my heauēly father hath not graffed, shall be plucked vp by the rootes every ordinaūce yt men haue inuēted of thēselues for theyr owne glory, & not for true godlines, shall perish and come to naught. These thinges sauour of the earth, & be carnal, made & geuen for a time, to reʃpresse & kepe vnder the excesse & outrage of grosse folke. The law of the gospell is spiritual & heauenly, nor resteth in these visible thinges, but in thaffeccions of the minde. These therfore ought chiefly to be regarded: For without these thother profit nothing but to vayne ostentacion. Seing therfore ye haue begū to professe this heuēly philosophy, ye haue nothing to doe with ye
counterfeiting and dissembling Pharisees, who promise perfect holiness through such obseruacions, in which is no godlynes, or surely very little. They shewe and boast themselves to be doctours and captaines to true religion, wheras they knowe not in what things true religion standeth. Therfore they be blinde, and leaders of the blinde. And if the blinde leade the blinde on the way, what shall happen? bothe together shall fall in the dyke. They knowe not what they teache, and they take vnto them vfolishe and grosse disciples. Therfore let the folishe Phariseis goe, with theyr folyshe and vnprouitable constitucions. Regarde and care for those thynges whiche make man cleane or vncleane: that is to say, for those thynges whiche do defile or cleanse the mynde, rather than the bodye.

¶Then answered Peter, and sayd vnto him: declare vnto vs this parable. And Iesus sayd: Are ye also yet without vnderstanding? Do not ye yet vnderstande whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the priuie? But those thinges which goe out of the mouth, come furth from the harte, and they defile the man. For out of the harte come yll thoughtes, murders, aduoutries, whordomes, theftes, false witnesses, and skol|dinges. These be the thinges whiche defyle man. But to take meate with vnwashen handes doeth not defile man.

To these Peter made answere, not yet persuaded, because of the supersticion whiche he had depely receiued of hys forefathers, that these constitucions could not be neglected without daunger: wheras he durst not resiste any more the sayinges of Iesus, required him gentilly that he would vouchesafe to declare plainly the thyng whiche he had spoken darkely to the people, concerning thynges that goeth in and cummeth out of the mouth. Iesus minding to sharpen the desyre of his disciples with a little chidyng, whiche should haue bene now more cunnyng in vnderstādyng of parables, and out of one to haue diuined and gessed another, sayde: Be ye also yet without vnderstandyng? vn|derstande

ye not that meate whiche receiued and taken with handes washed or vnwashed, entreth into the mouthe, goeth downe into the stomake and afterwarde the grosser parte of it is caste out by the belly into the pryuye? These be bodely thinges, and affect and touche nothing but the body. As for the solle they neyther helpe nor hurt, vnlesse a man misuse them. And to misuse them is not the faulte of the meates, but of the misuser. But the thinges which goe out of the mouth bee the thinges whiche men doe speake. Talking cummeth not from the belly but from the harte. And that is in mannes harte, that in dede is pure and cleane, or els vnpure and vncleane. For from that fountaine doe spring noysom thoughtes, wherwith mē go
about to lye in wayte to hurt their brother, from thence do spring murder, adultry, rape, theft, fraud, deceite, en|ue, arrogancie, strife, false witnes & blasphemie. These thynges though they go not out by the mouth, yet they make men vnclean and abominable in the sight of God. If they burste out in maner of a pestilente breath out of a filthy siege, lyke as they declare man to be vnclean, so with theyr infeccion and blasting they do defile others also. But whether thou take thy meate with handes washed or vnwashed, so thou take it to the vse of nature, maketh not man vnclean. Neither drinke taken out of an vnclean cup, defileth not man, so thou take it mesurably for the vse & not for the excesse. Likewyse to syt vpon an vncleane seate, doeth not defile the minde of man, like as the washed seate doth not make pure and cleane hym that sitteth in it. Therefore whereas the Pharisæis teache and obserue supersticiously these folishe trifles, yet they dooe not abhorre those thinges, wherby the minde is defiled in dede. They lye in wayte for him that doeth them good, they do subornate and prepare false witnes, they do backbite the fame of their neighbour, and so seke for theyr owne glory, that they enuy the glory of god, falsely reprouing the workes which be done by his spirite and ascribing them to Beelzebub. They should abhorre these thinges, if they woulde seme cleane in dede. But what aukewarde kinde of holynes is this, to haue washed and cleane handes, and to haue both minde and tongue defiled with so many mischeuous vices?

[ The texte. ¶] And Iesus goyng thence, departed into the coaste of Tyre and Sydon. And beholde a woman of Canaan whiche came from the same coaste, cryed vnto hym saying: Haue mercye vpon me lorde the sonne of Davyd, my daughter is myserably vexed with a deuyll. But he aunswered her nothing at all. And his dysciples came and besoughte hym, saying: sende her away, for she crieth after vs: But he answered and sayde: I am not sente but vnto the shepe of the house of Israell. Than came she and wurshipped him, saying: Lorde helpe me. But he aunswered and sayde: It is not mere to take the childrens bread, and to cast it to doegles. She aunswered and sayde: Trueth lorde, for the dogges eate of the crummes, which fal from their maisters table. Than Iesus aunswered, and sayde vnto her: O woman greate is thy fayth, be it vnto thee as thou wilt. And her daughter was made whole from that tyme.

After that Iesus had spoken these thinges, he left that countrey, and went into the coastes of Cyrus & Sydon, in maner prophecying with that dede, that the lewes through the supersticion of their lawe, should expell the doctrine of the gospel, which the Gētiles through sinceritie of fayth should take vnto the. For Cyrus and Sidon were inhabited of Idolaters. Iesus went thither, not to preache as he did in lewry, for the time was not yet come, but to be secret & hid there, for he entred into a house desiring to be secret, but the fame did vutter him. This was done for the inuincible malice of the lewes, leste they mighte
complaine that the wicked and prophane Gētiles were preferred before them. Therfore he would that yᵉ miracle that he shewed there, should not seme to be sought after or done of purpose, but offered by chaunce, & in maner extorted & obteyned of him by force. Therfore when the rumour was spred abrode, that Iesus was present, whose fame increasing by little and litle went beyond the coastes of the Iewes: a certayne woman of Canaan cūming out of her coastes durst not come nere to Iesus, lest she beyng vnclean might seme to defile him which was clean, but a far of called vpon him wᵗ a miserable crie: haue mercy vpon me the sonne of Dauid, telling him that she had a daughter at home mi∣serably vexed with a deuil. This Iesus so mercifull and easy to be intreated, which was wont to be prompt and ready vnto al men, to thintent both that he might make open vnto al men the very constāt fayth of the woman, & also leye vnto the Iewes charge, theyr very styffe & obstynate vnbelefe, & to teache vs with all, of what efficacy and power importune and earneste prayers powred out of an humble harte, be with god: he despiseth the peticyoner whiche cryed out for sorow of her harte, insomuche that he woulde not vouchesafe to make her aunswere: shewing therby a certayn fashion of the Iewes arrogancie, because the Iewes coūted the Cananees their olde enemies, and wurshippers of Idolles, to be abhominable, and that they be defyled if they do but talke with them. And the apostles at that time were yet of the same affeccion and minde. But the woman ceased not, although she were repelled. Sorowe and faythe made her importune, she foloweth at hys backe, and cryeth lamentably: haue mercy vpon me lorde, the sonne of Dauid. The disciples not yet vnderstan∣ding what was in dooyng, moued with shame rather than with pitie, because of the importune crying of the woman, of a straunge countrey, speake vnto Iesus, not desyring hym to haue mercye of the wretched woman, but because of her importunitie to sende her away with some aunswere. Therefore Iesus made an answere more sore and harde, than the former repulse & shaking of, to the intent he might make the constancie and coldenes of the straunge woman more marueilouse: & also by the example of her to charge the Iewes with their pride and arrogancie. I am not sent ({quod} he) but vnto the lost shepe of the house of Israell. For the Iewes stode merueilously in theyr owne conceyte, because of this title, that they were the stocke of Israell. The woman was not weryed with so many repulses and denials, insomuche that she durste yet drawe nere vnto Iesus, and falling downe at his knees, sayde: Lorde succoure me.

She did not confute the saying of Iesus, but with often repeting of her praylers she went about to wery him. She layed not for her, righte and iustice, she requireth nothyng but mercy. Iesus not contente with this, goeth on still, to trye the sobre importunitie of the woman. It is not mete ({quod} he) to take the childrens bread, and cast it to the dogges: calling the fruite of the gospel which is by fayth, bread: callyng the children, the Iewes, which did glory that they had god to their father: calling the dogges, straungers,
aliens from the religion and worshipping of God. Which of the Jews would not have been stirred and angered with such a rebuke? But the woman not refusing the name of a dog, envies not the Jews the honourable title of the children, but calleth them also lords whom Jesus called children. She embraceth the answer, rebukeful in apperance, and taketh occasion of it not to be repelled, wherewith it appeared that she was utterly repelled. I deny not (quod) she that the Israelites bee

the children, and we the dogges, and therfore I am not vttrely to be repelled. I take not away from them thyer fyne and delycate breade, whiche they eate sitting at thyer fathers table: This onely I require, whiche maisters are not wont to deny to thyer dogges. The table is riche and plentiful of such things it sufficeth me if I chance to haue the crummes whiche fal from thyer tables. Than Jesus maruylyng at the insatygable and greate constancye of the straunge woman, in maner overwone, sayde: O woman, I can no longer resist thy prayers, great is thy fayth, wherwith thou constraynest me. Wherfore be it vnto thee after thy desire. And by and by euen at the same tyme it was proved, that her daughter was deliuered from the deuil.

[ The texte.] And Jesus going from thence, came nigh vnto the sea of Galile, and wente vp into a mountayne and saie down there. And muche people came vnto hym bryngyng with them those that were lame, blynde, deaffe, maymed, and other many, and caste them downe at Iesu feete. And he healed the, insomuch that the people maruayled when they saw the dume speake, the maymed to be whole, the lame to walke, and the blinde to see. And they glorified the god of Israell.

Whan Iesus in maner constrayned had wrought this one miracle in the borders of ye Sidonians & the Sirians, to prouoke & stirre vp his owne peopyle, he went agayne into lewry, to declare how more ready he was towards his owne countrey menne, then to straungers: if they might haue bene ouercome & wunne with benefites. And he came vnto a meere whiche is called the sea of Galile, and there going vp vpon an hill, sate downe, that by going a syde and by the difficultye of the place, he might a little and a little plucke vp the fayth of hys disciples, and make it firme and stable. Anon there flocked about him many flockes of men, bringing with thē dume, blinde, lame, weake, and diuerse other vexed with diuerse diseases, of whome there was so great a multitude, that they cast them at the feete of Jesus. He well perceyuing thyer fayth by the harde and cumbrouse iourney, healed them al: and so spedely hea|led so many, that the multitude whiche came vnto him was much amased, selyng howe sodeinly the blinde
receyued their sighte, the dûme spake, the lame walked, the feeble was whole of lymmes. And they gloryfyed the god of the people of Israell, whiche did vouchesafe to bestowe so greate benefites vpon his people.

Than Iesus called hys discyples vnto hym, and sayde: I haue compassion on the people, because they continue with me nowe three dayes, and haue nothyng to eate: and I will not let them departe fasting, leste they faynte in the way. And hys disciples saye vn∣to him: whence shoulde we get vs so muche bread in wildernes wherewith we might suffyce so great a multitude? And Iesus sayth vnto them: Now many loaues haue ye? and they sayd vnto him: seauen, and a fewe little fyshes. And he commaunded the people to sit downe on the grounde, and tooke the seauen loaues and the fyshes. And after that he had geuen thankes, he brake them, and gaue to his discyples, and the dyscyples gaue them to the people. And they all did eate, and were suffysed. And they tooke vp of the broken meate that was lefte se∣uen baskettes full. And yet they that dyd eate, were fower thousande men, beside women & children. And he sent away the people and tooke ship, and came into the coastes of Magdala.

This kindenes of the people caused him to heape beneit vpon beneite of his owne accorde. For whan Iesus knewe that the multitude taryed and byd by him three dayes (such was theyr feruency towardes Iesus) and knew also if they had brought any vitayle with them, it was consumed and spent a good whyle before: and that many were in ieopardy for hunger.

Furthermore that

the iorney was long, and that there were no villages nor townes nere: he cal∣led his disciples vnto hym and sayd: I haue pitie on thys multitude. For now it is thre dayes, that they haue •aried with me in desert, nor they haue nothing to eate, and I will not sende them away fasting, leste they faynte in the way, being longer than they be hable to goe fasting.

With these sayings he put his disciples in remembraunce of the former miracle, when he fed certayne thousandes of men. But they yet rude and for|getting those former thynge, beyng carefull and doubtefull as though they had ben commaunded to fede suche a greate multitude of men, doe make aun∣swere: Where than can we get suche a deale of bread that may suffice suche a great multitude? This simplicitie and forgetfulnes of the disciples, dyd sette •urth the greatnes of the miracle. They therefore beyng in dispayre. Chryste taketh in hande, the mater of the miracle. He asketh thē how many loaues they had.* They answered, seuen, and a few fishes. And furth with he commaunded them to sit downe vpon the grounde. And taking
the seauen loaues and the meate in his handes, after that he had lifted vp
his iyes vnto heauen and ge|uen thankes vnto his father, he brake them and
delyuered them to hys discy|ples, and they distributed them to the people.
Every man did eate his fill, and there was nothing lacking: insomuch that
seauen baskettes were filled of the gatherynges of scrappes, whiche
remayned. And there were of them that dyd eate, in numbre fower
thousande, besyde chyldren and wemen. But Iesus, so many miracles
shewed in the mounte, leste he shoulde styrte the people ouer|much to
haue him in veneracion and honourhe chiefly when these bodely benefi|tes
be applied and geuen for none other intent but to obtayne authoritie to the
doctrine of the ghospel, whereby the soules be healed and fed after that he
had sent away the multitude, he went by boate into the lande of Magedon.

¶ The .xvi. Chapiter

[ The texte. ] ¶And the Phariseis with the Saduce is came and tempted hym, and
required of him to shewe them a signe from heauen. Bu|he aunswered and
sayde vnto them: whan the euen|de beginneth to draw nere ye say: It will
be fayre weather, for the skie is red. And in the morning: It will bee
troublesome weather: for the skye is glowmyng red. O ye Hypocrites, ye can
discerne the face of heauen, but can ye not dyscerne the sygnes of the tymes?
The fro|warde and aduouterouse nacion requireth a signe, and there shal no
signe be geuen vnto it but the signe of the Prophete Ionas.

I Esus being here, there came vnto him agayne certaine Phariseis and
Saduceis being of a contrary sect, notwithstanding of one consente and
agreemente to lye in wayte for Iesus. And craftely they require him to shew
some token from heauen, as thoughe hereafter yf he woulde haue so done,
they woulde haue beleued in him, where as they wente about nothing els,
but to seke oc|asyon to reproue hym. But Iesus when he perceyued that
after so many miracles, they remained yet in their malice, mourned in the
spirite and sayde: Ye hypocrites utterlyng one thyng

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with your mouth, and cloking another in your hart, in lesse thinges when ye
marke heauen, ye can tel before what weather shal folow the day after.

*For whan ye see the sunne go to glade, ye say: to morowe shall be fayre
wether, for the ayer is cleare and bright. Againe when ye see the sunne rise
in the mor|ning, by and by ye geue sentence, that that shal be a foule and a
boystiouse day because the lowring ayre is red. Whan ye see the fashion
and countenaunce of heauen, ye can gesse whether the time will be mete for iourneing, rowing, sow|ing, or mowing, or for any other thinges apperteyning to the vse of the body: And are ye so dul and negligēt in knowlege of the time, that maketh for your soules helth• Ye haue the scriptures, ye see what thynges be done, ye see howe the worlde is renewed, and vnderstande ye not yet, that the tyme spoken of bel•ore by the Prophetes, and looked for so long tyme, is nowe at hande? Of one signe ye geue sentence, of fayre or foule weather, of so many signes, whiche ye see dayly, doe ye not perceiue the thing that is present? If ye would haue bene made better by wonders and myracles, ye would haue beleued me long agon. Now ye require a signe and a token to be the worse thereby. O naughtie and adulterous generacion, of whose tyltes, she magnifieth her selfe. She seketh craftely for a wondre out of heauen, to pycke a quarell and to reproue it: But in tyme to come she shall haue a signe that she shall feare and not reproue. In the meane time she shall haue no signe nor wondre but out of the earth, whiche shal frustrate and dis|apoynte all theyr endeououres, when they shall see hym alyue agayne, whome they thoughte to bee dead and buryed. It seemeth a monstruouse thyng vnto them whiche chaunced to the Prophete Ionas: they shall haue a lyke mon|ster, but more wondrefull. By this riddell and darke fygure, the Lorde Iesus signiied that he should be irst slayne, & buried of them, whome they thoughte to be nothyng elles but man, and furth with shoulde ryse agayne, through the power of God.

[ The tex.]
¶ And he left them and departed. And whan his disciples were come to the other syde of the water, they had forgotten to take bread with them. Than Iesus sayd vnto thē: Take hede and beware of the leauen of the Phariseis, & the Saduceis. But they thought in thēsel∣ues saying, we haue taken no bread with vs. Whiche when Iesus vnderstode, he sayde vnto them: O ye of litle fayth, why take ye thought within your selues because ye haue broughte no bread? Do ye not perceiue nor remēbre the .v. loaues, when there were iue thousand men, and how many baskettes toke ye away? Neyther the .vii. loaues when there were .iiii. thou∣sande men, and how many baskettes toke ye away? How happeneth it that ye doe not vnder|stande that I spake it not to you concernynge breade that ye shoulde beware of the leauen of the Phariseis and Saduceis. Than vnderstooode they •owe that he had them not beware of the leauen of bread, but of the doctrine of the Phariseis, and of the Saduceis.

Iesus therfore leauing them with their blindnes, went ouer the water by ship & the disciples had forgotten to prouyde thēselues of bread before they en|tred into the shippe. For they had but one lofe in the shippe. Iesus therefore to put them in remembraunce, saide: take diligent hede and beware of the leauen of the Phariseis and the Saduceis: noting and touching darkely their lew|ishe supersticiō, because they thought it a great matter to eate these meates or those meates, whereas they were taughte beeofre, that man was not defyld with the thynges that entred into the mouthe. The
disciples although they understood not what it meant, were yet monished with this saying, that they had forgotten to put vitayle in their shippe. Jesus therefore chideth them being careful for this thing, blaming their dulness, which taught so often both with sayings and doinges, utterly to cast out of their mynde carefulnesse for vitayle, yet were incumbred with care and care for suche manner of thinges: O (quod he) ye that so litell truste to me, why dooe ye vexe youre mynde with this carefulnesse, that ye haue forgotten breade, as who sayeth, we shall lacke any thing, although ye prouyde not for it? Dydde not I teache you that firste of all the kyngdome of God must bee soughte for, and that these thinges shall be cast vnto you? Haue ye not seene now twayne that such a great multytude lacked not meate? So many wayes taughte and monished, vnnderstande ye not yet? remembre ye not yet? Is youre herte yet blynded with suche maner of cares? and see ye not after the Phariseys fashyon, that whiche ye see with youre iyes? and that whiche ye heare with youre cares, ys yt as though ye hearde it not? haue ye forgot that, whiche was lately done, your selues being not onely witnesses but also ministers? When that fiue thousande men were fully fed with v bare lyloaues & two fyshes, the numbre of geastes being so greate, the preparacion so small, howe many baskettes dyd ye fyll of the scrappes whiche remayned of the feaste? They aunswere hym, twelue. And agayne when fower thousande men were fyllen with seuen loaues and a fewe fishes, ye beeyng the dystrybutoures, howe many baskettes filled ye with the scrappes? they aunswere seuen: Why, doe ye not yet vnnderstande the maner of my speaking, whiche ye turne to the care of bodely thinges, whereas my talkeing studieth and proudeth for the mindes, rather then the bodies?

Now ye shoulde of your selues haue coniectured what my riddel ment when I sayde: beware of the leauen of the Phariseis and Saduceis. I had nowe taught you, that it little skilled what kynde of meate we eate. I had nowe diversely declared and beaten vpon it, that they which haue in hande the matter of the ghostel, shoulde utterly cast away suche vile cares.

The disciples beyng more attent and diligent by this little chyding, vnnderstood that Jesus ment that they should take hede diligently, and beware of the doctrine of the Phariseis, whiche had nothing that was syncere and clean, but was corrupte with ambicion, auryce enuie, and other vyses: Whereas the doctrine of the ghospell tasted of no suche thing. For theyr doctrine doeth rather infecte man, than fede hym, and therefore it must be taken hede of dilygently, because they bee woonte for to deceiue
vnware and symple men by the false cloke of godlynes, whiche is the very poysone of true godlines.

Here when Iesus came into the coastes of the citie called Cesarea, whiche

Philippe the Tetrarche so named in the honour of Cesar, folowing his brother Herode, whiche chaunged the name, and called that Cesarea, whiche beeefore was named the tower of Straton, he thoughte to proue howe muche his schollers had profited by hearing so muche communicacion, and by seeing so many miracles: and whether they had any higher or better opinion of him, than the vulgar sorte. Therefore he demaundeth of them saying: whome doe men talke that the sonne of man is? They say: some say that he is Iohn the baptist. For so the Herodians suspecte. Some say that he is Helias, becaus he was taken vp: & they suspect that he doeth appere now according to the prophecie of Malachy. Some say that he is Hieremie, because he was a figure of Christ, and that it was sayde of hym: Beholde I haue set thee this day ouer nacions and kinges, to plucke vp and to distroy and to plant: which in dede should be fulfilled in Christ. Iesus hearing these, to thentent he would gette out some more certayne and hygher profession, sayeth: ye ((quod) he) whiche shoulde knowe me better, who say ye that I am? Here Symon Peter as he loued Iesus best, as the chiefe of the Apostolicall ordre, aunswered for them all. Thou arte very Chrisme, the sonne of God aliue: not speaking of suspicion, but professing certaily and vndoubtedly that he was Messias pronused of the Prophetes, and the sonne of god after a certayne singuler manner. Iesus deligheted with this chereful and substaunciall profession, sayde: blessed art thou Symon the sonne of Iohn. The affeccion of man taught thee not this word, but the heauenly father put it in thy minde, by a
secret inspiracion. For no man hath a worthy opinion of the sonne, but by
the inspiracion of the father• which only knoweth the sonne. And I agayn,
leth thou shouldest adourne me thankelesslye with suche a noble testmony,
assure thee of this, that thou arte very Petr that is to say, a sound and a
sure stone, not wauering hither or thither with sundrie opinions of the
vulgare sort•: & vpon this stone of thy professyon, wil I builde my churche,
that is to saye, my house and my palace: whiche beyng sette vpon a sure
foundacion, I will so fortifie, that no power or strengthe of the kingdome of
hell shalbe hable to beate it downe.'Sathan will come vpon you with many
engines, he will rayse a coumpany of wicked spirites against you, but
through my defence my buyldyng shall stande imprennable, onely lette thys
sure and sounde profession abyde. The kyngdome of heauen is the churche,
the kingdome of the deuil is the worlde. Of thys no man nede to bee afearde,
so that he bee Peter, that is to saye, lyke vnto thee. And the keyes of this
heauenly kyngdome I will deliuer vnto thee. For it is meeete that there he bee
firste in auctoritie, whiche is firste in the professyon of the faihte, and in
charitie. And truely this kingdom of heauen is in earth, but it hath to do with
heauen, wherof it doeth depende. Wherfore he that is entangled with
sinnes, doeth belong to the kingdome of hell, nor can not enter into the
kyngdome of heauen. But he shall enter yf he professe that whiche thou
doeste professe, and be losed from his sinnes by baptisme, and so through
thy leading and thy ope|ning of the gates, he shall enter into the kyngdome
of heauen. This is my peculiari and proper power, to forgeue sinnes: but
thys power I will geue vn|to thee after a maner, that that whiche thou shalte
lose, with my keyes receuyed of me, vpon earth before men, shal be losed
also in heauen before God. On the other side, that which thou shalte
binde in earth, shall be bounde also in heauen, for God will allowe thy iudgemente
cummyng from hes spiryte.

[ The texte.]

¶ Than charged he dis disciples that they shoulde tell no man that he was Iesus
Christe. From that tyme forthe began Iesus to shewe vnto his disciples howe
that he muste goe vnto Hierusalem, and suffer many thinges of the elders, and
hye priestes, and Scribes, and muste be killed and raisd vp agayne the thyrde
daye: And whan Peter had taken hym asyde, he began to rebuke him saying:
Maister fauour thy selfe, thys shall not happen vnto thee. But he turneth him
aboute, and sayed vnto Peter: goe after me Sathan, thou •ynde••eme, for
thou sauerest not the thinges that be of God, but those that be of men.

Whan Iesus had spoken these thynges, he commaunded his disciples that
they should as yet kepe this godly opinion of him, secret with themselues:
nor open it to others that he was Messias. For first the sacrifice of the
crosse must be accomplished, and the veritie of his manly nature declared, and further by his resurreccion, and the holy goste, his diuinitie muste bee declared. For althought the voyce and sentence of Peter, was prayed of Christ, as the sētence of them whiche nowe began to professe and spring vp by little and little, vnerto thinges of more perfeccion, yet they dreamed of a certayne kyngdome not utterly vnlke a worldely kingdome. And therefore Iesus darkely, and as in a riddle, promised vnto Peter the ryght of the keyes, but he deluyered them not by and by. For as yet he was not mete to use them, as yet he was not suffyciently taught with the instruccion of the holy spirite. And therefore Iesus calleth them backe to the mystery of the crosse and of his death, by the whiche mysterie that kingdome must be prepared, the deuil once ouercome, and sinnes abolished, that they mighte bee the lesse troubled in their myndes when they should se thinges chaunce which they knew should come to passe a little after. They desyred rather to glory in the mightie and high sonne of the liuing God, but no man can truely glory in hym, but he whiche is not offended with hys humilitie and lownes. Iesus therefore began to prepare his disciples to thy storme which was at hand, shewing them that he must first goe to Ierusalem, and that he shoulde haue many griefes and displeasures of the Scrybes and Phariseis, and also of the chiefe priestes, and finally that he shoulde be killed, but on the thyrde day ryse agayn. Whan the disciples being yet carnal vnderstoode not fully this communicacion, because they iudged these thynges vnmete and vnworthy for him, who thorough so many myracles declared hymselfe to be the sonne of God, yet they durst not demaunde of their maister what it ment to dye and ryse agayne. Therefore Peter who for the special loue that he had to his mayster, was bolder then the other, taketh hym asyde from the other of the Apostles, as though he woulde tell hym a thyng more familiarly: and chyding hym, and abhorring the speaking of death and aliccions, sayd: Lorde be good to your selfe. These thinges shall not happen vnto you. For it is in you that they come not to passe: For although Peter pronounced hym to be the sonne of God aluyue, rather by the instigacion of the father, then by hys owne reason or wit: yet he was farre from the vnderstandying of that mistery, that Iesus by hys death shoulde redeme mankynde, and by his resurreccyon declare vnto the worlde the might of his diuine power. Therfore Iesus to reforme this affeccion in his disciples, turned vnto them, & behelde thē whome he knewe to haue like mynde and affeccyon (albeit onely Peter durste blame the Lord,) and said vnto Peter: Come behind me Sathan. Be not against the will of my father: it is thy parte to folowe me, not to goe beeore. Nowe thou dooeste withstande, and endeouour to leat that thyng whiche bothe my father willeth to be doen, and also it behoueth me to doe, for the health and saluacion of mankinde. Thou desireste to bee a felowe of the kyngdome, and thou arte
against me making speede vnto the crosse of myne owne accorde, to thentente I may winne and get thyss kyngdome to my father: what way ye see me goe the same ye must goe also to the kyngdome of heauen. But thou sauereste not yet the thynges whiche be of God: but led by mannes affeccyons• repyneste a∣gaynst the will of God. Resiste not therefore, thou vnprofitable counsaylour, but folow after me, becum rather a scholler then a maister.

[ The texte.] ¶ Than sayde Iesus vnto hys disciples: yf any man will folowe me, let hym forsake hym∣selfe, & take vp his crosse & folowe me. For whoso wil saue his life shal loose it. Againe, whoso loseth his life for my sake, shall finde it. For what doeth it profit a man if he win al y*e whole world, & loose his owne soule? For what shal a man geue to redeme his soule agayne withal? For the sōne of man shal come in the glory of his father with his angels, and then shal he re|warde euery man according to his dedes. Uerely I say vnto you, there bee some standyng here, which shall not taste of deathe, tyll they see the sonne of manne come in hys kingdome.

When that with these sayinges Iesus had cut the combe of Peter for his importune frowardnes, turning to all his disciples began to declare at large what it was that he sayde to Peter: come behinde me. Whosoeuer ({quod} he) will bee my disciple and partaker of the kyngdome of heauen, let hym folowe my steppes. And lyke as he seeth me despsyng all the goodes of thyss worlde, to bestowe my lyfe also willingly for the saluacyon of menne and glory of my fa∣ther: so muste he also refuse and caste of all humayne affeccions, ready to all kindes of death, for the gospels sake, and take his crosse and folow me, which am goyng to the crosse. So to suffer is a blessed thyng: so to bee rebuked is a gloryouse thyng: so to be killed is a winnyng of lyfe. I know there is nothing more dere then life: but so every man must lose hys lyfe, if he will saue it and except he lose it, he shall lose it in dede. He loseth it for aduauntage that loseth it for the gospell. He loseth it in dede whiche forsaking the gospell, pro|uideth for thyss temporal lyfe, and loseth the life euerlasting. There is no man so foolish that woulde winne this whole worlde with the losse of this corporal and shorte lyfe. To what purpose serue rychesse yf the owner perishe? So it is a mad mannes parte to make so muche of hys affeccions, of rychesse, or els of his body, whiche within shorte time shoulde perishe, yea though no man kil it: that for mennes pleasure he will lese the lyfe euerlasting, whiche whoso hath not, hath all the other in vayne. Therefore nothing ought to be so deare vnto any man, the gain whereof he woulde chaunge with the losse of his soule. For the losse of other thinges may some wayes be recompēced, the losse of the soule cannot be recouered. He that loseth his life for my sake, dooeth not lose it, but commytteth it to me for auauntage, and shall receyue it agayne with lucre, whan the Maiestie of the kingdome of God shall appeare.
Nor ye ought not to be dyscouraged in youre mynde because I haue shewed you that ye must suffer muche aduersitie for the ghospel. They shall haue an ende shortly, and euerlasting glory, shall folow the temporal ignomyny and rebuke. For the sonne of man whome ye shall see oppressed and troden downe of all men and counted for a wurme: shall come once in an other lykenes, and shall shewe vnto all men the Maiestie and glory of hys father, beeyng garded and accompanied with his aungels. Than he that was iudged here and condemned with a shamefull deathe, shall bee the iudge of all menne bothe quicke and dead, and shall yelde a rewarde vnto euer man accordyng to hys dedes. Than shall they bee appoynted to euerlastyng deathe, whiche here regarded

more their lyfe thā me: and they shalbe rewarded with immortal life which for my sake despised ye life of the body for a time. Now is the tyme of strife and trauayle, hereafter shalbe the tyme of rewardes. And truly this felicite shall than be made absolute and perfecte, when it shall bee seene good vnto the father. For it belongeth not vnto you to knowe the tyme. And yet in the mean seasō there shalbe geuen to you, a certain taste of this glory. For be ye assured of this: there be sum here stādyng whiche shall not taste of death, befo re that they see the sonne of man shewyng the maiestie of his kingdome, as it may be seene with bodily iyes. Surely before death they shal see the king[dome of God shewe furth his power: and now by litle and litle, vanquyshe and ouercum the whole power of this worlde.

¶ The .xvii. Chapter.

[ The texte.] ¶And after sixe dayes Iesus taketh Peter and Iames and Iohn his brother, and bryngeth them vp into a high mountain out of the way, and he was transfigured before them• & his face did shine as the sunne, and his clothes wer as white as the ligh• And beholde there appeared vnto them Moses and Helias talkyng with him. Than answered Peter and said vnto Iesus: Lord here is good being for vs, if thou w•lt, let vs make here thre tabernacles, one for the, & one for Moses, and one for Helias. As he yet was speaking, behold a bright cloude shadowed thē. And behold there came a voice out of the cloud, saiyn: this is my welbeloued sonne in whom I delight muche, heare him And when the disciples had heard these thynges, they fell on their faces, and were •ore afrrayed. And Iesus came and touched them, and sayd: Arise, and be not afrrayed. And when they had lyft vp their •yes, they sawe no man saue Iesus onely.
After sixe daies, Iesus willyng by sum meanes as it were by a dreame, to shew vnto his disciples, that sighte and apperaunce in the whiche once he shall cum to be judge of the worlde: he chose out three of the numbre of his disciples, Peter, Iames, and Iohn his brother: and whan he had brought them vp into a very hye hyll, farre from the sight of men, he was transfigur|red before them. And his face shyned lyke the sunne, and his garmente wer bryght with whytenesse as whyte as snow, and as no fuller can make vpon the earth, and thare appered also to them, Moses and Helias talkyng with hym of the glory of his death, whiche he should suffer at Ierusalem. This was thought good to Christ, that ye Apostles should be confyrmed by those auctours, whom all the lewes magnified moste, and that they shoulde not suspect that he would abolish the law, sith Moses stoode with hym: nor the prophetes, sith Helias was present: neither they should abhorre his death as a shamefull thing, whiche so great men set forth, and shewed it to bee glorio|rous. These thinges wer seen to the apostles as to men newely waked frō slepe: for their iyes wer heavie & grieued. For mortall feblenesse was not of capacitie to receiue the greatnesse of the vision. The disciples therfore being afearde and amased with suche a wōderful and incredible sighte, Peter not yet fully wel aduised, but rauished wholly with the pleasure and majesty of the sight, which semed to be farre from mencion of death, said: Lord let vs buylde here three tentes or pauilyons, one for thee, another for Moses, and the third for Helias. This was thought vnto Peter more wisedom than to be slain at Ierusalem. Peter had not yet ended his cōmunicaciō, but beholde a bryght and pleasaūt cloude ouershadowed thapostles, lest they should be absorpte and ouercummed with the highnesse of the sighte. And behold the voice of the father sounded out of the cloude, witnessyng of his sonne, with the same wordes with the which he witnessed of hym, whē he was baptised in Iordane: This is my onely beloued sonne in whom my mynde hath dellight, heare him. Whan the disciples heard this voice ful of diuine maistie, and not to be borne of mannens eares, they fell douné grouelyng vpon thayr faces, and wer more afeard. For they wer afeard of thayr lyfe, because they had learned that God sayed thus: man shall not see me and liue. But Iesus receiuyng agayn his former shape, touched them with his handes, lest they should suppose that he were a goste, and with his accustomed and knowen voyce he comforted them, saying: Aryse and feare nothynge. Further when they wer cum to themselues, and lifted vp their iyes, they sawe no mā there but Iesus alone, euen lyke as he came vnto the hill.
And when they came downe from the mountayne, Jesus charged them, saying: Shewe the vision to no manne vntill the sonne of man be rysen againe from the dead. And his discipyles asked him, saying: why than say the Scribes that Helias must first cum? And Jesus answered, and said: Truely Helias shall first cum and restore all thynges. But I saye vnto you, that Helias is cum already, & they knewe hym not, but haue done vnto hym whatsoeuer they lusted. In likewyse shal the sonne of man also suf*re of them. Thē the disciples vnderstode that he spake vnto them of Iohn Baptiste.

And when they came downe from the hill, before they came to the company of the other discipyles, he cōmaūded them to tel no man of these thinges that they had sene, vntil the sonne of man wer risen frō death. For vntil that time the tale should be vnprofitable, and not beleued. And the discipyles kept it to themselues, and conferred betwene themselues what it myght meane, that Jesus said: after that he be risen again frō death. Their hart was so wrapt & entangled, that that worde so often hearde, ould not enter into their hart. But a certain doubt rose in their myndes of that that they saw Helias standyng with Jesus, this doubt they propose vnto hym in the way. What me|neth it than ({quod} they) that the Scribes teachyng and tellyng of the cumming of Messias, be wonte to saye out of the authoritie of Malachie, that before the cummyng of Messias, Helias Thesbites shal cum. And he went not beefore thy cummyng, but this daye was seene in the hyll. Unto whome Jesus makyng aunswer, saied: Truly Helias shall c*em lyke as Malachias sayed: and accordyng to his prophecie shall goe before my cummyng, and shall re|store all thynges, the residewe of the people of Iewes being conuerted vnto the gospell, leste the whole nacion should be condemned. But this cumming shall be in tyme to cum, when I shall be heere againe with the maiestie of my father, renderyng rewarde vnto euery man accordyng vnto his dedes. And yet a certayn Helias went before this my cummyng also, whom the Iewes despised, even as they dyd me, and dyd vnto him not after his desertes, but whatsoeuer it pleased them. And the sonne of man shall be handeled of them with like mekenes. Than the discipyles vnderstode that he called Iohn Baptiste Helias, for the lykenes of lyfe, and freenesse in reprouyng of kynges.

And when they wer cum to the people, there came to hym a certaine man knelyng downe and sayed: Lorde haue mercy on my sonne, for he is lunatyke, and soore vexed, for oftymes he falleth into the fyer, and oft into the water. And I brought him to thy discipyles, & they could not heale him. Jesus answered, and said: O feithles & croked nacion, how long shal I be with you, how long shall I suffre you: bryng hym hither. And Jesus rebuked the deuil, and he went out of hym. And the childe was healed from that tyme.
But nowe when Iesus went vnto his disciples, he sawe a great multitude of men about thē, and the Scribes disputynge with them. The people mer|uelyng whither Iesus was gone, ran vnto him and saluted him. He demaū|ded of them what the matter was that they disputed amonc themselues. Than one of the multitude made aunswer: Maister I brought my sonne to thee, which is miserably vexed of an vn|clean spirit: which as often as he ta|keth him, the childe is beaten against the ground, sumtime he is dryuen into the fier, sumtime into the water, he fometh, he gnasheth with his teeth, & cō|sumeth awaye. And because I could not haue you, I desired your disciples to cast out the deuil, & they could not. But Iesus to heale the vnbelefe of all men, crieth out in maner angerly: O nacion vnbeleuing and without faythe, how long shall I be among you in vayne, howe long shall I suffre your vn|tractable and froward maners? I haue doen so many miracles and profitte nothyng: and therwith cōmaunded the chylde to be brought, because the mī|racle might be the more euident and •otable to all men. Which when he was brought and seen of Ies{us}, furth|with euen there before thē al, the spirite toke hym, and the chylde was hurled vpon the ground, and tumbled and fomed: a miserable sight to see. Thā Ies{us} the more to declare ye greatnes of the dis|ease, asked the father how long it was sith the chyld began to be vexed with this disease. The father made aunswer and sayed: from his infancy, and not without daunger of his life. For oftentimes he droue him into the fier, sumtyme into the water to destroy him. I know that it is a soore disease, yet yf thou cāst do any thing haue mercy vpō vs & help vs. Ies{us} hear(yng (yf thou canst) sumwhat re|prouyng the weakenes of his faith, as who saieth any dis|ease wer of greater might than the power of God, sayth vnto him: Aske not what I am able to do, but loke what thou art able to beleue. For if thou trust fully, nothing is so hard but it may cum to passe to him y† doth beleue & trust. At this word the father conceiuyng a trust, and a more sure hope, with plentifull teares criyng out, made aunswer: Lord I beleue, and if any thing wāt in my trust and belefe, supply thou it of thy goodnes, and help my vnbe|lefe. In the meane time when Iesus espied the multitude of people runnyng to gase, desyrous to see whether the thyng that came not to passe to ye discy|ples should cum to passe to Iesus: he threatened the vn|cleane spirit, sai|yng: thou deaf and dumme spirit, I commaund the go out from him, and teturne not a gain vnto him hereafter. But the spirite went frō the chylde with how|lyng, yet first he tore him and vexed him so vehemently that he lay for dead, and many warranted that he was dead. So strong and tough was the vio|lence of the disease. But Iesus taking the child by the hand, lifted hym vp: & he arose. Like as the father did hardly beleue: so his sōne was hardly heled.

[ The texte.] ¶Than came the disciples a part to Iesus, and said: why could not we cast hym out? Iesus said vnto them: because of your vnbelefe. For verily I say vnto you: yf ye haue fayth as a grain of musterde seede, ye shall say vnto this mountayne: Remoue from hence to yonder place, and it shall remoue: and
nothing shalbe vnpossible vnto you. Albeit this kynde goeth not oute, but by prayer and fastyng.

In the meane season the disciples wer heauy in their mindes, fearing leste thorough their default they had lost the power of doyng miracles, wheras before they had gloryed that deuilles also were obedient vnto their worde: before the multitude they kepe sylence for shame. But whan Iesus was cū into the house, * they goe vnto their maister and demaund of hym: why could not we cast out this deuill, sith this power was once deliuered vnto vs frō thee? Iesus to confyrme the faythe and trust of his disciples, which oughte to be so great that sumtyme it myghte helpe the distruste of others, sayeth: The weakenesse of your fayth partely was the cause. For the violēce of the disease was vehement, and the fathers fayth weake and waueryng, & your faythe was not so mightie, that it was equall and hable against both these difficulties. For it is sumwhat werish with mannhes affeccions, and faultye by the reason of the leauen of vaynglorye. And ye had faythe lyke the seede of mustarde, which beyng vile and litle, yet when it is broosed, it sheweth a sharpe quicknes of her nature, and sowed in the grounde springeth vp into a large tree nothing should be so harde, but with a word it should be brought to passe out of hande. Yea if ye should say to the hil, remoue from hence, and goe into an other place, * it would doe it forthwith as it was commaunded. But this kynde of deuylles wherewith the chylde was possessed, is not cast out, vnesse fayth be confirmed and strengthened by prayer and fastyng. The violence of the disease was strong and tough, and by continuaunce of time, it was tourned into nature. Agaynst suche maner of faultes we must fyght with fastynges, which do subdue the body being brought lowe, vnto yᵉ spiřite, and also with praier, whiche obteyneth the help of god. By this cómu|nicacion Iesus taught that greuous, vehement, and muche accustomed dys|eases of the mind, must be driuen away with strong & vehemente remedies.

[ The texte.] And whan they were in Galile, Iesus sayd vnto them: It will cum to passe that the sōne of man shalbe deliuered into the handes of men, and they shall kyll hym, and the third daye he shall rise againe. And they were exceadyng sory.

But now Iesus whan he was in Galile, to the entent he might fortify, & make strong the mindes of his disciples, lest they should be ouer much troubl|ed with his death, again he doth iterate & beate it into thē, that the sonne of man must be deliuered into the handes of men, and killed of them, & that
the thyrde day he should rise agayn from death. This saiyng did grieue the
mindaes of ye discipules aboue measure, which so loued their lord (albeit
eyr afeccion and louse was yet carnal) that their eares could not suffre
any menlicion of death. For they coulde not vnderstande that Moses and
Helyas calllled the death of Iesus a glory & renoume, and that that death
should bryng health and saluacion to the whole worlde. And although, like
as they were heuy and fadde at the mencion of death, so they ought to haue
bene chereful & glad at the mencion of the resurreccion: yet their mynd
abhorred so muche from the remembraunce of deathe, that surelye they
vnderstode not what it ment to dye, and the thyrde day to rise agayn. For
they thought it better vtlerly not to dye, seeyling that he was hable to doe
that, whiche was hable to reuiue again from death.

[ The texte.] And whan they were cum to the citie of Capernaum• they that vse to
receiue tribute money called a didrāme, came to Peter, and said: Doth your
maister pay a didrāme? He saith, yea. And whan he was cum into the house.
Iesus preuented him, saying: What thinkest thou Simō? Of whom doeth the
kynges of the earth take tribute or toll, of their children or of straungers?
Peter sayeth vnto him, of straungers. Iesus sayd vnto hym: than the chyldren
be free. Notwithstanding lest we shoulde offende them, goe to the sea and
cast an hooke, and take the fyshe that cummeth irst vp, and whan thou hast
opened his mouthe, thou shalt fynde a state•: take it, and geue it vnto them for
the and me.

After that he came to the citie of Capernaum, they that demaunded tribute
in Cesars name, being afraied to speake to Iesus because of his authoritie,
whiche he had gotten hym now by miracles: they went to Peter whom they
sawe in maner next about him: Doth your maister {quod} they) pay a
didram for tribute? Peter wheras he had no money, and would not offende
ye gatherers of tribute, made aunswer that he payeth. For Iesus hitherto had
paied such maner tributes. And whan they were nowe entred into the house
(for Iesus had an house there) Peter being perplexed, thought in his mind
to speake to Iesus, as touching paimēt of the tribute. For he had promised,
and had not to pay. Thē Iesus not ignorant what Peter had in his harte,
preuented his question. Symon {quod} he) what thynkest thou? Of whom
be kynges wonte to take tribute or subsidie, of their childrē or of strangers?
Of strāgers {quod} Petēr. Then {quod} Iesus) the children be free:
signifiying therby though sumwhat darkly, that he being lorde of the land
and the sea, and of all thynges, oweth tribute or subsidie to no mortal
prince, and that his disciples, as the childrē of the kingdome, be not bounde:
but yet minding to teache that in such thynlges whiche make nothing against
godlines, obedience oughte to be geuen to this kynd of men, lest being
prouoked they offend more greuously, he added: yet (quot he) lest we offend them, go to the sea and take the fish which cummeth out first, open his mouth, and thou shalt fynd a piece of coyne called a Stater, which is fower drāmes. Take it, and geue it for me and the. With this dede Iesus both shewed his power, wherby he was subject to no mā, & his modestie, wherby he would geue place vnto thē, whō it is not mete to stirre or prouoke for a thing of little value, & to be set nothyng by. For he that can geue after that sorte, is greater than he that ought to geue: and yet when he geueth that he ought not, he teacheth that it is better sometime for to geue over thy right then to strive for thy right with them that be froward, chiefly in those thinges whiche diminisheth thy substaunce, but hurt nothyng godly|nes. The worlde hath his ordre which must not be troubled in no case, by occasion of libertie of the gospell.

¶

The xviii. Chapter.

[ The texte ] ¶ At the same tyme came the disciples vnto Iesus, saiyng: Who is the greatteste in the kyngdome of heauen? Iesus called a chylde vnto hym and set hym in the middest of them, saiyng. Uerelye I saye vnto you, excepte ye tourne and becum as children, ye shall not entre into the kyngdome of heauen. Whosoever therefore humbleth hymselfe as this chylde, the same is greatest in the kyngdome of heauen. And whoso receyueth suche a childe in my name, recey|ueth me. But whoso offendeth one of these lītlenes whiche beleue on me, it wer better for him that a milstone wee hanged about his necke, and that he wer drowned in the depe of the sea. Woe to the world because of offences. Necessary it is that offences cum, but woe vnto the man by whome the offence cummeth.

A Fter that these thynges were thus doen, there entered into the myndes of thapostles, a certain worldlye affeccion, and a prycke of enuy and ambicion. They hearde of the kyngdome of heauen, they sawe three Apostles led a parte into the mountayne, they heard that the keyes of the kyngdome of heauen were deluyerued vnsto Peter, and that it was sayde vnsto hym: blessed art thou Symon Bar|jona, and vpon this stone I wyll buylde my church, they saw him talkyng with their maister of certain thynges bothe familiarely and boldely, and e|uen now they sawe hym preferred before thother Apostles in paimēt of tribute, and in maner made equall vnsto Christe, therfore they sumwhat enued Peter, vnsto whome the principalitie of the kyngdom of heauen semed to be appoynted, where as he was yonger in yeares. Therefore they go vnsto
Iesus, and demaunde who shoulde be chyefe in the kyngdome of heauen. For yet they dreamed vpon such certaine dignities, as we see in princes courtes. But Iesus to plucke this affeccion vtterlye out of theyr myndes, called to hym a certayn child, and sette hym in the middes of his disciples, a little one, and yet farre from all affeccions of ambicion and enuie, simple, pure, and liuyng after the onely course of nature. Be ye sure of this ((quod) he) vnles a man be wholuy chaunged, and cast away vtterly all suche affeccions, and be trans|formed into yē fashion & simplicitie of this chyld, he shal not once be receiued into the kyngdom of heauen. So that in no wyse preeminence and souerain|tie ought ambiciously to be desyred. Wherfore whoso doth submit himself and becum lyke vnnto this babe, in that he humbleth himself to be as the least of all, he shalbe greatest in the kingdome of heauen. For whoso through mo|destie and sobrenes, maketh hymselfe as leaste, thesame is greatest in ver|true. Princes loue them that be lyke vnnto them, and amonge them is he most estemed, that preferreth hiself before others. I delight in my lyke. In cour|tes of this world the prince thinketh it to redound vnnto his rebuke, if a man vse any of his nobles cōtumeliously: & he taketh the gentilnes to be bestowed vpon hymself whiche is bestowed vpō them. But the favoure of true, sim|ple and humble mē is so great with me, that whosoeuer receiueth any one of these for my sake, I would it should be counted as done to my self, even as though he receiued me. Contrariwise, whoso hurreth or offēdeth any one of these litle ones which trust in me, and depend wholly vpō me, he shalbe more greuously punyshed, than if he should be drouned in the depe sea with a mill|stone at his necke. For what is more wicked than to offend thē, which beare to no man yll wyll, whiche enuie no man, which prefer themselves aboue no man, whiche loue all men indifferently? But alas, woe be to the worlde for offendyng and greuyng of like litle ones. The frowardness of menne is cause that offences must nedes chaunce. There shalbe men, whiche stirred vp with ennie and hatred, wil persecute them that doe for them, wyll say yll by them that wysh them well, will kill them that bring euerlastyng health. And truly these offences and griefes shal profit them that shal suffer them, yea they shal be profitable to all the world. But yet it shall turne hym to displeasure, thro\rough whose defaulte this offence shall rise.

[ The texte.] Wherfore if thy hand or thy foote hinder the, cut it of, and cast it from the. It is better for the to enter into lyfe halt or maymed• rather then thou shouldest hauing two handes or two feetes, be cast into euerlastyng fyer. And if thyne iye offend the, plucke it out, and cast it from the. It is better for thee to enter into life with one iye, rather than hauing two iyes to be cast into hel •yer.

Take hede ye dispise not one of these litle ones. For I say vnnto you that in heauē theyr aungels do always behold the face of my father whiche is in heauen.
Therefore they that desire to enter into the kingdom of heaven, let them diligently avoid the offences & griefes of little ones, but rather let the helpe one an other. And it is not ynough to beware that a man offend not another, but also to take hede that he offend not himself. For then they be offences in dede, when a man is an offence vnto himself. Therefore let not affeccion be so dere vnto any man but that forthwith it be cut of, yf it be an offence and a lette to hym that hasteth to the kingdom of heaven. In so muche that if thy hande or thy foote, that is to say a membre most necessary, be offesiue vnto the, it must be cut of and cast away. For it is better for thee to be receiued into the life euerlasting maimed or lame, than with perfect handes and feete to be cast into euerlasting fier. ^ The iye is not onely a necessary membre to be vsed, but also very pleasaunt vnto man. And yet in case it offend the, plucke it out, and cast it away. It is better for the to be receiued into euerlasting life with one iye, than to be cast hedlong into hell fyre with both iyes perfect and whole. But Iesus speaking thus, meant not that any membre of the body should be cut of, but that all affeccions should be cut of, whiche withdraw vs frō the care of euerlastyng saluacion. For a frend whom thou canst vneth forbeare, is as it wer a mans hand. Thy father vpō whom thou staiest, is thy fote: thy wife or thy child whom thou louest tēderly, is thine iye. Therfore as there is nothing that ought to be so precious, and nothing that ought so highly to be esteemed of man, wherby he ought to be withdrawen frō the kingdom of heauē: so no man be he neuer so poore, so base, and humble, ought to be despised but holpen rather to cum forward to better and better. Ye haue an example, see therefore that ye despise none of these litle ones. Although with ye world they be abiectes, yet with God they be greatly regarded. For this I tel you certainly, angels which as their ministers haue charge of them, do continuallly behold the face of the father whiche is in heauen. Hereof ye may esteme how muche they be regarded with God, sith he hath appoynted them suche kepers and guides. They be yet rude and rawe, they may fall, they maye be deceyued, but their simplicitie is worthy helpe, and not punishement.

[ The texte ] ¶For the sonne of man is cum to sa•e that whiche was loste, what thinke ye if a man hathe a hundred shepe, and one of them be gone astray, doth he not leaue .xcix. in the mountaines & go•eth and seketh it that was gone astray? And if he chaunce to find it, verely I say vnto you: he reioyceth more of that shepe, than of nintie and nine which wēt not astray. Euē so it is not the will of your father in heauen, that one of these litle ones should perish.
For the sonne of man came not into the erth to destroy any man, but what
in him is to saue al mē. But many wil not be saued, and persecute him which
is willing to saue. These be they whom the worlde hath in great veneraciō.
They be hygh in autoritie, they be mighty with ryches, they seme to excel in
learnynge, they be commended and set forth with a certaine marueylous
cōūterfeityng and colour of false holynes. Truely suche must not be
prouoked willynglye, but muste be despised stoutely, yf they fearyng lest
their owne power decay, oppresse the power of god: if they sekyng their
own glory, en|uye the glory of the ghospel: yf they folowyng theyr lucre, be
agaynst the profytes of all men: yf they boastynge theyr vayne learnynge, do
corrup the doctrine of the ghospel: if vnder the pretence of false religion,
they go about to extinct true religion: yf they wyxe fyerce and cruel by
benefites and good turnes: These maner of men must thanke themselves for
their owne destruc|cion. But this ought to be our study and endeuer that
we suffer none to pe|rish of these litle and weake ones, which so do erre
that they be in the way of recovery, beyng more lyke to shepe than woulves.
Coniecture by your selfes what great care the father (whiche is naturally
good) doeth take, leste anye man should peryshe, whom he made to the
entente they shoulde bee blessed. For yf there be a true and faythfull
sheapherd, lorde ouer an hundred shepe,

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and one should be lost of so great a noumbre, would he not leaue the nintie,
& nine in the hylles, and seke her which is wandered from the flocke? and is
so greued with the lack of one lost shepe, that he would put the whole flock
be|syde in daunger. And if he should chaunce to finde her, certainly I saye
vnto you, that he wil reioyce more for that one gotten again, than for al the
other whiche wer not lost. Wherfore if a man beyng a shepherd beare such
affecci|on toward his flock which he doth possesse only, but created not,
how much more is it my fathers wyl which is in heauen, that none of these
litle ones, whom he hath created, should perishe? whom he regardeth so
that he hath appointed his aungels to the kepyng of them, and hath
bestowed his onelye sonne to call them to saluacion.

[ The texte. ] ¶ Moreouer yf thy brother trespasse against the, goe and tell hym his
faulte betwene hym and thee alone. If he heare thee thou hast wonne thy
brother, if he heare thee not, take with thee one or two, that in the mouthe of
two or thre witnesses every matter may be establyshed. If he heare not them,
tell it vnto the congregacion. If he heare not the congregacion, let hym be vnto
thee as in Heathen man, and as a Publican. Uerely I sayt vnto you: whatsoeuer
ye bynd in earth, shalbe bound in heauē, and whatsoeuer ye loce on earth,
shalbe loced in heauē. Agayn I sayt vnto you, that if two of you agree in earth
vpon any maner of thyng, whatsoeuer they desyre, they shall haue i• of my
father whiche is in heauen. For where two or thre are gathered together in my name, there am I in the middest of them.

Therfore away with offences from your company, which breake brotherly peace, but let there be mutual charitie, wherby ye may louingly helpe and heale others faultes if any chaunce: and the way to heale shalbe this. If thy brother do any thing against the which is worthy to be loked vpon, lepe not out forthwith to vengeaunce, neyther agayn suffer hym not by thy silence to be lost, whiles that he sinneth frely and at large, drunken with his own affecciō: but first try him with a very gētle remedy whiche shall not so muche as put him to any shame. Go vnto him alone, & debate ye matter betwixt you, none other beyng by. If he do not acknowlage his fault, reproue hym & laye it before his iyes, how muche he hath erred frō the dutie of brotherly charitie. And let thy moniciō be such yt it may declare the to seke nothing els but his health, & the restoryng of olde amitie. And if he be so curable that he cum to himself at this secret moniciō, there is no cause why thou shouldest reuēge or put him to open blame: it is inough for the, that thou hast wun thy brother. And in ye meane season thou hast gained yt. For thou shouldest haue lost a frende, and God should haue lost a soule. But yt the disease be so grieuouse that it cannot be healed with this light medicine, yet thou muste not vtterly dispayre, nor forthwith run to the extreme remedies. But yt that he wil not heare the alone, go to hym again, takyng with the .i. or .ii. eyther that he may be amēded with sum little shame which shalbe no infamy vnto him, or els that he may be confuted & ouercum by the testimonie of two or thre. But yt he be so vntractable that he wyll be moued neyther with shame, nor with feare of iudgement, bring the matter to the congregaciō, yt he may be reformed either by the cōsent of the multitude, or by thauctoritie of them which be rulers ouer the multitude.

But if he be so far past cure yt he wil not be corrected neyther by secret & brotherly monicion, neither by the knowlage & cōsent of two or thre, neither by the shame of his fault vttered and disclosed, nether by the auctoritie of the chief rulers, leaue him to his disease. Let hym be cut of frō the congregacion, & takē in none other wise but as an Heathē or Publicane.

Let this be the greuousest punishment emong you, whiche notwithstanding is vsed for none other purpose, but that the brother eyther should cum vnto hymself by shame, consideryng that he is shunned and fled of all men, or els le•t he beyng mingled in the flocke, should hurt other with his infeccion. No man ought to say vnto me, the iudgementes of thy kyngdome be but werish and weake, nay they be very seuere and sore, yt a man wyll contenme the ob•stinately. For mans lawes, when they punish a greuous
offence with death, they do nothyng but kill the body, & sumtime they kill
hym whom god doth not condēne, and they kil onely and amend him not,
for he is not alyue to be amended. But this condēnacion although it
procedeth leysurely to punysh∣mēt, yet for this cause it is very seuere and
sore, that he that is cōdēned, vn∣lesse he do repente, is punyshed with
euerlastyng payn, which by no meanes he can escape. Whom Cesar doth
condemne, god sumtime doeth assoyle: and whom the prince doth assyyle,
god sūtyme doeth condemne. The prince whō he doth assoyle, he leaueth in
the cumpany of mē, to make other like himself: whom he killeth, he taketh
from the cumpany of men, not onely not healyng him, but making him in
case that he cannot be healed. These •e mans iudge∣mentes, rather
necessary than praise worthie. But your sentēce so remoueth a man that is
vncurable, that he cannot infecte them that be good: and yet he is in case
that he may repent: because that ye haue power to saue, and not to destroy.
And yet they shal not sinne vpunished, whō ye suffre to haue theyr lyfe. He
shalbe punyshed eternally, god beyng his iudge, whose sentēce shal
approue and confirme your sentence, vn∣lesse the condemned person
repente. For he that seketh not reuēging, but the amendment of his brother,
he that is ready to forgeue the injurie doē against him, he that willingly
cūmeth vn∣to the sicke to heale him, being offended himself, he that once or
twice repellled, yet ceaseth not to help & heale, he that trusteth not to his
own iudgemēt, but taketh one or two vnnto hym, not to reuenge, but to heale:
this mans sen∣tence because it cummeth from an euangelicall minde, god
wyll allowe and neuer wil breake it, vn∣lesse the condemned person will
condemne that that he hath doen. Although therfore your judgement hath
not in apperāce such se∣ueritie and sharpnes as the iudgemētes of princes
haue, yet it is more to be feared than their sentence, wherewith oftentimes
the best be condēned & the most sinful assoiled. It is a terrible thing to be
condemned of god: and he is condemned of hym, whosoeuer is condemned
of you, agreeing together with a sincere mind. For that that ye iudge by the
spirit of god, is not your iudge∣ment, but his by you: but if ye cōdemne a
man by the spirit of man, than it is mans iudgemēt & not gods: & he that by
your iudgemēt is caste out of your c̄pany, is not forthwith banished frō the
cumpany of heauen. Therefore the strength of your auctoritie resteth in
affeccions, which only god doth behold & see. Truly these be the keyes
whiche I wil geue vnnto Peter professing me: wherwith that that shalbe
bound in earth shall be bound also in heauen: and that ȳ shalbe losed in
earth shalbe losed also in heauen. This power though it be specially mete
for the heades and chief, yet I wil geue it to al men, if so that they haue a
consente and agremente among them, not of man, but in my name. Yea and
moreouer I wil say vnnto you, your consent shal not haue auctoritie only in
pardonning and condemnyng offences, if ye with me and among your selues
do agree: but also yf any two bee found in earth which do truly

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agree in my spirite, that is to saye, not moued with the affeccion of man, but 
joyntly louyng the thynges that be of god: whatsoeuer they aske they shall 
obteyne it of my father, whiche is in heauen. Suche loue hath the father 
to|warde the euangelicall and holye concorde. Therfore forasmuch as ye 
may doe so muche with the prince that is almightye, ye nede not to repent 
you of your power and authoritie: although before men ye appeare feble & 
weake. That whiche is asked of Ceasar, is not forthwith obteyned, nor he is 
not a|ble to perfourme whatsoeuer is asked of hym. For he cannot put away 
the agewe, or make the dumme to speake again. But there is nothyng so 
hard or incredible whiche my father will not geue you, yf ye aske of hym 
with one consent and agrement.

[ The texte.] ¶ Then came Peter vnto hym, and sayde: Lorde howe ofte shall I 
forgeue my brother yf he sinne against me, tyll seuen tymes? Iesus sayeth vn

After that Peter had hearde these thynges diligentlye, supposyng that all 
that Iesus had reasoned of condemnyng and assoylyng, pertayned chieflye

that Iesus saying (after the thyrde reproyng, let hym be vn|to thee as an Heathen, or a Publican) semed to appoint a certain nūbre: which who so passed, although 
he that had offended did repente, yet he should not bee receyued vn|to 
grace. Therfore to be more exactly taught in this thyng, he went vn|to Iesus: 

Than Iesus shewyng 

that in these thynges whiche be doen against vs, we must be very gentill and 
easie in for|geuenes: I doe not saye ({quod} he) that ye must forgeue vn|to

thoung that in these thynges whiche be doen against vs, we must be very gentill and easie in for|geuenes: I doe not saye ({quod} he) that ye must forgeue vn|to

noynumbre ought to be pre|scribed to a christian forgeuyng: but as often as 
he that hath offended doeth repent, so often euen with the hart his offence 
is to be forgeuen: vterly pluc|kyng out from a christen mynde all desyre to 
reuenge. And lesthe that any mā should thinke it hard and vniust, Iesus 
teacheth it to be very equall and iust by a similitude. For this is not so 
muche a demēcy as a recōpence. For whā we offende sumtyme agaynst our 
neybour, but muche more both oftner and more greuously against God: 
whō as often as we offend, the more greuou|lsy we sinne, the greater that
he is against whom we sinne. And ye greater benefites that we receyue of hym, the more vnworthy we be to obteyn pardone either of our neybour, or of God (who doth pardon him that sinneth a thousand tymes ye that he repent) if we thinke it muche to pardon our brother offeyndyng much lesse, chiefly sith god doeth forgeue vs our trespasses on this condiciō, that we moued by his example, should be gentle and easie to be intreated towards our neybour. Therfore (quod he) the kyngdome of heauen is lyke a riche and a myghtye man: who hauyng a great familie, thoughte to take a count of his seruaunte.

And when he began to counte, he founde one that ought hym ten thousande talents. And when the sum was greater then the detter was able to pay, ye lord commaunded both him and his wyfe and children, and al that he had to be sold, that the creditour might be cōtented with the money that was made. But the seruaunt falling doune with meke suite at the lordes knees: I pray the (quod he) to graunt me sum respite, and in processe of tyme I wil pay the al. And the lord hauyng compassion of the seruaunte whiche humbled himselfe before hym, graunted more than he desyred. For he did not onely not bringe hym into the lawe, but forgaue hym the whole summe.

[The texte.] The same seruaunt wente out and founde one of his felowes, whiche ought him an hun|dreth denaries, and he layed hande on hym, and wrythyng his necke, drew him, and sayde: paye that thou owest. And his felowe fell doune, and besoughte hym, saying: haue pacynence with me, and I will pay the all. And he would not, but went •nd caste him into prison, tyll he shoulde paye the dette. So when his felowes sawe what was doen, they were sor•e, and came and tolde vnto theyr Lorde euery thyng that was doen. Than his lorde called hym, and sayd vnto hym: O thou vngracious seruaunte. I forgaue the all that det whan thou de••redst me, shouldest not thou also haue had compassion of thy felowe, as I had pitie on the? And his lorde was wrothe, and deliuered him to the tormentoures till he payed all that was due vnto hym. So lykewyse shall my heauenly father doe also vnto you: yf ye from your hartes forgeue not eueryone his brother their trespasses.

But that seruaunt beyng now free and at libertie, when he was goen out of his maisters sight, by chaūce met with one of his felow seruaūtes which oughte hym a lyttle money, that is an hundreth denaries: he forgettyng his maisters clemency toward hym, forthwith layed hand vpon hym, and •egā to plucke the miserable man, saying• pay thy det. This felow seruāt fallyng doune at yē knees of his felow seruaūt, beseched hym, with as many wordes as the other besought his lord & maister: deale paciently with me, and I wil pay you al. But the creditour would not be intreated, but repelled the
And it came to passe that when Iesus had finished these saiynges, he departed from Galiile, and came vnto the coastes of Iewry beyonde Iordan, and muche people folowed hym: and he healed them there.

Aft er that Iesus with this communicacion had instructed & fra|med his disciples vnto well doing towards the simple, and vnto gentlenes toward the offenders, he lefte Galile and went ouer Iordan, into the coastes of Iewrye, as goynge towards his death to cum, which the Phariseis secretly went about. And thi|ther also folowed many flockes of people, bearyng with them diuere sick and diseased: and he healed them there.

[The texte.] And the Phariseis came vnto him, and tempted him, and said vnto him: Is it lawful for a man to make a diuorcement with his wyfe for any maner of cause? He answered and said vnto them: haue ye not red how that he whiche made man at the beginnyng, made them mā and woman? and sayde: For this cause shall a man leaue father and mother, and shall cleaue vnto his wife, and they twayne shalbe one fleshe. Wherfore now they are not twayne,
but one flesh. Let no man therefore separate, that god hath coupled together. They saied vnto him: why dyd Moses then commaund to geue a testimoniall of diuorcement, and to put her away? He sayed vnto them: Moses because of the hardnes of your hertes, suffered you to put away your wiuues, but from the beginnyng it was not so. I saye vnto you: whosoeuer putteth away his wife except it for fornicaciō & maryeth another, he comitteth aduoutrie. And who so marieth hee whiche is diuorced, doeth committe aduoutrye.

And agayne the Phariseis seyng so many wonders, and the loue of the multitude towardes Iesus, beganne to renewe theyrr enuye agayne. Who craftilye and subtillye came vnto hym, takyng occasion of the communica|cion wherewith he taughte before that the wyfe ought not to bee repudiate and cast of. Therfore they propose a question with two pykes: whether it wer lawful for a mā to cast of his wife for euery cause. And if he had answered: It is lawefull, he should seme contrary to hymselfe, wheras he taught that diuorce is not lawfull; yf he had denyed it, he should seme to haue bene agaynst Moses lawe, whiche doeth permeitte for euery cause to geue a boke of diuorce, and to sende her away. But Iesus so doeth tempre and ordre the answere, that he hurteth not the authoritie of Moses, nor recanteth not his doctrine, and stoppeth the mouthe of the Phariseis, whiche were skilful in the law, by the authoritie of the lawe. Haue ye not red (quod he) that whan god made mankynde, he ordered the fyrste matrimonie so, that one was coupled vnto one with a knot that could not be broken? For he made bothe man and woman of one piece, that by the imbracyng of these, mankind should spryng further, and by and by expressyng the indissoluble knotte of the man and of the wyfe, not Moses, but God himself the maker of the mariage, said: For this mutuall charitie, man shall forsake father and mother, and bee fastened and coupled vnto his wyfe. And this couplyng shalbe so strayt and fast, that of two, in maner, shalbe made one person, which before wer two. Therfore once ioyned in matrimonie, they be not now two, but one bodie: in so muche, that it is as farre agaynst nature to separate the wife from the manne, as to cut awaye a membre from the bodye. Therfore that whiche God hath knyt once together with so strayte a bonde, let no man separate.

Here the Phariseis, thinkyng that they had caughte nowe an occasion to catche Iesus: yf god (quod they) meant this that thou doest say, why than dyd Moses geue husbandes leaue to caste of theyrr wyfe for euery cause, so that they geue her a boke of diuorce? how durst he permit that which god would not to be doen? Iesus answered: He dyd not permit you this because it was ryght and good of nature, but knowyng the hardnes of your hert, he suffe|red the lesser ill, that ye shoulde not commit the greater. For he doeth not al|low diuorce whiche had rather suffer that than mordre. And the boke
of diuorce doeth not make that the diuorce is right & good: but it
witnesseth thy hardnes, whiche wil\-e cast of thy wyfe for every light cause,
and prouydeth her of a new husband, takynge away libertie from the, that
thou shalt not cal her agayn once cast of. But from the beginnyng whereas
the malice of man was not yet increaced, nor the nature of manne was not
yet infected with so many vices: because there was not so cruell hatred, that
poysonyng or mur|dre should be feared, there was no lycence of diuorce:
and the same law shall not nowe be loced and set at libertie, after that the
doctrine of the Ghospell doeth renewe and make perfecte the syncretie of
nature. Moses wisshed the same that I doe teache, but your maners bent
ouer muche vnto murdre, put hym in feare, that he durste not require this
of you. I who doe not abolishe the lawe, but make it more perfecte, playnely
saye vnto you, that it is vn|lawfull and agaynste the mynde of God, and
agaynste the wyll of Moses, whiche ye doe commonly: refusyng your
wyues for every cause. And it is not therefore ryghte that ye doe, because
ye doe it without punyshemente: There be many myscheuous thynges
before God, whiche be not punyshed by mannes lawes. Therefore ye shall
vnderstande that whosoever casteth of his wyfe for every cause, and
maryeth an other, both committeth aduou\-trye hym selfe, and geueth also a
cause of aduoutrye to his wyfe, vnlesse she whom he doeth leaue of, hath
deserued diuorcemente by aduoutrye. For she that hath geuen an other
manne lybertie ouer her, ceasseth nowe to be wife, and hath taken awaye
from her selfe the ryghte of matrimonye, the fleshe belyng deuided, whiche
God woulde haue to be one and vndeuided. But he that for suche causes
leaue\th his wyfe, for whiche ye oftentymes doe caste her of, yf he couple
hymselfe to an other, it is not matrimonie, but aduou|trye. And who so
maryeth her so caste of, he maryeth not his owne wyfe, but an other
mannes, and threfore he doeth not marye, but committeth ad|uoutrye. But
the whole of all these mischiefes doeth redounde to hym that is the refuser
and caster of. For first he is stubburne and cruell, whiche ney|ther could
beare his wyues faulte, nor would goo about to amend it. Fur|thermore he
gueth her that is driuen out of his house, whiche cannot lyue without a
husband, an occasion to commit aduoutrye.

[ The texte.] His disciples said vnto him: if the matter be so betwene man and wife,
than it is not good to mary. He said vnto them: All men cannot comprehende
this saiyng, saue they to whom it is geuen. For there are sum chaste which are
so borne out of their mothers wombe. And there are sum chaste whiche be
made chaste of men. And there be chaste whiche hath made themselves chaste
for the kyngdome of heauens sake. He that can take it, let hym take it.

The disciples hearyng these thynges, say vnto Iesus: If maryed menne be in
this case that they cannot be dispatched from theyr wyfe, yf she dys|please
them, it is better to forbeare matrimony. For it is an harde bondage to suffer at home a waywarde, a brawlyng, and a dronken woman, or elles paynful and greuous with sum other lyke fault. Iesus did not reprove the answer of his disciples, whom he desired to be free from the bondage of matrimony, because of preachyng of the gospell: but he doeth them to understand, that it is no same and sure thyng to flee from matrimony, vnlesse a man be of so fyrme and stable mynde, that he is able utterly to abstayn from the acte of matrimony. But there be very fewe that can doe so because that this affeccion of the body is so common to all men, that there is none affeccion more violente, or more invincible. Therfore though it be a greater fre|dome not to be tyed in matrimony, yet is it more sure to be kepe within the bondes of matrimony, than to be defyled with liyng here and there. There|fore Iesus shewyng what was best, and prouokyng this waye with the re|ward of libertie, * dareth not yet exactely require that, whiche in maner exce|deth mannes power. All men (*quod* he) be not able to receiue this worde, but they onely vnto whome it is geuen of God: who haue so great a feruencye toward the holynes of the gospell, that of theyr own accorde and willyngly can negate this affeccion. For chaste synglenesse hath no prayse vnlesse it be taken for loue of the euangelicall godlynnes. For there be three kyndes of Eunuches. One of them whiche be so borne, and abhorre from wyues thorough the defaulte of a colde nature, or sum other secrete affeccion of na|ture. Another kynde of them, whom men hath gelded. The chastitie of these men deserueth no prayse, because it cummeth of necessitie, not of the loue of vertue. But the gospell also hath his Eunuches very blessed, whiche be not geldynge of nature, nor gelded of men, but they gelded themselfes, for the kyngdome of heauen: not cutting of the membre of the body, but for loue of the ghospell, ouercummyng the desire of matrimony. Ye see victorie set out before you, let hym trye that wyl, and knoweth his owne strength: Let him beare awaye the game that can: They that contend valyauntlye and willingly, shal not want the fauour of the maister of the game. Because comunicaci|on was of the puritie of virgins, and of the highnesse of that noble vertue, whiche chaunceth to fewe: as by occasion there is brought in also an exaumple of perfecte cleannes, and great modestie: without the whiche, virginitie deserueth no prayse.

[The texte.] Than wer there brought vn|to him yong chyldren that he should put his handes on theym and pray, and the disciples rebuked them. But Iesus said vnto them: Suffre the children & for|bid them not to cum to me: for the kyngdome of heauen belongeth to such. And when he had lai|ed his handes on them, he departed thence.

There wer present fathers and mothers, whiche desired to offer their ba|bes vnto Iesus, that he might lay his handes vpon them, and pray for thē: thinking that lykewyse as they saw diseases driuen away through his
tou|chye|ng, so the touchyng of Iesus should preserue them from diseases, from fallyng of houses or wal|les, or other lyke thynges vpon them, from euyll spirites, and from other hurtes, whereby that age oftentymes miscarie|th. But the disci|ples, (who though they had oft tymes heard many a good les|son of great modestie and coldnes, yet had not v|tterly shaken of from them mans affe|cions) thinkyng it not mete that the greatnes or dignitie of theyr master should be letted or weried with the importunitie of babes, & of their mothers, kept them of, whan they desired to cum nere. Iesus marking this,

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to the intent that he might the better imprinte euangelicall moderaciō in the myndes of his disciples, whiche doeth loth no manne, be he neuer so lowe, suffre ({quod} he) the children to be brought vnto me: nor let them not, to cum to me.* For they that be lyke vn|to these, bee moste acceptable vnto me: whome though the world doth hate and despise, yet I vouchsafe to haue none other in the kingdome of heauen. What nature doth geue vnto these, thesame must godlines geue vnto you, if ye will be receiued into the kingdome of heauen. Therfore the litle babes wer brought vnto Iesus, and he put his handes vpon them, inspiring into the litle babes (for y|e simple faythes sake of theyr parētes) a secret power through the touching of his holy body. Which doē, Iesus departed from thence, geuyng a lesson by the same facte of his, that the litle babes must be satisfied, but yet that we ought not to tary lōg with them, but to make spede to thynges of more perfeccion.

[ The texte. ] ¶And beholde one came, and sayed vnto hym: Good maister what good thyng shall I doe, that I maye haue eternall life? he sayed vn|to hym: why callest thou me good? There is none good but one, and that is God. But if thou wylt enter into lyfe, kepe the commaundementes. He sayeth vnto hym, whiche? Iesus sayed. Thou shalt not commit manslaughter. Thou shalt not commit aduenitie. Thou shalt not steale. Thou shalt not bear false witnes. Holnour father and mother. And thou shalt loue thy neighbour as thy self The yong mā saith vn|to hym. Al these thinges haue I kept from my youth vp: what lacke I yet? Iesus said vnto him: if thou wilt be perfect, go and sell al that thou hast, and geue it to the poore, and thou shalt haue treasure in heauen, and cum and folowe me. But whan the yonge man heard that saiying, he went away sorye. For he had great possessions.

And loe, as soone as he had doen with the children, there cummeth nexte after them a yong man which talketh of perfeccion. But Iesus, like as in the litle babes he shewed his disciples an exaumple of simplicitie and modestie: so in the yong man being in dede desirous of perfect godlines, but ouer sore burdened with riches, he setteth before their iyes, how harde it is for them
that be guē to riches, to cum forward to ye perfecciō of the euangelical godliines: and how muche more ready they be to the cause of the gospell, which possess nothyng, or els very littell of the goodes of this world: and yet pouer tie and riches stande not so muche in possessions, as in the affecciō of the mynde. The yong man had a deuout mynde: but because he heard of Christ certayne newe and straunge preceptes, he went vnto him, and fallyng doune at his knees asketh him, saying good maister what good shal I do to obtayn eueralstynyng lyfe? The yong man called Iesus good to obteyn his good wil by fayre speakyng: whereas yet he toke him to be nothing els but a very mā, although of more excellencie than other men were. Afterward whereas he demaūded of good, he meaneth not of every good thyng, but of a certain notable good thyng, which may deserue eueralstynyng lyfe. But no mortal man is absolutely good: and there is no worke of men which can be so good, that it maye deserue the reward of eueralstynyng lyfe. Iesus therfore pricking forwarde the yonge manne, to haue a better opinion of him, and to call hym frō the trust of his workes, and to cause him to put the trust of life rather in the free gifte and benefite of God, who is naturally good, and freely beneficial towards al menne, aunswered in this maner: why callest thou me good, or why doest thou aske me of good?* But yet if thou desirest to be receiued vnto the eternall lyfe, kepe the commaundementes. And whan the yong mā asked what the commaundementes were, (for he had heard hym teache that the

preceptes of Moses lawe bee not enough to obtayne the kyngdome of hea.len) Iesus to plucke awaye from all men the truste of the lawe, aunswered: Thou shalt not kyll, thou shalt not commit aduoutrye: Thou shalt not steale: Thou shalt not beare false witnesse: Honoure thy father and mother: and loue thy neyghbour as thy selfe.* Than the yong manne beyng sumwhat chered, sayd: All these haue I kept from my chyldehode: what lacke I be|syde? He loked that Iesus should haue aunswered him: Thou lackeste no|thyng. But the Lord shewyng what difference there was betwene the le|wishe righteousnesse, and the righteousnesse of the gospell: betwene a good lewe, and a good Christian manne, sayed: If thou wylte be perfecte, goe and sell all that thou haste, and geue the money to the poore: thou shalt not lese thy money, though it be dispersed among many. So to disperse it, is to laye it vp: For in the stede of worldly riches, thou shalte haue a better trea|sure in heauen. When thou hast doen this beyng now at libertie, and dispat|ched of all heauy cariage, bare and pore, cum and folow me beyng also bare and poore. When Iesus sayth: yf thou wylt, he shewed that it was a great matter: but he added •he rewarde. Thou shalte haue a treasure in hea.len. Anon he moued hym to the loue of perfecte godlinesse: Cum, folow me. Whan the yong man heard this communicacion, he wente awaye with a dis|couraged and heauye mynde, because he was a Lorde of
muche possessions, and he thought it hard to leaue thē all at once. He desired to get euerlasting lyfe, he desired the honour of perfeccion: but the thornes of richesse ouerwhelmed & choked this affeccion whiche was a good seede. Therfore he delpартed home heuily, not vnderstanding that Iesus did not condemne riches, but the affeccion, and loue, and carefulnes of riches: to which they çā scarcely be any lesse then bonde, that haue them. And he woulde not that alwaies they shoulde be forsaken: but yet alwayes set lyttell by; yea and forsaken all|so, yf they at any tyme withdrawe vs from the loue of the ghospell.

¶ Than Iesus sayth vnto his disciples: verelye I saye vnto you, it shall bee harde for the ryche to enter into the kingdome of heauen. And agayne, I saye vnto you: it is easier for a Camell to go thorough the iye of a nedle, than for the ryche to enter into the kyngdome of God. Whan the disciples heard this, they were excedyngly amased, saiing: who than can bee saued? But Iesus beheld them and sayed vnto them: with men this is vnpossible, but with god all thynges are possible.

*Whan the yong man was gone, Iesus tournyng to his disciples (for he shewéd this sight for them, because they shoulde at no tyme repente them of their pouertie, nor bee entangled with the loue of moneye:) howe harde a thyng it is ({quod} he) for a ryche manne to enter into the kyngdome of heauen. Signifiyng, that the desyre of moneye, and the desyre of the Euangelicall phylosophye, hardly agree together: because the one requireth the whole man, the other taketh vnto it almost the greatest part of mā. And to make the dificultie of the thing the greater, his disciples musing muche, he said more: Yea ({quod} he) I say more vnto you: It is more easy for a Camel to go through the iye of a nedle, than for a riche man to enter into the kyngdome of heauen. For the gate is lowe and straight, & it receiueth no Camels laden with bur|dens of rychesse. For so he reprovéd the couetous riche men, vnto whom riches, be rather a burden, than profit, which they beare for others, rather thā for themselfes. This saying because it was not well vnderstande of the

Apostels, put in their myndes a certayne heauynesse, because they were sory yᵗ so many men for riches sake should be shut out from the kyngdome of heauen. Therfore whan the disciples maruayled muche what it shoulde meane that Iesus spake of the Camell, and the iye of the nedle, they aske him: If it be so, who than can be saued? For howe many men are there, whiche can cast awaye the ryches that they haue, or not wysh for them yf they haue none? But Iesus beholdyng them, to thintent he would asswage the heauines that they had conceyued in their mynde, declareth that there is
sum hope for ryche menne al\so to cumme to the kingdome of heauen. To
men ({quod} he) this is impossible, no\lesse than for a Camell to goe
through the iye of a nedle:* but to God nothinge is impossible. Onely he
chaungeth the myndes of ryche men, that they wyll cherefully eyther cast
awaye that whiche they do possesse, or els possesse thē as cōmon and not
proper; euen ready to *au\e them, yf the matter of the gospell at any tyme
require the same. For why should it greue them to despise ryches, whom it
greu\eth not to bestowe the\yr ly\fe.

[ The texte.] ¶Than aun\swered Peter, and sayed vn\o him• Beholde, we haue
forsaken all, & folowed the• what shall we haue ther\ore? Iesus sayed vn\o them:
Uerely I saye vn\o you, that \hen the sonne of manne shall sitte in the
seate of his maiestie, ye that haue folowed me in there generation, shal sit also
upon twelue seates, and iudge the twelue tribes of Israel. And euery one that
forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or
children, or landes, for my name sake, shall receyue an hundred folde, and
shall *ner\e\ e\uerlast\ng life: but many that are firste, shall be last, and the
last shalb\e firste.

This communicacion whiche Iesus had with the yonge man (sell that thou
hast and folow me,) made Peter to haue sum good hope, whiche although
he wer not riche,* yet that that he had, he left it cherefullye, bothe his
shyppe and his nettes, and folowed the Lorde. Lorde ({quod} he) beholde
we haue doen that that thou requyre\d of the yonge man: we haue lefte all
thynges and folowe the, what rewarde shall we haue ther\ore? But Iesus
willing to shewe that this highe prayse was not offered to riche men onelye,
but also to poore men: whiche gladly forsake whatsoeuer they haue for the
gospel sake, for as much as this vertue is more estemed of thaffeccion of
the leauer, than of the greate\n\es of the thyng that is left: did not reiecte the
saying of Peter although it was to high and stoute for so symple a matter:
but teachyng that no small re\warde shall be rendered for such small
things, lefte of and forsaken with a good will,* sayethe. This I warraun\te
you, that ye whiche haue forsaken no\thyng for my sake, but your boates
and your nettes, but yet with suche a will that ye would haue forsaken very
great\e riches\e for my sake, and hither to you be\ynge bare and poore
haue folowed me lykewyse bare and poore, if ye per\seue and continue, in
the worlde to cum when the dead shall ryse, and euerye man shall receyue
rewarde after his desertes, and when that the sonne of mā, (his humilit\e
that ye nowe see, set aparte) shal sitte in the seate of his maiestie, ye
fysshers than beyJe partakers of honor, whiche are nowe partakers of
aff\iccions, shall sit in twelue seates, and shall iudge the twelue trybes of
Israel: because they cumming of the same stocke, hauyng knowledge of the
same lawe, prouoked with the same miracles, and benefytes, yet by no
meanes coulde be brought to beleue: whereas ye meane persone\s, and
vn\erned, by and by at my simple bidding, haue lefte, yea those things
whereby ye susteyned your life. And this rewarde shal not be yours onely, but whosoeuer for

the profession of my name, forsaketh his house, his brothers or sisters, his father or mother, his wyfe or chyldren, his landes, or anye other possession: he shall not lose that whiche he lefte for my sake, insomuche, that he shall haue a greate gayne therby. For in this worlde he shall receyue an hundred folde for the thinges that he hath lefte, and in the tyme of resurreccion, he shall possesse euerlastyng life. For in the stede of the thinges that he hath left, the whiche bee casuall and vyle possessions, he shall possesse here in the meane tyme that preciuous Margaryte of the euangelicall mynde, whiche is to be estemed and compered with no marchandise of this worlde: In the stede of one house that ye haue left, the doctrine of the ghospell shall make open vnto you a numbre of houses thorough out the worlde. For one piece of grounde manye groundes shall serue your necessities: for one father or mother ye shall haue so manye as there shalbe olde men and olde women, whiche ye shall convrnt vnto the ghospell. Ye shall haue so many brothers, systers, sonnes and daughteres, as your equals or yongers shalbe, whiche by your prechyng ye shall bryng to euerlastyng life. These shall geue vnto you euerwhere of theyr owne accorde, yf ye shall neede anye thyng, and theyr affeccions shall far passe thaffeccions of thē, whom onely kinred of bloud hath ioyned vnto vs. For the kinred of the fellowship of the ghospell, is more nere than fleshy affinitie, and they loue more vehementlie, whom godlines hath coupled together, than they whom carnall byrth hath ioyned together. Unto this great rewarde, that shalbe added also, which is the greatest of all, that for thynge whiche shortly shal perishe, ye shall possesse euerlastyng life. I say not this that the profession of the ghospell doth teach vs to despyse them, whom nature hath ioyned vnto vs: but suche maner of affeccions muste be neglected as often as they withdrawe vs from euerlasting saluacion. This great felicitie is set furth indifferently to all men. There is no difference of fortune, condicion, age, or person. But in this estimaclion and judgement which shalbe made of God the equall judge, many shalbe last, * whiche seme nowe to be first. Contrariwise many whiche seme nowe vile, and of no reputacion with men, shal there be counted chiefe. There shalbe preferrred a common woman before a Scribe, a Publican before a Pharisie, an heathen before a lewe, a poore manne before a rych, a plough manne before a king: and they that semed nexte to the kyngdome of heauen shall enter in last and they that semed farre of, shall enter in firste. The heathen men throughhe fayth shal goe before, the Sinagoge through vnbelefe, shalbe set besyde.

¶The .xx. Chapiter.
The text.

[ The texte. ] For the kingdom of heaven is like to a man that is an householder, which went out earely in the morning to hyre labourers into his vineyarde. And when the bargayn was made with the laborers for a denary a daie, he sent them into his vineyarde. And he went out about the thirde houre, and sawe other standing ydle in the market place, and sayed vnto them: go ye also into the vineyarde. And whatsoeuer is right, I will geue vnto you. And they went theyr waye. Agayne he went out about the sixte and ninthe houre, and did lyke\wyse. And about the eleuenth houre he went out, and founde other standing ydle, and sayed vnto them: why stande ye here all the daye idle? They say vnto him? because no man hath hire\ted vs. He sayeth vnto them: go ye also into the vineyarde, and whatsoeuer is right that ye shall receyue.

And because it semed a darke riddell that he spake concerninge the first and the last, he declareth the thing that he spake with a parable, whereby he sheweth that men were called to the kerp\ping or observing of righteousnes in diuers ages: and yet al the seruauntes of righteousness haue one and the same rewarde of euerlasting saluation, so that they whiche be called, labour diligently in the vineyarde of righteousness. For they haue no lesse, whiche be called in the time of Christ, than they whiche be called in the time of Abraham, or Moyses, or Dauid. And they haue no lesse whiche be called and drawn to the servise of the gospell being aged, than they with be children or yong men. The one and the same denary and rewarde of euerlasting lyfe, is geuen vnto them al. And yet they y\ came late, seme to haue greater honour by this that the liberalitie of the lorde maketh them equall to them whych came before. The Iewes were firste called, but yet the Gentiles called afterwarde, be not onlye made equall vnto them, but also preferred before the vnbeleuing Iewes. The parable is after this sorte: The kingdom of heaven (\quod he) is like vnto an householder, whych went abrode earely in the mornynge to hier workemen into his vineyarde. And getting certayne and bargayning with them that they shoulde haue eche of them a denary a piece for their dayes worke, sent them in\to his vineyarde: He wente out agayne aboute three of the clocke, and when \e same certayne stande idle in the markete, saide vnto them: go ye also into my vineyard, and I shall geue you that shall be mete: He wente oute agayne aboute sixe of the clocke, and agayne aboute nine, and did likewyse as he did at one, and three of the clocke. Againe going out aboute three of the clocke towarde night, he founde certayne other in the market, to whom he sayed: why stande where all daye idle? They saye: because no man hath hired vs. He sayeth to them: go ye also into my vineyard.
So, when even was come, the lord of the vineyard sayeth vnto his steward: Call the laborers, and geue them theyr yer, beginning at the laste vntill the fyrste. But when they did cum that came about the eleueth houre, they receyued euery man a denary. And when the firste came also, they supposed that they should have receyued more, and they also receyued euery a denarie. And when they had receyued it, they murmured against the householder, saying: These last hath wrought but one houre, and thou hast made the equall with vs, which haue borne the burden and heathe of the day. But he answered one of them, sayinge: Frende I dothe no wrong. an thou not coenaunted with me for a denary? Take Haets thine, and go thy waye: I will geue vnto this laste, euven as to the. Is it not lawfull for me to do as I will with mine owne goodes? Is thyne iye euil because I am good? So the last shall be firste, and the first last. For many e called, but fewe are chosen.

Further toward night the lord of the vineyarde geueth commaundement to his bayly: Call all the workemen and pay them theyr hyer: so that thou begin with the last and cum to the firste. Therfore they that came last, that is aboute eleuene of the clowke, and laboured in the vineyarde the leaste parte of the daye, were called firste of all, and a denarye was geuen to eche of them. When they that were called earely in the morninge perceyued this, because they came longe before into the vineyarde, they thought that after the rae of the time, they should receyue greater wages. But a denary was geuen vnto eche of the. Therfore when they sawe that they which were not like in space of time, yet were made lyke in wages, they departe murmurynge agaynste the lorde of the vineyarde, and saye. These whiche came at eleuene of the clocke haue laboured but one houre, and yet thou makeste them lyke vnto vs in wages, who haue continued the whole daye in laboure, and haue suffered the heate of the daye whereas they came a lytle before nyght, when the heate was nowe paste. But the householder made aunswere to one of them for all: Frende, why hast thou enuy that I am liberall vnto others? My fre liberalitye towards other, hurteth not the. For I doe the no wrong. Did I not bargain with the, so that thou shouldest haue a denarye for thy dayes labour? Thou haste done thy laboure, thou haste thy couenaut: I haue no thinge more to doe with the. Take that that is owed vnto the, and departe. Thou werte hiered hither for wages to doe thy labour, not to appoynte me what I shall doe. Thus it is thought good vnto me, to geue him that came last as muche wages as I geue the. Thou doest lese none of thyne, if I geue this man any thyng of my liberalitie: Shall I not be at libertie because of the, to do with my own what I will? Is thy iye therefore vexed.
with enuy, because thou seest me liberal toward whom it pleaseth me? This 
similitude Iesus brought, willing deely to graffe in theyr minde that God, 
naturally beneficall towards al men, ceaseth not by diuers wayes and in 
diuers algues, to prouoke and moue al men to the service of true godlines: In 
whiche they that haue exercised themselves diligently, shall haue for 
rewarde euerlasting lyfe, from the which none is excluded gieing eare 
whan he is called. This reward like as it is in no case due vnto our merites 
but is of ye goodnes of god, yet it cummeth not without our endeuour: yet 
we be bound to the ca\*ler for this also, that we cum to the service of 
godlynes, and that we con\*tinue in it vnto the euentide of the day. For they 
that be called and refuse to go into the vineyarde, they disapoynte 
themselues of theyr wages. And all\*though among say\*nes there is neyther 
enuy nor murmuryng against god: yet with these saynges he expressed the 
high honour that was shewed to the last, which haue the first place in 
rewarde. Whiche dignitie in so noble, that a man might haue cause to enuy. 
Yet the good Iewes also at the beginning murmured against the Gentiles, 
because they cumming of idolaters, straun\*gers from Moyses law, finally 
vncircumcised, should sodenly be made equall vnto them in the grace of the 
gospel, and be admitted to the same saluacion, beeyng incumbred with no 
burden of the lawe, whereas they long exercised in the ordinaunces of 
Moyses, were nothyng better than Gentiles, whiche were now admitted to 
the profession of the gospell, being a little before of a wicked life. Therfore 
the Gentiles had more forueuen them, but the lewes haue no cause to 
brawle with God therfore, sithe they also maye attayne to like felicitie. And if 
they had rather enuy than folowe, let them thanke them\*selues that they be 
cast of for theyr vnbelefe, the Gentiles in the mean\*e tyme obteining for the 
redines of the\*yr faith, that thing which the\*lewes thought that they onely 
ought to haue.\* Therfore whoso is called, let him furthwith make haste, or 
els he shall be called in vayne, excepte he take hede that he be also elected. 
And all be called, but fewe deserue to be counted among the elect. Therefore 
Iesus ended his parable with the same clause that he began with\* So shall 
they be last that were firste, and firste that were laste. For many be called, 
and fewe chosen.

[ The texte.] And Iesus goyng vp to Hierusalem toke his twelve disciples asyde in 
the waye, and sayeth vnto them: Beholde, we do goe vp to Hierusalem, and the 
sonne of man shalbe bel\*trayed

to the chiefe of the pristes, and to the Scribes, and they shall condemne him to 
death, and shall deliuer him to the gentiles to be mocked and scourged, and 
crucified, and the thirde day he shall ryse agayne.
After this Jesus being a while in Galile, began to draw near to the place of his death, going towards Jerusalem. And now when he had instructed and framed his disciples many ways, as concerning despising of riches, neglecting of parents and kinsfolks, of chastity, of great modesty, of the rewards that they should have also in this life: he leadeth secretly apart his twelve apostles, whom he had chosen and thought to commit the mystery of the cross unto, which the multitude was not yet able to bear: And yet he tolde of his death unto the people, when he spake of Jonas, and of the pulling downe of the temple, and the making up of it againe in three daies: but so he tolde them of it that they understand not what was said, before that they saw it done. He had opened the mystery of the cross unto his disciples, as to them that were more strong and able, now once or twise speaking unto them playnly. But because men forget lightly that, whiche they be not glad to heare of, and doe not lightly let sinke into thier hartes the thing whiche the mynde abhorreth: the Lord Jesus to confyrme his apostles against the storme that was at hand, openeth unto them more playnely and distinctly, not onelye that his death was nere, but also telleth them of the mockes and affidcions whiche ofentymes be more greuouse than death itselfe. Beholde (quod he) we go to Jerusalem, and the sonne of man shall be betrayed to the chief priests and Scribes, which nowe goe aboute to laye in wayte for him. And they will not rest to blame and accuse him vntill they have broughte hym to condemnation of death, and they shall deliuer him vnto the Gentiles to mocke him, to scourge him, to spit vpon him, and to nayle hym vpon the crosse, and whan that he is deade and buried, the thyrde daye he shall ryse agayne.

[The texte.] Than came to hym the mother of Zebedes children, with her sonnes, worshippinge and desyring a certayne thinge of him. And he sayeth vnto her: What wilt thou? She sayde vnto him: Graunte that these my two sonnes may sit, the one on thy right hande, and the other lefte hande in thy kingdom. But Jesus answered, and sayed. Ye wote not what ye aske. Can ye drinke of the cuppe that I shall drinke of? and be baptised with the baptisme that I shalbe baptised with? They saye vnto him: We can. He sayde vnto them: Truely ye shall drinke of my cuppe, and be baptised with the baptisme, that I am baptised with: But to sit on my right hande and on my left hande is not myne to geue: But it shal chaunce vnto them, for whom it is prepared of my father.

In the meane season James and John the sons of Zebede, because they had heard that the keyes of the kingdom of heaven were geuen to Peter, and had heard also of the honoure of twelve seates, beynge yet rude and dreaming of worldly things, and supposinge that this kingdom and these honours shoulde cum immediatly after the resurrection, because he sayde, the thyrde daye he shall rise: to get the selues nowe some excellët dignitie, they sente furthe their mother to be a suiter vnto Jesus for her sonnes. She after that she had done her dutie and worshipped him, requiring him not to
deny her suite, being required what she would, sayeth: Geue commandement that these my two sonnes may sit in thy kingdome, one on thy right hande, the other on thy lefte hande. Iesus turning vnto the children, of whom he knewe that the mo|ther

was sent furth, aanswered them: ye know not what ye aske. Ye delight in the speaking of a kingdom, whiche is far of an other sorte than ye dreame, but at this presente we muste rather talke and debate of affliccion, and of the crosse, which is the way to the kingdome. Ye require the rewarde oute of ordre, whereas first ye muste trauelle and stryue. I haue opened vnto you nowe what I muste suffer. Can ye drinke of the cuppe that I shall drinke of: Can ye be baptised with the baptisme that I shall be baptised with? They as yet little knowing their strengthe, but for the gredines that they had to ob|teyne theyr peticion, they answere rashely rather than valiantly, we can. But Iesus was content that they sayde they wer ready to folow his crosse, but as touching the rewarde, because they vnderstode not what they asked, and be|cause it was not for that tyme to commöne of it, he sayeth that it is not in him to geue them: but that s•ch dignitie shoulde not chaunce but vnto them, vnto whom it was geuen of the father, for to deserue the chiefe place through no|table and excellente vertue. Truely to encourage al men to clime vnto the highest, he sayeth: ye shall drinke of my cuppe, but to fit one on my right hand, and the other on my left hand, it is not in me to geue, vnto thone or to the other, but this shall chaunce vnto them to whom it shall be geuen of my father. Every man as he doeth trauell, so he shall be rewarded.

[ The texte.] And whan the ten hearde this, they disdayned at the two brethren. And Iesus called them vnto him, and sayed: Ye know that the princes of nacions hath dominion ouer them. And they that be great men exercyse power ouer them. It shall not be so among you, but whosoeuer will be greate among you, let him be your minister, and whoso will be chiefe amonge you, let him be your seruaunte: as the sonne of man came not to be ministred vnto, but to ministre, and to geue his lyfe a redempcion for many.

Whan thother ten afterwarde heard these thinges, they were agreued the two brethren, because they equa•ed so great dignitie. They had not yet receyued the holy goste: they were ledde yet with certayne affeccions of men be|jing ambiciouse and enuying one an other. And Iesus suffered his disciples to be troubled longe with these affeccions, to thintent he would plucke them vt|terly out of the mindes of them all, whiche shoulde succeede in the roumes of thapostles. And they thought, and were glad, that therfore the lorde did reiect the request of lohn and lames, not because they dreamed of carnall thinges, where as the spirituall kingdome was in hande,
but because they required honour above their merits, which other thought that it ought rather to be given to them. Therefore Jesus like as he dyed repressed the ambition of the foolish sultors, because they knew not what it was that they asked: so he repressed the envy and indignation of the other, which ensued out of the same fountain of ambition, opening unto them that there was a far different kind of the worldly kingdom from the kingdom of the gospel. For in the worldly kingdom he that is lesser, is oppressed with the tyranny of the mightier. Here, the primacy is nothing else, but the great desire to do good unto all men. There the prouder a man is, the greater he semeth: here is more meek in heart, than he that deserveth chiefly to be the highest. That he might fasten this doctrine in all men's hearts, he called unto him the other of the apostles. Ye knowe (quod he) that they that bear rule among the Gentiles, use lordliness and tyranny upon them, whom they rule: and they that be chief, exercise their power upon their subjects: and they that be chief, exercise their power upon their subjects. For with the

hurt of the people, they provide for their own authority, and care for those things, which do not profit the multitude, but make for the stoutness and flourishing of their wealth and glory. But it is not meet to be so among you, but whosoever will bear rule among you, let him be the minister of all men, not using honour for his own commoditie, but for the commoditie of the people, whom he ruleth. And he that among you will have the first place, let him be the servaunt and the lowest of all. For he taketh upon him the chief place for no other intent, but to look for the commoditie of all men, hunting and seeking thereof neither honour nor profit. And if ye thinke it hard, loke upon me, for whereas I am your Lord and Master and the sonne of God, as ye truly profess, yet I take not upon me dignity and honour, nor I abuse not my power to my own commoditie. But for this I am cum, to serve all men's turnes, and to wayte their commodities, insomuch that it g•eueith me not to bestowe my life, that by the losse of one lyfe, I maye redeem many. Amonge them therefore that be thus minded, there is no cause why any man should seek after honour, neither why any should be envious at another man's dignity: for who can enue him which studieth no other than, but to do an other man good, and that if need be with the losse of his lyfe? Also if honour be given unto them, they take it not unto themselves, but yeleth it vnto God.

[The texte.] And when they departed from Jericho, muche people folowed hym. And beholde two blinde men sitting by the way, when they heard that Jesus passed by, they cryed sayinge: O lord the sonne of David, haue mercy on vs. And the people rebuked them, that they should holde their peace. But they cryed the more, saying: Haue mercy on vs o lorde the sonne of David. And
Iesus stoode still and called them, and sayde: What will ye• that I shall do vni|to you? They say vnto him: Lorde that our iyes maye be opened. And Iesus had compassion on them, and touched theyr iyes, and immediately theyr iyes receyued sight, and they folowed him.

And whan he went with his disciples out of Ierico, a great multitude of men folowed him. And behold two blind men sate by the wayes side, whiche whē they perceyued by the noyse, that it was a great multitude, and askynge what it shoule be, knew that it was Iesus whiche passed by: whē they could not see him, and if they had sene him, coulde not go vnto hym for the multitude, they spake vnto Iesus with a loude voyce, saying: Lord Iesu the sonne of Dauid, haue mercy vpon vs. Iesus made as though he hearde them not, to thintente that theyr faythe and feruentnes might be the more manifieste to all men. The people seyng that Iesus made no aunswere at their crying, and suppossing that it was paynefull to him, that twoe blinde common beggers made such a clamoure at his eares, rebuked them, and bad them holde theyr peace. But they through a constante truste in Iesus, whom they heard saye to be beneficiall towards all men, cried out louder; and sayde aga•ne: Lorde the sonne of Dauid, haue mercy vpon vs. Iesus therfore when he had sufficiently declared theyr fayth to them all, & had taught vs by theyr exāple that we should beate at the eares of God feruently and constantly, yf we will ob|tayne anye thynge: stode still (for they could not folow but onely with crying) and commaunded thē to cum to him. At his worde they cum. Iesus askethe them what they would with theyr great crying, and what they woulde that he shoulde do for them. Iesus was not ignoraunte what they desired, but he would that the disease that they were troubled wyth, should be known to all


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menne by theyr owne confession, that the faythe of the miracle mighte be the more certayne. Lorde (†quod† they) we desire that our iyes maye be opened by your helpe. They speakyng these thynges with a great affeccion, declare that blyndnes was a great grieue vnto them. And he is neste vnto light, whiche is very wery of his blindenes. Than Iesus shewyng his pietifull affeccion both in countenaunce and iyes, with whiche affeccion euery gospeller ought to bee sory for other mens harmes, touched theyr iyes: and forthwith their iyes belyng opened, they saw, and with others they folowed Iesus. So Iesus with his touching healeth the mynde blinded with worldly desyres, and lighte is geuen to this ende, that we maye folowe his steppes.

The xxxi. Chapter.

[ The texte.] And when they drewe nye vnto Hierusalem, and came to Bethphage vnto mounte O|liuete: Then sent Iesus two disciples, saying vnto them: Go into
the towne that is o•ce agaynst you, and anone ye shall fynde an asse bounden, and a colte with her, looce them, and bring them to me. And if any man saye ought vnto you, saye ye: The lord hath nede of them, and streyght wyaye he wyll let them go. All this was done that it might be fulfilled, whiche was spoken by the Prophete, saying: Speake ye to the dough•er of Syon, beholde thy kyng cummeth vnto the, meke, sitting vpon an asse, and a colt, the fole of the asse vsed to the yoke.

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Herfore Iesus goyng forwarde to Hierusalē, laboured about this diligently, with his disciples, to fasten in theyr mindes, that he went to his death wittingly and willyngly, and that no man shoulde hurte him, yf he woulde resiste. Therfore he beate it into them so often, that he must go to Hierusalem and there suffre death. And wheras sumtyme he semed to wyth|drawe himselfe from perill, it was not for feare, but to kepe himselfe vnto the tyme apoynted of the father. The whiche when it was than at hande, he dyd not onely not hyde hymselfe, but willyngly put furthe hymselfe, and so putte furth himself, that with the noueltie of his pompe, he styrred the mindes of the whole cytie againste him: and in the meane season he ceaseth not from myra|cles: he ceaseth not from preachyng of the trueth, also he reproueth the lyfe of the Phariseis more frely or frankely: he casteth the marchautes out of the temple, by the whiche thinges he knewe that all theyr myndes woulde bee the more vehemently styrred against him. Whome because he had prouoked a|gainst him with well doyng, he made them not vnfaultie, but gaue them ly|bertie that they might do the thing that they would do. Therfore now being nere to the citie of Hierusalem, he came into the mount of Oliues, where he thought good to frame a new maner of pompe of his cumming, by the which in maner he mocked the pryde of this worlde, and by this spectacle he some|what comforted his disciples, beyng yet but weake, that they might the more quietly beare the death of theyr Lorde.

Therfore from this hill he sente two of his disciples, saying: go ye in|to the village that is ouer agaynst you, and as soone as ye enter in there, ye shall fynde a female Asse tyed, and her fole with her, whereon neuer hath any manne yet sitten, looce them bothe, and bring them hither vnto me.

And if any manne saye any thing vnto you, demaundyng why ye looce them, whither or to whom ye leade them, make none other aunswere, but that the Lorde hath nede of them.* At this worde they will suffer them furthwith to be brought. These thinges were doen, partlye because they shoulde
vnderstande that nothing is to hym vnknowne, and that he hath power to commaunde whom he will, and what he will, if he woulde vse his power: partely that the lewes might know, at lest wise by this very token, that he was Messias, be∣cause they sawe this straūge kinde of entring prophecied in tyme paste by the Prophete Zacharie. For thus he did prophecie: Saye ye daughters of Syon: beholde thy kyng cummeth to thee, meke and humble, sitting vpon a she asse, and vpon a colte the fole of a yoked beaste.

[ The texte. ] The disciples went, and did as Iesus commaunded them, and brought the Asse and the •olt, and put on them theyr clothes, and set him theron. And many of the people spred theyr garmentes in the waye. And other cut downe •oughes from the trees, and strawed them in the waye. Ferther the people that went before, and they that came after cryed, saying: Osanna to the sonne of Dauid. Blessed is he that commeth in the name of the Lorde: Osanna on high.

The disciples departed, they found true whatsoeuer Iesus had tolde them before. By and by at the mencion of the lord, the beastes wer let looce, where as neyther the Lorde was there presente, nor the disciples made any counte|naunce of any autoritie that they had. In dede the owners of the beastes knewe no suche thing: but yet in theyr hertes they perceyued that he whiche was lorde ouer all, commaunded this. The disciples because the Lord should sit the more at ease, cast on theyr clokes, and so set him vpon the coltes backe, whiche colte did beare the figure of the Heathen nacion beyng vnclene, and filthy folowyng all yll desyres: whiche whan it was once couered with ver|tues apostolicall, and Iesus receiued vpon her backe, ceased any longer to bee vnclene: ceassed to folow her old vices, beyng made the bearer of him who purgeth and sanctifieth all thinges. This she asse is the dame of the fole, (be∣cause healthe and redempcion cummeth oute of the Iewes) but the same asse was fast tyed to the lett•e of the lawe: Bare she was of euangelicall vertues: but at the lordes biddyng they are both vntied, and couered with the Apostles clothes. The Apostles as yet understoode not these thynges, but yet this it was whiche was signiied there••, and shoulde more playnely be vnderstan|ded afterwarde. When Iesus was now come to the foote of the hill, a great multitude of men came out of Ierusalem to mete hym. Yea and the multitude had suche a fauour vnto him, that the moost parte of them strawed the waye with theyr garmentes, some cut downe boughes from the trees, and strawed them in the waye. Ferther the company that went before, and also that folowed, declaryng themselues to bee glad of his cumming, sang vnto hym this saying out of the prophecie of the psalme. Osanna to the sonne of Dauid, blessed be he that cummeth in the name of the lorde. Osanna on high. Others cryed: blessed be the kyngdome of our father Dauid, the whiche is come. O|thers cryed. Blessed be the kyng of Israell whiche is come: and they prayed God for the myracles whiche they sawe done by Iesus.
This honoure the Lorde Iesus, who hadde euer to fore liued humble and
lowe, suffred to be geuen vnto hym, whereby he declared that he shoulde
not bee without the glorye of this worlde, in case he were mynded to haue
it: but that he had rather to despise it, than to embrace it, to the ende it
might bee so muche the more shame that it shoulde be sought for of suche as

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professe themselues to be his disciples, where as he despysed it which
onelye deserued it. Yet this honor was mere and semely for the cummynge
of hym, who by his death shoulde redeme the whole worlde.

[ The texte.] And when he was cum to Hierusalem, all the citie was moued, saying.
Who is this• And the people sayd: This is Iesus, that prophete of Nazareth in
Galile. And Jesus went into the temple, and cast out all them that solde and
bought in the temple, and ouerth•ewe the tables of the money chaungers, and
the seares of them that solde doues, and sayd vnto them: It is wrytten. My
house shall be called the house of prayer, but ye haue made it a den of theues.
And the blynde and lame came vnto hym into the temple, and he healed them.

Therfore when Iesus entred into Hierusalem with this straunge and
vn∣woonte pompe, the whole citie was moued with this vncouthe syght,
saying: What man is this? The multitude whiche folowed him, aunswered:
This is Iesus the Prophete of Nazareth, the citie in Galile. This they thought a
goodly prayse, although that it was farre vnder his maiestie. For the peo∣ple
as yet coulde suppose nothyng of hym aboue man. And Christe dyd
pur∣posely so ordre his lyfe, that he uttered not openly his godlye nature,
whiche he shoulde haue persuaded in vayne, yf they had seene hym
afterwarde suffer deathe. Therefore with this rufflyng, Jesus entered into
the temple and there furthwith began to vse a certayne kyngdome. When he
sawe in the temple a fashion of a market, sum selling, sum biyng, and the
changers of money sitting, Jesus moued with the vngoodlines of the thing,
accordynge to the sayinge of the Prophete: The zeale of thy house hath
eaten me, he made a whip of litle coardes, and droue all the byers and
sellers with theyr merchandise out of the temple, he cast downe the tables
of the money changers and scatered theyr money vpon the grounde: he cast
downe the seates of the doue sellers, alleging furth of Esay a iust cause of
his griefe, who sayeth in the person of God: My house shall be called the
house of prayer,’ but ye haue made it a den of theues. By this act Jesus
mente an other thynge. For that the temple was polluted with marchandyse
of bullockes, shepe, goates and doues, did not so greatly moue hym, but it
was hys mynde to shewe that auaryce and lucre would be a deadly poyson
vnto his church in time to cum, whiche was figured by that temple, whose
religion should shortly after be abolished. For at suche tyme is the temple which is consecrate to offer vp to God spiritual sacrifice, turned into a denne of theues, whan vnnder the pretense of religion and priesthode, the people is robbed. For nothing can be sincere and holy, where the loue of money doethe reigne. And this mischiefe is than a thynge vntollerable, when it is vse ned vnnder the roofe of the temple, when rauine is covered with the shadowe of religion. There was no sorte of men, agaynste whom Jesus at any time shewed any more rigour, then he dyd towards these, and yet hath he reserued the same vnto himselfe to be cast out, when himselfe shall thinke best. Then vnto Jesus being in the temple, there came the blynde and lame, whome the lawe barred from entryng into the temple. But the temple of Jesus receiueeth all whiche make spede vnto healethe. For the blynde came, that hauinge theyr sight they might see Jesus, whome they hearde so spoken of. The lame came, that folowing his steppes, they mighte come into the kyngdome of heauen. As manye therfore as came to hym, he healed them.

¶Whan the thiefe priestes and Scribes sawe the wonders that he did, and the children crying in the temple and saying: Hosanna to the sonne of Dauid they disayned, and sayed vnto him: hearest thou what these saye? But Jesus sayeth vnto them: Why not? Haue ye neuer red? Out of the mouth of infantes and sucklinges thou haste ordeyned prayse? And he lefte them, and went out of the citie vnto Bethallia, and abode there.

The chiefe Priestes and the Scribes thorough those things wherby they ought at last to repente, were the more kyndled with burning in enuye, when they sawe the people reioysing so louingly on every syde, and sawe the greate power in healing of the lame and blinde, and authoritie in casting out of mar\chandise, no manne beeyng so bolde to resist, and the children also crying in the temple, Os Anna to the sonne of Dauid. Thei taking these things greuously, monished Jesus to cease that crying, els it would cum to passe that he shoulde seme to acknowleage suche honour, of which they iudged him vnworthy, wher as it shoulde haue been theyr partes rather more gre\ely to prayse hym, and to speake well of him, whiche beyng auncient men and skillfull in the law and the prophecies, seeyng so many miracles, myght vnderstande that this is Mess\ias whom they loked for so long tyme. Nowe the children by the instigacion of nature, or rather by the inspiracion of God, spake that thinge, whiche they could not vnderstande for lacke of age. Therfore they blinded with enuy, and drunken with anger, saied vnto him: hearest thou what these children saye? But Jesus stopping their mouth with a testimonye of scripture, dyd ye neuer reade {quod he} of
the mauthe of infantes and sucklinges thou haste made perfecte thy prayse? will ye therefore that I should shut their mouthe, whiche God hath opened to prayse his glory? I say vnto you: God will not suffer his prayse to he had in silence through your enuye, in so muche that if these holde theyr peace the stones wil crye, whose hardenes ye excede. Therfore Iesus leuyng them with their enuy, departed, and goyng out of the citie of Ierusalem, went vn∣to Bethania, and there tarryed.

[ The texte. ] ¶In the morning as he returned into the citie agayne, he was an hungered: and whan he had spied a ig·ree in the 〈〉, he came to it, and founde nothing theron but leaues only, and saied vn∣to it: Neuer fruite growe on the hence forward. And anon the fig·ree wythered away. And whan his disciples sawe it, they marauyled, saying: how soone the figgetree is wished. Iesus answering, sayed vn∣to them: Ue•ely I saye vn∣to you. If ye haue fayth and doubte not, ye shall not onely do this, that is happened vn∣to the figgetre, but also if ye shal saie vn∣to this mountaine, 〈〉 and 〈〉 thy selfe into the sea, it shall be done. And all thinges whatsoeuer ye aske in prayer (yf ye •eleue) ye shall receyue them.

In the mornyng by the waye as he returned vn∣to the citie, he beganne to wexe hungry. And when he sawe a figtree nere the waye, he came towarde it, as hoping to haue sum foode. And when he c•me at it, he founde nothyng on it but leaues. Therefore as beeyng greued that he was deceyued of his hope, he cursed it, saying: Neuer man see fruite of the hereafter. And whan the disciples returned agayne the same way, seing the figgetree whiche Iesus cursed, than to he withered, and the leaues fallen of, maruelled and saied vn∣to him: behold the figgetree whiche thou diddest curse, is now withered. Iesus suffered this to be doen for this purpose, that he might inculcate diligently faythe vn∣to his disciples, withoute the whiche he knewe that his death shoulde be vnproita∣ble to menne. For he thyrsted maruelously after the healthe and saluacion of mankinde, and now desired and longed for his death. But whereas he founde an apperaūce of religion in the Iewes, he found not the fruite of fayth, which

only he hungered for. Unto his disciples therfore marueiling at the figge tree so sodenly withered, he made answere on this wyse: why maruaule ye at this whiche is no greate matter, a figge tree to wyther? the might of faythe can doe more, whiche yf ye possesse both stronge and constante, ye shall not onely doe, whiche ye sawe chaunce vn∣to the figge tree, but also yf ye saye to this hill, remoue the from thy place, and go into the sea, youre commaundemente shall be doen forthwith. And whatsoeuer ye shall aske in your prayers, so that ye haue a sure trust, ye shall obtayne.
And when he was cum into the temple, the chiefe priestes and elders of the people came to hym as he was teaching, and sayed: By what auctoritie doest thou these thinges? And who hath geuen the this auctoritie? And Iesus auswering, sayed vnto them: I also will aske you a certayne thyng, whiche yf ye tell me, I will also shewe you with what auctoritie I do these thynges. The baptisme of Iohn whence was it from heauen or of men? But they thought with themselfes, saying: If we say, from heauen, he will saye vnto vs: Why th•n did ye not beleue hym? But if we say of men, we •eare the people. For all men take Iohn as a Prophet. And they answering to Iesus, sayed: we cannot tel. And he sayed vnto them: ™️ I do tell you with what aucthoritie I do these thinges.

And when he entred into the temple and taught the people, the chiefe priestes and certayne of the Seniours of the people, not suffering him to be there in his kyngdome freely, go vnto him and saye. By what auctoritie doest thou these thinges? And who gaue the this auctoritie? For sith no manne gaue hym this auctoritie, either he must say that it was geuē him of God, or els of Bell˙zebub. If he had saied of God, he shoulde haue saied trueth, but he shoulde haue doen nothing but prouoked theim. For they aske not that they will beleue, whiche might appere by the thing it selfe, but falsely to reprove and blame. Iesus therfore not ignorant of this thing, requi•ed their question with an o•ther, as though a man shoulde dryue out one nayle with an other. I will aske you ™️ a certayne thyng, and if ye answer me to that, I will answer to your question. The auctoritie whereby lohn did baptise, from whence came it vn∥to him? from heauen or from men? They toke deliberacion with themselfes, what they should answere. For they sawe it was a question with two pikes, and that they must nedes fall vpon the one. They thought in their mindes, yf we say from heauen, he will forthwith say vnto vs: why than did ye not beleue him? for he preached the kingdome of God, and witnessed with me. But yf we saye, of men, it is to be feared leste the people will make a sedicion, because all menne toke lohn for a Propheete. Therfore leste they shoulde be reproued they made answere that they coulde not tell. Than spake Iesus: And I wyll not tell you ™️ from whence I haue this auctoritie.

And what thynke you? A man had two sonnes, and came to the firste, and sayed: Sonne go to day, and worke in my vineyarde. ℹ️e answering, sayd• I will not. But afterwarde, he rep•uted and wente. Than came ℹ️ to the seconde, and sayed likewyse: And he answered and sayed: I will sie, and wente not. Whether of them twayne did the will of the father• And they say vnto him, the first. Iesus sayeth vnto them: verely I say vnto you, tha• the publicans and harlottes got before you into the kyngdome of God. For lohn came vnto you by the waye of righteousnes, and ye beleued hym not, and the publicans and harlottes dyd beleue hym. And ye when ye had seen it, were not moued afterwarde with repent ™️ to beleue him.
But because a simple and playne question could not wryng oute the confession of truth, Jesus putteth forth an other question by a riddell, that vnwares they shall geue sentence against themselues: what thinke ye (quod he) of that I will propose now? A certayne man had two sonnes. He came to the one and sayed: Sonne, go and worke this day in my vineyard. He answered frowardly, I wil not. But straet afterward repenting himselfe, he went into the vineyard. The father likewyse came to the other sonne and sayed: go, and labour in my vineyarde this day. He answereth redily, loe I goo sir, and yet he wente not. Therfore of these two, whether thinke ye fullified his fathers wil. They not vnderstanding to what ende these went, answered: The firste sōne, whiche repenting forthwith, wente into the vineyard. Than Jesus turning the parable vpon them, sayed: certaynlye I tell you trueethe, that the publicanes and common women shall go before you in the kyngdome of heauen. They beyng rebelles against God before with their wicked life, yet by and by touched and moued by penaunce obeyed the doctrine of the ghospell. Ye which be the people of God by title and profession, and ye whiche sayed in times paste, and this day say, we will do all things whatsoeuer the Lorde sayeth vnto vs, whiche also haue euer in your mouthe the preceptes of God, and the Lordes temple, the Lordes temple, the Lordes temple, beyng so many wayes prouoked, can\not be moued to penaunce. For Lohn came shewyng you the waye of ryghteounesnes, and that the wrathe of God was at hande, and the axe set at the tree rootes, vnlesse furthwith ye would repent. Ye sawe the Publicanes and common women (desperate folkes after your iudgement,) obedient vnto hym. Ye could not be moued vnto penaunce neyther by the great holines of Lohn, neyther by his holsom doctrine, neither by his threteninges, neither by the example of the publicanes and common women. So it cummethe to passe, that they throughe faythe, take from you the kyngdome of God: ye vaynelye professing God with your mouthe, be shut out for the vnbelefe of your mynde.

[ The texte. ] Heathen an other similitude. There was a certayne man an householder, whiche planted a vineyarde, and hedged it rounde aboute, and made a wine presse, and builded a wer, and let it out to husbandmen, and went furth into a straunge countrey. And whan the tyme of fruyte drew nere, he sent his seruaūtes to the husbande men to receyue the fruites of it. And the husbande men takyng his seruauntes, dyd beare one, kylled another and stoned another. Agayne he sente other seruauntes mo than the irste, and they dyd vnto them lyke wise. But last of all he sente vnto thē his owne sonne saying: They will haue my sonne in reuerence. And the husbande men whan they sawe the sonne, they saied in them selues. This is the heyre, cum let vs kyll him, and let vs enioye his heritage. And they toke him, and caste him out of
the vineyarde, and kyled him. Than whan the Lorde of the vineyarde cummeth.
what will he doe vnto those husband men? They saye vnto him: Sith they bee ill•e will truely destroy them, and will let out his vineyarde to other
housbandle menne, whiche shall deliuer him the fruite in due season.

He put them another parable euen as darke, where with he doth recite
se|••••ely, and leyeth before their ıyes, their notable vnkindenes, whiche
beeyng prouoked by so manye benefites of God, dyd not onely not amende,
but also •ruely killed the Prophetes one after another, which were sente,
that at their preachyng they myght once repente. And not content herewith,
finallye they would kyll the sonne of God hymselfe, and that after that he
was caste out of

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the vineyarde, shewyng as it were by the waye the place where he shoulde
be crucified. By the whiche communicacion he declareth both yt their
inuincible malice is vnworthye pardon (seeyn that nothyng was omitted
that myghte call them backe to a better mynde) and that he shoulde suffer
nothing of them, whiche he knewe not of before. This was the parable.
There was ({quod} he) a certayne householder, whiche planted a vineyarde,
and hedged it aboute and digged in it a cesterne, to receyue the swete wine
that was pressed out of the clusters of grapes, and buylt in it a lodge for the
kepyng of the vineyarde, and so whan it was well garnished, he set it out to
husbande menne: that they should trustely tyll it, and tendre the fruites vnto
the lorde. This doen, he wēt far of. Nowe when the tyme of gatheryng the
fruite approched nere, he sente his seruauntes to receyue the fruite of
them. But the husbande men dyd not onelye not deliuer the fruites that
were due, but also layed handes vpon hys seruauntes, and bette sum, killed
sum, and stoned sum to death. This knowen the householder did not furth
with punishe them, but loking that they shoulde repente and amende, sente
vnto theim a greater number of seruauntes than he dyd before: trusting
that they beeyng kept vnder and in awe with the multïtude, they woulde do
their duetie. But they handeled theim also no more gen|tely, than they
handeled the other before. The householder suffered this dis|pleasure also,
and finally to ouercum them with softnes and gentilnesse, he sent vnto them
his owne sonne, saying with himselfe: although they have been cruell
toward my seruauntes, yet at the leaste they wil vse my sonne reuenerlly,
whan they see that he is cum. But the husbande menne the more they were
prouoked to repentance, the more they were styrred vnto cruelties. For
whan they sawe the sonne, they did not reuereence him, insomuchke that
furthwyth they consulted to slea him, saying: this is the heyre, cum let vs kill
him, and we shall take his inheritaunce. And by and by they layed handes
vpon hym, and plucked him out of the vineyarde and killed him. Therfore
(\text{quod} \ he) \text{ when the Lorde of the vineyarde shall cum, what shall he do to those husbande menne? The Phariseis answered: those ill men he shall ill intreate and destroy, and set out his vineyarde to others, which may trustely render the fruite in tyme vn\text{to the Lorde whitho lette it out. So they deceuyed by this ryddle, condemne them selues with theyr owne mouth: pronouncing, that they themselues for the inuincible frowardenes of their mynde be wurthy punishemente, and that the gentiles be wurthy to be recyued to the grace of the ghospel, whiche will till the vineyarde more trusttely than they dyd.}

[ The texte. ] ¶\text{Iesus sayeth vnto them: Dyd ye neuer reade in the scriptures? The o\text{ue which the b\text{uilders refused, the same is made the head of the corner: this is doen of the lorde, and is ma\text{uailouse in our \text{yes. Therfore saye I vnto you, the kingdome of God shalbe taken frō you, and geuen to a nacion, whiche shall do the fruytes therof. And whosoeuer falleth on this stone, shalbe broken in pieces} . But on whomsoeuer it falleth, he shalbe all to brused.}

After these things, Iesus shewed that through their frowardenes he beeyng condemned and reiected, should dye a spitefull deathe, but by his resurrection through the power of the father, he should be made notable thorough out all the worlde and shoulde be so sounde and strong, that whoso stumbled against him, should be his owne destruccion. And that in declaryng of this he might lesse offend them, he bryngethe a prophecie out of the psalme. Neuer \begin{equation} \text{ye in the scriptures (\text{quod} \ he) the stone whiche the builders dyd refuse and caste} \end{equation}

away, the same is made the head of the corner? This is doen of the lorde & it is wonderfull in our i\text{yes: signifying that they builded the Synagoge, but castīg out Christe, without whom no building was sure: but yet y\text{e stone reiected of thē, should be in great estimacion & price in the church of y\text{e Gentiles. And ther\text{efore lesus dyd adde: therfore I say vnto you, the kingdō of god shall be taken frō you, which ye despise being offered vnto you, and it shal be geuen to other people, which shal bring furth fruities meete for the gospel. And as this stone shal bring health to them that obey the ghospell, so it shall bryng destruccion vnto them that be disobediente throughe vnbelefe. For whoso stumbleth at thys stone, shalbe broken. Agayne vpō whō this stone falleth, he shalbe brused.}

[ The texte. ] ¶And whan the chiefe priestes and Phariseis had heard hys parables, they perceyued that he spake of them. And they went about to laye handes on
hym, but they feared the people, because they took hym as a Prophete. And
Iesus aunswered, and spake vnto them again by parables, and sayd.

At lengthe, of the conclusion of thys communicacion, fyrste the chiefe
priestes and Scribes vnderstode that he spake the former parables also
againste the, in the whyche they beyng deceyued, gaue sentence agaynst
themselues. And thercorre theyr madnes was so set a fyer, that they woulde
furth with haue layed handes vpon him: But they feared the people, because
Iesus was made muche of, of many, and taken for a Prophete.

¶

†The .xxii. Chapter.

[ The texte. †] The kingdome of heauen is lyke vnto a man that was a kyng, whiche
made a mariage for his sonne: and sent furth his seruauntes to call theym that
were byddē to the weddyng, and they woulde not cum. Agayne he sent furth
other seruaūtes, saying: Tell the whiche are bidden. Beholde I haue prepared
my dinner, myne oxen, and my fattewares are kyld, and all thynes are ready,
cum vnto the mariage. But they made lyght of it, and went theyr wayes, one to
his farme place, another to his marchandise, and the residue toke his
seruaūtes, and intreated them shamefully. And whan the kyng hearde therof,
he was angry, and sent furth his men of warre, and destroyed these
murderers, and brent vp their citie.

A Gayne Iesus added an other parable, to print the more surely in ye
mindes of the lewes, yt it came to passe by theyr owne obstinate malice, yt
they were reiectē frō saluacion of the gospel, and yt the Gentiles shal take
& enioye, that that they made them selues vnworthy of. There is none
excluded frō the kīgdom of God, but this honoure was geuē to the naciō of
lewes, that they were called fyrste of all, & gently called, not vnto sower or
vyle thynes, but vnto a mary⟩age, yt is to honour, delicates, & libertie of ye
gospel. And they wer not inuited onely by the pro⟩phete Iohn, & by Christ
himselfe, but also after his death, they shoulde be cal⟩led by the Apostles:
and the preachers of the ghospell shoulde not go to the gentyles before that
for theyr diligence and well doyng, they had bene arayed long of the lewes
with many mockes, & punishmentes: that they can ascribe it to no man, that
afterward they shal be punished with so many miseries, whiche despised
Goddes goodnes, so often offered vnto the. This is the simili⟩tude.

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〈1 page duplicate〉
The kingdom of heaven (quod he) is through you made like to a certaine
kynge, who makyng a bridale to his sonne, sent out his seruaunte, to inu••e
and call many to his sonnes mariage. But they once called, would not
cumme. Then the kyng sent mo seruauntes to bid them more diligently to
make haste vnto the weddyng now in a redines, and to say to them in his
name: Beholde the diner is ready, my oxen and my pultrie be killed, and al
other thinges be in a readines. Now nothing lacketh but cumming of the
geastes, that the preparacion be not made in vaine. But they againe
neglected the bidder. And when the bidders called vpon them, euery man
made his excuse: one sayd, he muste gose e his manour or farme place, that
he had lately bought: another sayde, he must go loke vpon his oxen, which
he had bought: Another saied, he had late maryed a wyfe, from whome he
could not departe. And these men were onlye madde to themselues whiche
preferred certayne vile and fylthy cares of frail thinges, before a feast of
suche felicitie. But other ioyned cruelnes vnto theyr vnkindnes. For the
kinges seruauntes, whiche dyd once or twyse inuite them vnto so great
honour, they handeled and vsed very sore with many rebukes, and at length
killed them also. The whiche doyng when the kinge heard of, he toke it very
greuously: and turnyng his gentilnes, whiche they had so despised, into a
rage, and sendyng furth men of his garde destroyed these murderers: and
not content with that, set theyr citee a fyer also. These thinges spake le|sus
prophecying vnto them couerly the destruccion of the citee of Jerusalem:
and by and by he gueuth intelligence that the gentiles shallbe called on
every syde vnto the gospel, as those wiche wer better than the lewes.

[The texte.] Than sayed he to his seruauntes: The mariage is prepared, but they
that were inuited were not worthy. Go ye therfore to the hygh wayes, & as
many as ye fynde, cal to the ma\riage. Thañ his seruauntes wente out into the high wayes, and brought together as manye as they coulde fynde, both good and badde, and the weddyng was furnished with geastes. The king came in to see the geastes, and whan he spyped a mä there which had not on a wed\ding garmente, he sayeth vnto him: Frēde how camest thou in hither nor hauing a weddyng garmente? But he helde his peace: Than said the kynge to the ministers. Binde hym handes & feete, and caste him into the vtt\er darkenes, there shalbe wepyng and gnashing of teethe. For many are called, but few are chosen.

Than he sayed vnto his seruauntes, the bridale is redy: but because they that were called, declared thëselues for to be vnworthy for this feaste, whiche not withstanding I prepared chiefly for them: runne abrode every where in stretes and crosse wayes, and call to the bridale indifferently, whomsoeuer ye fynd, worthy, vnworthy, febie, maymed, blind, and lame, till my house be full. The seruauntes went foorth and broughte together a multitude of all sortes gathered together from all places, and the feaste was replenished with gea\stes. After this, Iesus because he had shewed before, that the lewes shoulde be greeuously punished, whiche afflicted the apostles, cal\lyng theim so often, and at length killed them, declar\eth also that they shalbe sore punished whiche once professing the lyfe of the ghospel, returne againe to the filthines of theyr olde lyfe. The king ((quod} he) went in to see the geastes sittying at the table, and am\ong others he sawe one there, which had not on his weddinge garment. Frende ((quod} he) how camest thou in hither, sith thou hast not thy wedding gar\mente? But he beyng put to shame was dumme, and had nothing to say. Than the king commaunded his seruauntes that they should binde him handes and feete, remoue him far from the feast, and caste him into great darkenes, where

is weeping and gnashing of teeth, the honour and the lyght of the feaste beyng chaunged into a vile pryson, & great pleasure beyng chaunged into great tor•ment. Further though many be called, yet few be chosen al be called freely, bu• none be chosen but they that obey their calling, and they that vnto the •ude ans\were vnto the goodnes of God towards them, cont\inuyng in the study and loue of the euangelicall godlynes.

Than went the Phariseis and toke counsell how they might tangle him in his wordes. And they sente furth to hym theyr disciples with the Herodians, saying: Maister, we knowe that thou art true, and teachest the waye of God truly, neither regarded thou any man, nor thou haste respecte of persones. Tell vs therfore, howe thy likest thou? Is it law\full that tribute be geuen to Ceasar, or not? And Iesus perceying their malice, sayed: why tempt ye me, ye
Hipocrites? Shewe me the tribute money: and they toke hym a denarie, and he sayed vnto them: whose ymage is this, and superscription? They sayed vnto hym: Ceasars. Than sayed he vnto them: Geue therefore vnto Ceasar, the thynges whiche are Ceasars, and vnto God those thynges that are goddes. Whan they had heard these wordes, they meruayled, and left hym, and went awaye.

Whan the Iewes perceyued that they were touched with these parables, they were not yet mowed vnto penaunce, insomuch that nowe they mused in theyr myndes nothing els but howe that Iesus myght be killed. So great a mischiefe is enuy and ambicion. They had a wyll to murdre, but they lacked oportunitie. They feared not God, the reuenger of suche mischifes, but they feared the people. They thought therfore to goe a contrary waye, and to doe the thyng with suche secrete vndermining, that the enuy of the dede should redound and reste vpon Ceasar and his oficers. Therfore for the tyme, they dissembled theyr anger and went awaye. But consulting among themselues, it was thought good, that certayne should be subornated and setforth to propose a question vnto Iesus, and to take hym in his answere, and to bryng hym into the princes daunger; that by them, as beeyng giltie of treason, and the author of sedicion, he myght be putte to death, the Phariseis hauyng nothing to doe with the matter. And theyr inuencion was this. Whan Iewry began now to be tributarie to the Romaynes, king Herode the sonne of Antipater was made oficer of August to gather the tribute: And of this thyng euyery man had not like opinion: for some thought it not meete that the people dedicate vnto God, should pay tribute to princes that were Idolatours. And in this opinion were they whiche helde with the Phariseis. Agayne there were sum the fauorers of Ceasar, which saied that tribute ought to be payed: & the mainteners of this opinion were called Herodians, because Herode was the officer to gather the tribute. A lytle before there were two, Theudas and Iudas, which whilest they did defende openly that the Iewes, a people dedilicate vnto god, ought no tribute to any prophane prince, were put to death like sediciouse persones. Now the Phariseis trusted that Christe fauoring religi|on more than Ceasar, beeyng prophane and wicked, woulde pronounce and iudge according to his accustomed libertie against y|e Herodians, that tribute should not be payed to Ceasar: and furthwith by them should be accused vn|to Herode, and should be punished like as The|das and Iudas were before. And yf he had pronounced that tribute shoulde be payed, than they woulde haue layed to his charge that he had flattered wycked prynces, and not fa|uoured gods religion. Therfore they doe subornate, and sende furth certayne of theyr disciples, whiche, the Herodians beyng presente with a great numbre
of men, that the thing should not lacke witnesses, colourably with fayre
speakeonyng should entise him into theyr net. So great was theyr blyndnes,
that the thyng so often attempted in vayne, they would not rest. Neyther be
they asha∥med of theyr inconstancye, nowe calling him maister, where
before they layed to his charge that he was possessed with the spirite of
Beelzebub. And they commende his libertie, that he should not feare to
offende the Herodians. Maister ({quod} they) we knowe that thou art true,
thou flatterest no manne, thou liest nothing: But thou doest teache with
great libertie the pleasure of god, not the phantasye of men. For thou
fearest no mortall man, and regardest no person. Tell vs therfore what ye
thyinke: Is it leefull for the people of Iewes whiche is dedicate to the religion
of God, to paye tribute vnto Ceasar, or no? And shall we geue it hereafter, or
no? But Iesus to shewe that theyr craftye flatteryng could not deceuyte him,
so ordered his aunswere with woonderfull wysedome, that he endaungered
hymselfe to neyther of the faccions: but mo∥nished them what dyd moste
appertayne vnto their saluacion: that is, to pay vnto God the high Prince,*
the tribute of godlynes. Ye Hypocrites ({quod} he) why do ye tempte me?
Shewe me a coyne of the tribute. For they went about to catche Iesus in his
woordes. He agayne catcheth them in theyr answeres. Therfore they
shewed hym a Dena∥ie, whiche had the Image and name of Ceasar. And to
declare that he came not for this purpose to make lawes of these thynges,
whiche pertayne nothyng vnto Godlynes, and the whiche for the tyme maye
be well or yll doen, when he sawe the coyne, as though he knew no suche
letters nor Images, who went onely about heauenly thynges: he asked
whose title and Image it was. Aunswere was made: Ceasars. Than sayed
Iesus: Rendre therfore vnto Ceasar, yf any thing appertaine vnto Cea∥sar,
but firste of all rendre vnto God,* the thynges that appertaine vnto God:
meanyng that it is no hurte to godlines, if a man beeyng dedicate to God, doe
gue tribute to a prophane prynce, although he owe it not, desiring rather
to be obedient, than to prouoke and stirre him: chiefly in that thyng whiche
maketh a man poorer, but not ungodly. Otherwise yf he doeth exacte that
which maketh vs vngodly, it is not nowe the tribute of Ceasar, but of the
deuill.

When they had this aunsweryr they marueyled: Firste because they
percei∥ued that their suttell deuise was not hid from him: Furthermore for
his won∥derfull wisedome, whom mannes craftines wente about to deceive
in bayne. They maruailed truely, but they were not chaunged. And forsaking
him, they left of to prouoke hym, syth thei could not ouercome him: but they
did not leaue of to hate hym, whom they ought to loue.

[ The texte.] The same daye came vnto hym the Sadduceis (whiche saye that there
is no resurrec∥cion) and asked hym, saying: Maister, Moyses sayed: yf a man
dye, not haung a chylde, that his brother should marry his wyfe, and rayse vp
seed to his brother. There were with vs seuen brethren, and the first maried a
wyfe, and dyed without issue, and lefte his wyfe to his brother: likewise the
Therfore in the resurreccion, whose wyfe shall she be of the seuen? For they all had her. Iesus aunswered and sayed vnto them: ye do erre not knowyng the Scripture, nor the power of God: For in the resurrecciō they neyther marry, nor be mar|ryed, but are as the aungels in heauen.

Therfore whan the Phariseis and the Herodians were departed, the Sadduceis came vnto him. That faccion emong the Iewes, is more grosse and lesse learned, disagreeing from the Phariseis in this, that they denye the

resurreccion: In somuche that they beleue not the Aungels to bee, nor the soules to bee, after they bee separate from the body, thynkyng nothing to bee but that whiche they see. They whan they heard Christe make often mencion of euerlasting life, and of the world to come, and of the resurrecciō of the iust, they come vnto him to trye whether he agreed with the Phariseis, or taught contrary to them, that they might reprove him if he were against them, orels laugh him to skorne, if he agreed with the Phariseis. Therfore they do obiect vnto him this hard question. * Maister ({quod} they) Moyses made this lawe: If a man hauing maried a wyfe, departe without chyldren, that the brother of the dead should marry the widowe lefte of his brother, and couplyng wyth her should rayse vp issue to his brother departed. There were emong vs seuen brethren, of whom the firste married a wyfe, and departed without children. The nexte brother married her, who also died without issue. Lykewyse it chaunced to the thirde, & the fowerth, vnto the seuenth, all dyed without issue. At laste the wyfe dyed also, whiche was married to seuen brethren. Therfore in the resurreccion, whiche of all them shall haue her to his wife• For she cānot be a common wyfe for them all, and all married her indifferently. To this question because it was more of ignoraūce than of malyce, Iesus did vouchsafe to make aunswere. For he that erreth by ignoraunce is woorthy to be taught. But they that propose questiōs of mere malice, be not woorthy to be aunswered. Ye erre ({quod} he) whiche rede the sciptures, but ye vnderstande them not: and imagining nothing aboue bodily things which ye see, ye knowe not the power of god, who is more wonderfull in thinges, which be not seen. Here where men by courses be borne to dye, wedlocke is vsed for propagacion and brynyng furth of mankynde. But where nowe mortalitie shalbe swalowed vp and consumed, and men shalbe spirituall, whiche thyng shall come to passe in the resurreccion, the whiche shall restore vs agayne, beyng thesame in dede that we were, but yet chaunged after another sorte, there shalbe no man marry, nor no woman shalbe married. For there shalbe no generacion where no death shall be. Further, they that pertayne to the resurreccion of the iust, lyue without
matrimony lyke the aungels of God in heauen: recording now here and mynding to theyr power, that they shall come to in the resurreccion. For they had rather get soules to God, than bodyes to the worlde.

[ The texte. ] But as touching the resurreccion of the dead, haue ye not red that which was spoken to you of God, who saith? I am the God of Abra∣ham, and the God of Isaac, and the God of Iacob. God is not the God of dead, but of liuyng. And whan the people heard this, they were astonied at his doctryne.

After this, Iesus notyng secretely this so folishe a question to spring of a false perswasion, for that they beleued not the resurreccion: disdayned not to wede this opinion also out of theyr myndes, teachyng them also that this is taken out of the bokes of Moyses, by whose authoritie they apposed Iesus. Why haue ye an yll opinion of the resurreccion of the dead as though Moyses taught it not openly, whose wrytinges ye reade grossely, and nothing dili∣gently? Haue ye not red in his bokes what god sayth? I am the god of Abra∣ham, and the god of Isaac, and the god of Iacob. If they had perished wholly by the deathe of the bodyes, he would not saye that he is their god, but that he was their god. But yf he be their god, truly their soules doe lyue, and they

wholy do lyue in maner by the hope of resurreccion that shall be, God is lyfe, and he is not God of the dead whiche nowe be not, but of the liuyng. So he taught them resurreccion to be, but not to be after suche sorte, as they imagi∣ned it to bee, whan they proposed a folyshe question of seuen brethren. The people when they sawe euery mannes mouthe stopped with wyse aunswers, they merueiled at his effectuall and redy doctryne.

[ The texte. ] But whan the Phariseis had heard that he had stopped the mouth of the Sadduceis, they came together, and one of them being Doctor of lawe, asked him a questiō, temptyng him, and saying: Maister, whiche is the great commaundement in the lawe? Iesus saied vnto him: Thou shalt loue the lorde thy God with al thy harte, and with al thy soule, and with al thy mynde. This is the first and great commaundemente. And the second is lyke vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hang all the lawe and the Prophete

The Phariseis were not displeased that the Sadduceis were put to syllence, chiefly in a matter wherein they were deane côtrary one against another. Therfore whan the Phariseis sawe them put to syllence, and rebuked also for ignoraunce of scripture, they taking harte of grace againe, gather together,
and set forwarde a certayne doctour of lawe, whiche should goe vnto Iesus with a clerkly question, that eyther he myght reproue hym of ignoraunce, orels he hymselfe beare awaye the prayse of learnyng. Maister {quod} he which is the chiefe commaundemente in the lawe? Iesus purposyng to shewe that they which crake of the profession of the lawe, be furthest from keping of the greatest commaundement in the lawe, which wholy flame with enuy and hatred of theyr neyghboure, and with other vices whiche haue none affinitie with Christian charitie: and that no man loueth God, whiche is vniust to his neyghbour; aunswered: Thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, and all thy mynde: This is the chiefe and greatest commaundemente. The whiche no manne doeth perfourme and kepe, vnlesse he kepe also the seconde lyke vnto that: For this: Thou shalt loue thy neyghbour as thy selfe, doeth depende of the other. And whatsoever is commaunded in the whole lawe, whatsoever the Prophets teache, all that is compryised in these two commaundementes. For whosoeuer loueth God with all his hearte, will neglecte nothynge that he hath commaunded: And he that loueth his neyghbour as himselfe, he will not steale, he will not commyt aduoutry, he will not beare false witnesse, he will not desire his neyghbours substaunce. Finally he will do nothing to an other, which he would not to be doen to himselfe. Than the Pharisey which was become nowe almoste of a tempter a disciple, sayed: Maister, thou hast spoken truely and rightly, that there is one God, and no nother but he and that he onely ought to be loued aboue all thynges, with all our power, and that we must bende all our affeccions towards hym onely: and that to loue our neyghbour as our selfe, is more than all the holocaustes and sacrifices. Iesus seyng that he had aunswered wyselye, and went not forwarde to lye in wayte, sayeth vnto him: thou arte not farre from the kyngdome of God. For he perceyued what was best, he lacked onely this, to folowe in affecion and harte that that he understode. And in the meane tyme he touched secretly the conscyence of certayne Phariseis, whiche layed deadly wayte for Iesus. And therfore whereas they demaunded onely of the chiefe commaundement, the kepyng of the whiche they falsly toke vpō them: he purposely added the seconde, concernyng the loue of their neyghbour, for as yet they supposed not that Christe was God, but to be theyr neyghbour, and one that had doen muche for them, they could not deny: agaynste whome notwithstandingyng they did devise that, that no man would should haue come vnto hymselfe.

[The texte.] Whan the Phariseis were gathered together, Iesus asked them, saying: What thinke ye of Christe? whose sonne is he? They sayed vnto him. The sonne of Dauid. He sayed vnto them: Howe than doth Dauid in spirite call
hym Lord? saying: The Lord sayed vnto my Lord: sit thou on my ryghthand, till I make th•ie enemies thy footestoole. If Dauid than call him Lord, howe is he his sonne? And no man was able to answer him any thing, neyther durst any man from that daye furth, aske hym any moe questions.

But nowe whereas a greater company of Phariseis were gathered togetherr, Iesus beyng tempted of them with so many questions, proposed vnto them againe a question, signifying vnto them sumwhat obscurely and darkely that whiche he lefte to be declared afterward by his Apostles in tyme conue\nient: that he had not onely the nature of manne whiche they sawe, and vpon which they would shewe their crueltie, but also that he had the nature of God, the which sum what they myght haue côiectured of •is dedes, vnles enuy, ha\ntred, ambicion, auarice and other vices, had blinded their mindes. Therfore he demaūdeth of them being gathered together, what they thought of Messias, whose sōne he should be, that is, of whose stocke he should come. They answer furthwith: of Dauid. Than saied Iesus: what meaneth it that Dauid in the misticall Psalme inspired with the heauenly ghost, calleth him Lord, wheras he is his sonne? For it is wrytten: The Lorde sayed vnto my Lorde, sitte on my ryghthande, vntyll I make thyne enemyes the stoole of thy feete. Howe a\greeth it yyf he be the sonne of Dauid, that the father calleth his sonne Lorde? And there was not one of them that coulde looce this knot, because that they coulde as yet thynke nothyng of the godly nature of Iesus. For Christe as he was the sonne of Dauid, touchyng the body of man: so touchyng the diuyne nature, he was Lorde of all, and not of Dauid onely. And after this no manne durst question with hym when they sawe that the baytes and snares whiche were layed for hym, redounded vpon theyr owne head.

¶ The .xxiii. Chapter.

[ The texte.] Than spake Iesus to the people and to his disciples, saying: The Scribes and the Pha\riseis sit in Moyses seate. All therfore whatsoeuer they did you kepe, kepe and do: but do not after their workes, for they saye and do not. For they bynde together heavy burdens, and hard to be borne, and laye them on mennes shoulders, but they themselues wyll not lyfte at them with one of theyr fyngers. And they do all their workes to be seen of men.

T
Herefore whan Iesus had put them so often to sylence, in the presence of the multitude, lesthe their authoritie should vttter\llly decay with the people, ouer whom they were sette to be doc\rtours and teachers, he declared that they ought to be hearde, but not to be folowed. For although it is moste agreeable, that he that taketh vpon him the office of a teacher, should get cre\dite and autoritie to his doctrine, by vertuouse liuyng: yet it is not expediente vttterly to despise the holsome doctryne for the naughtie lyfe
of the doctour. The reuerence whiche their maners doe not deserue, muste be geuen vnto the

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author, whose commaundementes they recite, and preache. For the lawe of god is not polluted, though it be vttered by the mouth of a naughty preacher. Truly vnto hym it is vnprofitable, but it is profitable to the taker. Therfore Iesus tournyng awaye from the Phariseis, in whom he sawe no hope of better lyfe, he speaketh vnto the people, and the disciples on this maner. The Scribes & the Phariseis vtter themselues what corrupte myndes they haue, how enuiouse, how couetouse, how gredy of vayne glory they be. But yet for the authoritie of their office they must be hearde. They occupye the chayre of Moyses, whose lawe they teache. The thinges that they teache are holy: for they reache the doctryne of other and not their owne, but their lyfe is farre and wyde in distaunce from theyr doctryne. Wherfore whatsoeuer they prescribe and pointe vnto you by thautoritie of Moyses, kepe it and do it: but beware that ye frame not your maners after theyr lyfe. If they liued as they teache, ye ought wholy to folowe them. Nowe they do not as they teache. They exacte more than the lawe of other men with great seueritie, and they pardon them|selues. They be very rigorouse towarde others, and gentle to themselues. For they bynde together hea•y and intolerable bundels of cômaundementes, and laye them vpon other mennes shoulders, whiche they wyll not vouchesafe to touche with their finger. For they lode the lawe heuy ynough of it selfe, with their constituciōs, to get them a fame of learning and holines. And if they perfourme any thynge accorging to the commandement of the lawe, they do it not with their hart, but for prayse and fame of the people. They be players, and as disgised persons they playe their parte, with a counterfayte viser of re|ligion, to be seen of men. But no man kepeth the lawe but he that doeth as the lawemaker would, he requireth chiefly a pure and sincere mynde. But these men whatsoeuer they do, do it to hauke for a vayne opinion of holynes, with the simple people.

[ The texte.] And they set abrode their Philacteries, and enlarge the borders of their garments, and loue the vuppermoste seates at feastes, and to sit in the chiefe place in counsels, & gritinges in the market, and to be called of men Rabbi. But be ye not called Rabbi. For one is your maister, that is Christ, and all ye are brethren. And call no man your father vpō the earth. For one is your father whiche is in heauen: neythuer be ye called maisters, for one is your maister, that is Christ. He that is greate among you, shalbe your seruaũt. But whoso exjalteth himselfe shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.
For whan God (after that the commaundementes of the lawe were geuen) added: Thou shalt tye them in thy hande, and they shall not bee remoued from thyne iyes: meanyng therby, that we ought neuer to forgette the commaundemētes of God, but after their rule to frame all the doinges of our life: these men neglectyng vtterly to kepe the commaundementes of God, yet they magnifie themselues among the people with a false apperaunce. They walke vp and doune bearyng about brode Philacteries, they go with brode & gorljousie imbroderinges, and shewe furth the commaundementes of the lawe written in them, where as in their lyfe they never appeare. These should haue been written in theyr hartes, and expressed in theyr lyfe. So they should please the iyes of God, vnto whom onely our lyfe should play her pageaunt. But this beholder and loker on despised, they seke after vile praise of the rude multitude. And whereas it becommeth a teacher every where to expresse noble vertue in his maners and sayinges, and also in his countenaunce, these men do nothyng els but that that is very vayne, and also scant worthy and metē for manne. If they be called any where to supper, there they place themselues chyldishly and ambiciously, because the more honorable place is offered vnto them: In Slynagoges and common councels, they loue the honour of the high seate. Whan they be in the market, they rejoyce to be saluted honorably. They set vp their combs as often as they heare of the people that honorable title, Rabbi: as who saith, they only be worthy of honour, or be only wyse: where as for this they be least estemed with god, because they seme to themselues greatest: and in this they be most folishe, because they seme to themselues most wise. Honor is due only to God, who only is great in dede, and to be honoured: The praise of wisedome is due onely to God, and authoritie is due only to God. If any of these thynges be in men, it is but a certayne shadowe only, yf it be compared to the greatnes of God, and it cummeth also from the bountefulnesse of God. Therfor yf men yelde any honour vnto menne for the gyftes of God, whiche they suppose to be in them, he to whom it is geuen ought not to chalenge it to hymselfe, but to yelde the whole vnto hym from whom he hath all, yea and that freely, yf he hath any goodnesse. But I would not that ye my disciples should be like vnto them: but rather remembring my exaumple and doctrine, flee the arrogant name of wisedome, nor please not your selues yf any manne call you Rabbies, that is to saye, our maisters. For there is one vnto whom this name truely agreeth, and this is your common maister. But you in com|parison of hym be nothyng els but felowe scholers and brethren together: among whom mutuall charitie maken all lyke. And it is not cumly that any man prefer himselfe before another: but the contencion is farre contrary, that is to saye, that one geue honour to an other, and one with gentlenes and due|tie preuente an other. Therfore call no man maister in earth, seyng that
whatsoever holsome doctrine ye haue, ye haue it all of God, and be bounde
to hym for it. By hym he teacheth, whosoever teacheth rightly. By his
inspiracion he profiteth, whosoever truly profiteth. Nor yelde nor
heareafter vnto manne in yeareth, the honorable name of father, sith ye haue
once professed the heauens父亲 father, vnto whom ye be bounde both for lyfe,
and for whatsoever ye haue, and vpon whom ye do wholy depende. Let no
manne therfore chalenge vnto hym the honour due vnto God only, let no
man geue that to man which is due to God only. To whom only all prayse,
honour, and thankes, must be geuen. If any man teache well, let the wisedom
of God be praised in him, which doth shewe furth and communicate
herselfe by him. If any man doth the parte of a father in diligence and
carefulnes, let the goodnes of God be praysed in hym, which doeth prouide
for you by him. But the lorde Iesus spake not these thininges as though it
were a wicked thing to call a maister by the name of maister, or call a parent
by the name of a parent: but by this communicacion he endeuoureth to
plucke out utterly from the mindes of his, their pharisaical ambicion,
whiche chalenge vnto them that, that was Gods, & requireth honour of the
people for the doctrine, which was not theirs, but Gods: as though they
were the authours, and not rather ministers. Furthermore he noted the
simplicitie and flatterye of the people, whiche praysed them immoderately,
as though they were more bound to men than to God. And because he
perceyued that there sprang of suche ambicion, poyson and destruccion of
the congrega|cions, therfore he finisheth his communicacion with this
clause: he that is
greatest among you, he shalbe your minister. For what he hath, he hath
receyued it els where, and hath receyued it freely: and hath receyued it for
this, that he should geue it to other. Therfore the greater he is by the gyftes
of God, he shall not be the more arrogante, but the more carefull to bestowe
them, and the more lowly and humble: lest he should lese at once by
arrogacy that, that goddes liberalitie hath geuen vnto him. Let him geue all
the glory vnlo God the authour, chalengeyng nothing vnlo himselfe, but the
diligence of an humble minister. He is great in dede, whiche is least in his
owne conceyte. And he begynneth now to be least with God, which is great
in his owne conceyte. And if a mā crake and auraunce himselfe of the free
giftes of God, being spo|ied of them whereof he maketh himselfe
vnwoorthy, of the greatest, he is belome the leaste. Contrarywiese he that
doeth submit & humble himselfe, knowlegyng and setting furth his
weakenes, and knowlegyng the gyftes of God, therby he is great, or els
shewing and vtering them to the profite and com|moditie of his brethren:
he because he prouoketh goddes liberalitie through his modestie, the gyftes
beyng increased, of great, he is made greater.
But woe vnto you Scribes and Phariseis, Hipocrites: For ye shut by the kyngdom of heauē before men, for ye neither go in your selues neither suffer ye them yt come to enter in.

After these, Iesus turnyng to the Scribes and Phariseis, inueyeth, and speaketh against theyr malice openly, and very frankly, thretnyng them with the vengeaunce of God: that eyther they might repent for shame, or els might turne to better for feare of punishment: and the coûterfeityng of holines set alparte, might beginne to be the seruauntes of the euangelicall godlynes. Woe be to you (quod he) ye Scribes and Phariseis, Hipocrites, who professyng the knowlege of the lawe, and threfore in maner kepe the keyes of the kyngdome of heauen: ye do not onely not enter your selues but ye shut the doores against them that would come in, vnto whom ye ought to open the doores: and ye resiste them that be in a redinesse of themselfe, whom yf they were slacke, ye ought to pricke forwarde. For whereas ye see that the lyght of the ghospell is nowe present, yet for your glory and for your auauntage, ye kepe the people in the shadowes of the lawe, excludyng them from the trueth.

Woe be to you Scribes and Phariseis, Hipocrites, who vnder the colour of religion, deuour wydowes houses, whom ye deceyue with a false cloke of holynes. For ye counterfeyte long prayer openly, wheras your myndes in the meane time loke for naught els, but for a praye of the folyshe women, whiche styll beleue that in the meane season ye talke with God.

Woe be to you Scribes and Phariseis, Hipocrites, because ye walke about the landes, and seas, to intice sum one of the Gentiles to the profession of the lawe, who, whan he is brought in with hope to learne the lawe, is brought in suche case through your superstitiuose doctrine, and peruerse maners, that he is not only not made a pure wurshipper of God, and heyre of the kyngdom of heauen: but also a more wicked Iewe then he was beyng heathen, and more in daunger of hell, than ye be. For it cummeth to passe in maner, that the schollers
oftentymes passe theyr naughtie masters.

[The texte.] Woe be to you, ye blynde guides: For ye saye. Whosoever sweareth by the temple; it is nothyng, but whosoever sweareth by the gold of the temple, he is gilte. Ye foole and blinde. For whither is greater, the golde, or the temple, that sanctifieth the golde? And whosoever sweareth by the aulter it is nothyng, but whosoever sweareth by the gyft that is vpon it, he is gilte. Ye foole and blinde: For whether is greater, the gyft or the aulter, which sanctifieth the gyft? Whoso therfore sweareth by the aulter, sweareth by it, and by al thinges that are vpon it. And whosoever sweareth by the temple sweareth by it, and by him that dwelleth in it. And whoso sweareth by heauen, sweareth by the seate of God, and by hym that sitteth vpon it.

Woe be to you ye blynde guydes, whiche take vpon you to be teachers, and knowe not what ye teache, swaruing from the scope and ende of the lawe: and wresting all thing to no other ende, but to your owne lucre. For ye saye, whosoever sweareth by the temple of the lorde, is not bounde by his othe: but whoso sweareth by the golde, that is in the temple, he is bounde by his othe, lesse esteming, through a corrupt iudgemēt, those thinges that be holy of themselfe, than those thinges that make for your auarice. Or els ye folyshe and blynde, aunswer me: whiche is holyer the golde that doeth garnyshe the temple, and is turned to your lucre, and into matter of your excesse and riote, or the temple it selfe? whose holynes causeth that the golde being prophane in other places, is there counted holy. Also ye saye: he that sweareth by the aulter is not bound by religion: but he that sweareth by the gyft that is, sette vpon the aulter, is bound by his othe. O blynde teachers, for whether ought more to be estemed the gyft, or the aulter whiche sanctifieth the gyft? For the gyft is holy by no nother meanes, but because it is set vpō the holy aulter. And here through corrupte iudgemente, ye wyll haue the gyftes estemed holyer than the aulter, because they turne to your profite, whereas the temple and the aulter be buyltē to the wurship and glory of God, whiche ye lytle regarde. With these your inluencions what els do ye, but subuerte the lawe of God, whiche forbiddeth all periury? For lyke as by a glosse ye subuerte the commandeument of the honolryng of father and mother: so here ye teache periury. It were high perfeccion vttterly not to sweare, but yet whosoever sweareth by any thyng, whiche is estemed holy with him to whom he sweareth, he is periured, vnlesse that he doth perfourme his othe. Whosoever sweareth by the aulter, sweareth also by the things that be on the aulter. So whosoever sweareth by the temple, sweareth also by God, who dwelleth in the temple. Whosoever sweareth by heauen, sweareth by the seate of God, and so it foloweth that he sweareth by hym that sitteth in it:
whosoeuer swereth by an other mannes head, swereth by a thyng consecrate vnto God, wherof he that swereth hath no power.

Woe vnto you Scribes and Phariseis, Hipocrites: For ye byeth mynte, and anyse, and cummyn, and haue left the weyghtier matters of the lawe: Judgement, mercy, and fayth. These thinges ye ought to haue done, but not to leaue the other vndone. Ye blinde guides whiche streygne out a gnat, and swallowe a camell.

Woe be to you Scrybes and Phariseis, Hipocrites, whiche do exacte the leste thynges that pertayne vnto your gayne, whiche make but lytle vnto true godlynes: ye be so supersticiouse in requiring of tythes, that ye wyll gather your tythes of herbes, of moste vyle pryce in estimacion: as of Mynte, Rue, Anyse, and Cummyne: and in the meane season, ye sette lytle by those thynges that be of moste value, and whereupon dependeth true iustice, that is to say, iudgement, mercy, and faith: iudgement, that ye do injury to no man:

mercy, that ye helpe the oppressed and nedy: Faith, that ye deceiue no man with periury. These thinges the lawe so requireth, that it would haue them chiefly regarded, where as for the other thynges the lawe added them, as of lesse value, because of the other. Therfore these thinges firste of all ought to be regarded ernestly, syth it was thought good that those small thynges should not be omitted. If ye obserued & kept all thinges to the vttermost, it might appeare a religion, nowe for as muche as ye let passe these thinges, without which there is no righteousnesse, and care for those thinges which be light and litle worthe, it is hypocrisie, not religion, yea the destruccion of religion. For before the tenthes were ordeyned, yet vprightnes, well doyng, and fayth were required, and pertayned vnto the prayse of righteousenesse. O blynde guydes, whiche beljing of an aukwarde religion, do streyne out a g•at and swalowe vp a camell, supersticiouse in a litle thyng, and negligent in a great thyng.

Woe be to you Scribes and Phariseis, Hipocrites, because ye be carefull for clenlynes disorderly. For ye clense your cuppes, dishes, and candelstickes, with often washinges, which because they be outwarde things, do not
defile the mynde of man: and that that is within, ye leaue vnwashed, that is
to saye, your mynde. For it defileth not the mynd of man, yf he drynke of an
vnwashed cuppe, but if he drynke wine gotten with fraude: yf he drynke
wine for excesse and not for necessitie: likewyse ye washe the body, and the
thinges whiche apperteyne vnto the body: but ye purge not the minde
vncline and defiled with raune, filthy luste, and with other very filthy
thinges. Thou Pharisey, I speake to the, I say, thou blinde Pharisey, which by
thy title and religion doest boast thy selfe to be a maister ouer the people:
Thou blinde, fyrst procure for this whiche onely perteyneth vnto the
matter: if thou fansy true cleanses, clense first that which is within, & than yf
thou thynke good, clense the vtter thinges, the body, the apparell, the pottes,
the cupcakes, the seates, and the other stuffe: or els to shewe furth cleanesse
in these thynges, and to neglecte those whiche onely make vs cleane or
vncline before God, is not cleanses, but Hipocrisye, and the destruccion of
true cleanses. For with these your constitucions ye corrupte the myndes of
the symple, that they trusting vpon this cleanses, despyse those thynges,
whiche onely ought to be regarded

Woe vnto you Scribes and Phariseis, Hipocrites: For ye are like to
paynted sepulchres, which appeare beautifull outwarde, but within are full of
dead mennes bones, and all filthines. So ye also outwardly appeare righteous
vnto men, but within ye are full of dissimulacion and iniquitie.

Woe be to you Scribes and Phariseis, Hipocrites, which be so farre from
true cleanses, that ye be more lyke vnto whyted graues, and a fayre coueryng
shewyng outwardly a counterfeyted cleanses, where as inwardly they be full
of bones of dead karkases, and all filthynesse. Euen so ye with long prayers,
brode Philactaries, large gardes, palenes and fasting, and lyke coulers and
counterfeytinges, seme outwardly religiouse and perfect, where as your
minde is full of Hipocrisy on euery syde, berayed with all kynde of vice.

and garnishe the sepulchres of the righteous, and say: If we had been in the
dayes of our fathers, we would not haue been felowe with them in the bloud
of the Prophetes. And so ye be witnesses vnto your selues, that ye are the
children of them which hilled the Prophetes. Fulfill ye also the measure of
your fathers. Ye serpentes, ye generacion of vipers, howe wyll ye escape the
damnacion of hell?
Woe be to you Scribes and Phariseis hypocrites, because through false boasting of holines, ye build vp honorably the tumbes of the Prophetes, and garnishe the graues of the iust men, whom your forefathers hath slayne: and making as though ye fauoured the vertue of them that were slaine, and detest the cruellnes of them of whom they were slayne, ye saye: if we had liued in the tyme of our elders, we would not haue consented to the death of innocentes, whereas nowe ye goe about more cruell thynges agaynst hym that excelleth the Prophetes: and in tyme to come, ye will endeuour no lesse agaynst them, whiche shall open you the waye of everlasting healthe. For as muche as ye be of this minde, truely ye declare that ye be the verye naturall children of them which killed the Prophetes, of whom they were monished frankly and freely: and ye would haue been no better than they, yf it had chaunced you to lyue in theyr time. Go to, be like vnto your elders: & what is lacking to their extreme crueltie, fulfill ye the same that nothyng maye wante. They kyld the Prophetes, ye kyll him, whom ye Prophetes prophecied. O serpentes, the ofspring of vipers, o murtherers, the children of murtherers. Sith our malice is so inuincible, sith ye can be amended by no benefites, by no miracles, by no gentle nor rough communicacion, by no promises nor threatninges: in case ye maye escape in the meane season the iudgement of men, howe wyll ye escape the iudgement of hell? The which ye heape the more vpon you, because ye be not frayled from the desire of killyng, by the wicked example of your elders. So many Prophetes were sent, of whom ye haue slayne many. At last I came my selfe, agaynst whom, ye knowe what ye haue endeuored.

[ The texte. ] ¶Wherfore behold I sende vnto you Prophetes and wysemen, and Scribes: and sum of them ye shall kill and crucifie, & sum of them ye shall scourge in your Sinagoges, and persecute them from citie to citie: that vpon you maye come all the righteouse bloud, whiche hath been shed vpon the yearth: from the bloud of righteouse Abell, vnto the bloud of Zalcharie the sonne of Barachias, whom ye slewe betwene the temple and the aulter. Uerely I saye vnto you: all these thynges shall come vpon this generacion.

And I not contente with this (that it maye be the more euidente vnto all men, that ye be moste worthy moste cruell condemnanacion) behold I will sende againe vnto you other Prophetes, wysemen, and Scribes, which with great gentilnes, maye reuoke you from this crueltie vnto a better mynde: and the murder of the former tymes shall not be layed vnto your charge, yf ye doe penaunce at their preaching. But ye will not fauour them, but some of them ye will kill with the swearde, sum ye wyll beate downe with stones, sum ye wyll crucifie, sum ye will whyppe in your Sinagoges: and will receiue them in no case, insomuch that ye will persecute them frō citie to citie, vntill ye compell thē through your vncurable malice, to go to the Gentiles. With the which thyng ye shall so prouoke theyre of God agaynst you, that whatsoever manslaugh|ter hath been committed of your elders, from the firste murther where Cain killed his brother Abel, vnto the slaughter of
Zachary the sōne of Barachias, whom ye killed betwene the temple and the aulter, beeynge nothyng afrayed from murder, by religion of the place, the punishment of all them beeynge put of and differed, shalbe powred vpon your head, who haue not onely folowed, but also farre passed the crueltie of all your forefathers. Therfore your misery shalbe so notable, that the whole worlde shal vnderstand what great cruelnes this nacion hath vsed against every good man: and howe stiffe their rebellion hath been agaynst God, sufferyng them so long with suche gentilnes, and pro|uokyng them so often with suche benefites vnto better things.

[ The texte.] O Hierusalem, Hierusalem, thou that killest the Prophetes, and stonest them which are sent vnto thee: how often would I haue gathered thy children together, even as the hē•e gathereth •et chickens vnder hir winges, and ye would not? Beholde your house is lefte vnto you desolate. For I saye vnto you: Ye shall not see me hence furth tyll that ye say, blessed is be that cummeth in the name of the lorde.

After that these thynges were spoken, the moste meke Lorde Iesus, who of his goodnes would no manne vtterly to peryshe, consideryng the miserable destruccion nowe at hand of the citie of Hierusalem, (for all thinges were present vnto his iyes) and therewith also theyr inuincible stubbernes wherewith they should turne goddes gentilnes into fury and rage, doeth bewayle lamen|tably the destruccion of the nacion of the Iewes, geuyng an inclynyng of his seconde cumming: when at last the Iewes shall repent them ouer late, and ac|knowlege Christ, whom now they deny: where as it were more for theyr pro|lifite, nowe to confesse theyr sauiour sent them from God, and to syng the same hartely vnto him, whiche they disdayne that the children should syng: Blessed be he that cummeth in the name of the Lorde. Hierusalem ({quod} he) Hierusalem, whiche killest the Prophetes, and stonest to death them that be sent vnto thee, howe often haue I trauayled to gather thy children together lyke as the care|full henne fearing her chickens doth clocke them together, and noryshe thē vn|der her wynges, and thou wouldest not? Nothyng is let passe of my behalfe, wherby thou mightest be saued, but contrary wyse thou haste done what thou canst to bryng destruccion to thee, and to exclude saluacion from thee. But to whom freewill is once geuen, he cannot be saued agaynst his wyll. Your wyll ought to be agreable vnto my wyll. Behold a miserable calamitie is ouer your heades. Your dwelling place shall be left to you de|ecte. Ye shall be left to your blyndnes, vntyll that beyng once taught with so great miseries, ye fall to repentaunce. For I saye vnto you: hereafter ye shall not see me vntyll the
tyme come, wherin ye beholding me with the iyes of your fayth, shall say: blessed be he that cummeth in the name of the lorde, whom now ye falsely accuse, that he cummeth in the name of Beelzebub.

¶ The .xxiii. Chapter.

[ The texte.] And Iesus went out and departed from the temple: and his disciples came to him for to shewe dym the buildinges of the temple. Iesus sayed vnto them: See ye not all these thinges? Uerely I say vnto you: There shall not be here left one stone vpon another, that shall not be destroyed.

But Iesus to represente with a certeyne sygne and token that the temple and all the religion of the Iewes lawe should shortly be abolished, departing out of the churche began to go awaie. And the disciples because they heard sum mencion of destrucciō, they shewe their lorde the hougenes of the temple, being suche a mer|ueylous piece of worke, that it semed pitie it should be destroied,

and further so fyrmely buylte, that it semed not possible to be hurled downe. But Iesus aunswered: see ye (quod he) all these? This be assured of, there is none of all these, so strong, so goodly, or so holy, which shall not be thrown downe, and so hurled in pieces, that one stone shall not stande on an other.

[ The texte.] ¶And as he sate vpon mount Oliuete, his disciples came vnto him secretly, saying: tell vs whan shall these thinges be: and what shalbe the token of thy cumming, and of the end of the worlde. And Iesus aunswered, and sayed vnto them: take hede that no man deceiue you. For many shall come in iny name saying, I am Christe: and shall deceyue many. Ye shall heare of warres, and tidinges of warres, be not troubled. For all must come to passe, but the ende is not yet. Nacion shall rise against nacion, and realme against realme• and there shall be pestilence and hunger, and yearthquakes in all places. All these are the belginninges of sorowes.

These things spoken, Iesus went into the mount of Oliues. Here, as he sate, hauing the temple in his sight, fower of his disciples whome he called first of all, Peter, Iames, Iohn, & Andrew• went vnto him seuerally to knowe more certainly of the time whan suche great miseries should fall, for they sup|posed that byan by after the destruccion of the citie of Hierusalem, and
the hurlyng downe of the temple, Christe would come agayne in his maiestie. But Christe to make them the more vigilante and ware, so tempereth his commnicacion, that he willett not that they should know the tyme of the latter cummyng, and yet thorough the rehersyng of miseries, he maketh them carefull, and in a redines against the cumming of miseries. The disciples therfore saye: Tell vs when these thinges whiche thou speakest of, shall come to passe: and by what signe and token we maye knowe thy cummyng and the ende of this worlde is at hande. But leus aunsweyng to that whiche they demaundyed: turneth rather to those thynges whiche should prepare theyr myndes to continuall watche in the ghospell I shall come in dede ({quod} he, *) but beware leste any man making a lye as touchyng my cumming, deceuy ye. For many shal come, which shall take vpon them my name, and say that they be Christe, and shall fynde some to deceuy, folishe and lyght of belefe. The tumult and hurly|burly of all thynges shall shewe a certayne apperauce, that the ende of the worlde is at hande. For ye shall heare of warres, and of sundrye rumours of warres more sore and cruell (as it is wonte to be) than the thinges theyr selve.

But let not these things by an by discourage your myndes, that ye should thinke the latter time is nowe at hande. This troublesome worlde must nedes arise but the ende of illes shall not be furth with. This storme shall sprede far|der abrode. For not onely Hierusalem shall be destroyed, but the whole world shall buckell together with warres and slaughters. Nacion shall rise agaynst nacion, and kyngdom shall skirmishe with kyngdom, and the greatest parte of mischiefe and miserie, men shall suffer of men. Furthermore, God taking ven|geaunce, shall put vnto his scourges, pestilence, famine, and in diuerse places earthquakes. And these thinges be yet no certayne argumente of the worldes ende, but only signes and tokens of the ill and misery, and as it were a brending of that last and greatest storme wherwith the worlde shall pershe.

[ The texte. ] ¶Then shall they put you to trouble and shall kyll you, and ye shall be hated of all na|cions for my names sake. And then shall many be offended, and shall betray one another, and hate one another. And many false Prophetes shall arise, and deceuy many, and ini|quitie shall haue the vpper hande, and the loue of many shalbe colde. But he that endureth to the ende, thesame shalbe safe. And this ghospell of the kyngdome shalbe preached in all the worlde for a witnesse to all nacions, and then the ende shall come.

And ye in the meane season shall not be free from suche maner of illes and miseries.* For in this tumulte & hurly burly of thynges, men shall plucke you into diuerse afflictions, and finally kyll you: and in the meane season ye
shall be hated not only of the Jews, but of all the Gentiles, not for your ill
dedes, but because ye profess my name. In the meantime many being
offended and grieved with adversities, and overthrown with punishmentes,
shall swarue from the professing of my name, and one shall betray another,
one kinsman shall betray another, one friend another, & whom
nature hath coupled with the bands of charitie, they shall hate each other.
There shall be also another kind of ill more grievous and intolerable.
There shall arise false Prophets and false teachers, who counterfeiting to
preach my gospell, shall see to and provide for their owne glory, their
owne lucre, and their owne belly: and in stead of my spirit they shall
inspire their owne disciples with the spirit of Sathan, and in the stead of
the kinglydome of heauen, they shall teach the kingdome of this worlde.
They whom punishmentes and tormentes could not overcome, shall be
cought in the snares of these menne. For there is not a more deadly enemy
than a familiar and a fayned friend. In these mischiefes and miseries a man
shall not loke for much comfort of his brothers and friends. For the
multitude of sinnes being so great, the charitie of many shall waxe colde.
But yet as for you there is no peril, so that ye perseuer and continue vnto
the ende with a constant and a valiant courage. No greatnes of aduersitie,
can destroy any man, but him that lacketh the right mynde. And I will not
suffer you to perishe, nor the gospell to be oppressed. Nay, by these
tumultes and troubles, the strength of the gospell shall increase more and
more: and the storme of ylles shall be able to doe no nother thyng agaynst
you, but to make your godlynes to be the better tried, and the more to
appeare. For the ende of the worlde shall not come before that this gospell
of the kinglydome of heauen, be preached throughout all the kinglydomes of
the worlde, and hath come to all nations, lest they that would not obey,
myght pretend ignorance. When this shall be done, than shall come the
ende of the worlde.

[The texte.] Whan ye therfore shall see the abhominacion of desolacion, that was
spoken of by Da[n]iel the Prophete, standing in the holy place, whoso readeth
it, let hym understand.

Wherof if ye seke a token, this is it. Whan ye shall see the abominable Idoll
whiche shall endeauor ytterly to subuer the religion of the gospell, of the
whiche Daniell in tymes past prophesied vnto you, saying: and in the middes
of the weke, the sacrifice & offering shall be taken a waie: and the
abhominacion of desolacions shall be in the temple vnto the ende of the
worlde: when ye shall see (I saye) this abominable Idoll set in the temple,
that is, in the towre of holynes: he that readeth the prophecie of the
Prophete, let him understand. This woorde is misticall, and requireth a
spirituall reader.
Than let them that be in Jewry flee into the mountaynes, and let not hym which is in to the house toppe come downe to take any thyng out of his house. And let not hym that is in the fieldes, retourne backe to fetche his clothes.

Therefore when this storme shalbe at hand, they that be in the cities of Jewry let them forsake the cities, and flee into the mountaynes: and they that be in the toppes of the houses let them leape downe, & not come downe to take any thyng a waie with them, out of their houses: & they that be found in the fielde at that tyme, let them not runne backe to theyr house to fetche theyr apparell.

For than there shall be no leysure to prouyde for theyr goodes. For it is a great matter yf they can saue theyr lyfe with spedy flyght. For thother things may be recouered, but the lyfe once loste, cannot be restored.

Woe shalbe in those dayes to them that are with childe; and to them that geue sucke. But pray ye that your flyght be not ill the wynter, or on the Sabboth day. For than there shalbe great tribulacion, suche as hath not been from the begynnynge of the worlde vntyll this time, nor shalbe. And except those dayes should be shortened, there should haue been no fleshe saued: but for the electes sake, those dayes shalbe shortened.

Therefore women with childe, and women that geue suche shalbe in an yll case in those dayes. For they that be great cannot caste of the burden of theyr belly to flee awaye spedely: nor they that geue sucke cannot caste of theyr children, whom they loue more tenderly than themselues, lyke as they doe caste of money or apparell. But as for you, who shall not be lette neyther with house, neyther with possessions, nor with children, ye must onely pray that it chaunce not so, that ye be compelled to flee in the wynter, or on the Sabboth day. For ye must flee spedely and farre. But the wynter by the reason of roughnes and shortnes of dayes, is not commodiouse for them that iourney, & on the Sabboth day the religion of your lawe letteth you, that ye cannot flee farre. For at that time, there shalbe so sore and vehement affliction, as was neuer synce the worlde was made vnto this daye, and hereafter neuer shalbe. And yf the cala|mitie should be so continuall as it is vehemente, no man should be lefte alyue. Theyr malyce did deserue vther destruccion, but for the electe (be they neuer so fewe) those dayes shalbe shortened.
Than yf any man saye vnto you: Lo here is Christe or there, beleue it not. For there shall aryse false Christes and false prophetes, and shall shewe great signes and woonders insomuche that (yf it were possible) the very electe should be brought into errour. Beholde I haue tolde you before. Wherfore yf they say vnto you: loe, he is in the deserte, goe not ye furth: Beholde he is in the secrete places, beleue it not. For as the lyghtnyng cummeth out of the East, and appeareth vnto the west, so shall the cummyng of the sonne of man be. For wheresoeuer the dead cæras shall be thyther wyll also the Egles be gathered togethuer.

In this confusion and hurly burly of thynges, whan my cumming shall be looked for, men must take diligent hede, that they be not deceyued throughge the crafte of deceyuers. For there shall ryse many false Christes, whiche shall boaste themselues to be Christe, and be not: but be rather myne aduersaries: whiche also shall saye that they be Prophetes, and be not, but rather be the teachers of errours. They shall not be only furnished with craftes, and a false cloke of holynes, but also they shall counterfeyte my power with woonders, and magickall meruailes: and they shall take vpon them my person with so malny marueylouse iuglynges, that the electe also (yf it were possible) shoulde be brought into errour. Ye therfore being monished beware, for I haue told you before to the intent ye should beware. Than if they say Christe is in the deserte, goe not out: loe, he is in the inner parlers, goe not in: loe, he is here or there, beleue it not. The seconde cuming shall not be after such sorte, as ye see this, that is to say, softe, milde, and humble, but sodayne & compassing the whole world with the sodayne light of maiestie. For lyke as the lightnyng shynyng furth flasheth sodaynely from the East to the west: so shall be the cummyng of the sonne of man. And ye nede not to feare, that he shall not be with me in suche a confusion and hurly burly of thinges. Whersoeuer the body shalbe, thyther shal the Egles flocke and gather. The head shall not lacke his membres.

Immediatly after the tribulacion of those dayes, the sonne shalbe derkened, and the moone shall not geue her light, and the sterres shall fall frō heauen, and the powers of heaũen shalbe moued. And than shall appe•• in heauen the token of the sonne of man, and than shall all the kyneedes of the earth mourne, and shall see the sonne of man cumming in the cloudes of heauen with great power and glory. And he shal sende his angels with a great voyce of a trumpet, and they shall gather together his chosen frō the fower wyndes, from the highest parte of heauen vnto the endes of them.
The heauenly bodyes also shall feele the greatnes of this calamitie. For both
the sonne shall be darkened, and the sonne beeyng darkened whereof the
moone borowed her lyght, the moone shall shewe no lyght. The starres
shall fall from heauen, and the powers of heauen shall shake, beeyng in
daunger of fallyng. Than among the great and thycke darkenesse, the signe
of the sonne of man shall shyne from heauen, the signe I saye, wherby he
ouercame Sathan, and consumed al his tyranny: the signe, wherby Sathan
craked in vayne that he had the hygher hande.

The which once seen the nacions of the whole worlde shall strike theyr
bres|tes when the lewes shall see whom they haue offended, when the
Gentyles shall see the maiestie of the crosse, whiche they laughed to skorne.
For they shall see the sonne of man, whom they nowe despise, humble &
simple, cummyng on hygh in the cloudes of the ayer with a great army of
aungels, with a wonder|full maiestie and glory. Than he shall sende furthe
his aungels, to gather to|gether with a sounding trump, all his elect from the
lower wyndes, from the high toppe of heauen to the vttermoste coaste of
the same.

[ The texte.] Learne a similitude of the figgetree. Whan his boughes be yet tendre,
and the leaues sprong out, ye knowe that Summer is nigh. So lykewyse ye
when ye shall see all these thynges, be ye sure that it is nere euen at the
doores. Uerely I saye vnto you: this generacion shall not passe, vntyll all these
things be doen. Heauen and yearth shall passe, but my worde shall not
passe. But of that day and houre no man knoweth, no not the angels of
heauen, but my father onely.

But at what tyme these thinges shall come to passe, it is not in me exactly to
determine. But yet of those aduersities whiche I haue recited, as of certayne
preambles and tokens before, ye maye gesse that the tyme is not far of. Lyke
as the figgetree doth declare before by certayne tokens that Summer is at
hande, as whan at the blowyng of the western wynde the boughes begyn
to were rēder, and the buddes spryng fu•h, & the leaues desire to sprede
abrode: so ye also whan ye shall see all these thynges whiche I haue spoken
of, knowe ye well that the cummyng of the sonne of God is at hande. I
assure you, this generacion shall not passe, but that all thynges whiche be
spoken before, shall come to passe. Heauen and yearth shall perishe rather
than my worde shalbe vayne. Therfore it is inough for you to knowe the
signes whiche do portende and shewe the daye of my cummyng, leste it
come vpon you vnwares. But it is not your parte to searche out exactly the
daye or houre whan the sonne of man shall come, forasmuche as the
knowledge of these thynges is not geuen to the aungels of heauen, no the
sonne of man knoweth them not. The father hath reserued this vnto
hymselfe alone. And so it is expedien•e for you, to the •ueste ye may be
alwaye in a redines.
But as the days of Noe were, so shall also the cummyng of the sonne of manne be. For as in the days that went before the lud, they did eate and drynke, marry, and were maryed, vntyll he daye that Noe entred into the ship, and knewe not tyll the flud came, and toke them away: so shall also the cummyng of the sonne of man be. Than shall two in the fielde, the one taken, ye other refused. Two women shalbe grynding at the mull, the one receiued, the other refused. Two in a bed, the one shalbe receiued, & the other refused.

That day shall cum sodaynly, and vnwares vnto others. Lyke as in the tyme of Noe, whan the fludde was tolde them certayne yeares before, yet they thinkyng that it should not cum to passe, dyd eate and dryncke, and married furthe theyr doughters, and marryed wyues vntill the last day in the whyche Noe entred into the arcke, and beleued not that the fludde shoulde cum to passe, vntill they sawe it noe at hande: wherewyth all they were destroyed, who by example of Noe, woulde not prepare themselues agaynst that day. Lyke as than a fewe that were taken into the arcke were preserued, the other whyche were leste without, peryshed: euen so at that tyme when the sonne of manne shal cum, they that shall perishe, shall sodainly be deuided from them that shall be saued. There shallbe two labouring in one field, felowes in worke & wages, of whom the one shall be taken, and the other shall be forsaken. There shall be two grynding in one myll, whereof the one shalbe taken, the other shalbe forsaken. Yea and of two that lye in one bed, the one shalbee taken, the other shalbee forsaken. For it is not the woorke, or the place, or the manner of lyfe, but the affeccion and good desyre, shal make man blessed.

Watche therfore, for ye knowe not what houre your Lorde wyll cum. Of thys yet be sure, that if the good man of the house knewe what houre the thee would cum, he would surely watche, and not suffer hys house to be broken vp. Therfore be ye also ready, for in suche an houre as ye thynke not, wyl the sonne of man cum.

Wherfore seing that these thynges vndoubtedly shal cum to passe, and it can|not certainly be knowne vpon what daye they shal cum: wake and watche co|tinually, leste that daie cum vpon you vnwares and vnprepared. If menne watche that theyr money peryshe not, muche more oughte you to watche that your soule perishe not. For what householder is so negligent whych yf he knew that the thiefe would breake into hys house in the nyght season woulde sleepe all nyght, and suffer hys house to be broken downe? Therfore ye muste wake all your lyfe, because ye be certayne that the daye wyl cum, whan ye looke not for it. For so ye must liue, that whansoever the
day doth the cum, it may finde you doing your duty, that furthwytth ye may be receiued vnto your rewarde.

[The texte] Who is a faythful and a wyse seruaunt, whome hys lorde hath made rueler ouer hys housholde, to geue them meate in season? Blessed is that seruaunt, whome his lorde (whan he cummeth) shall fynde so doing: Uerely I saye vnto you, that he shall make him rueler ouer all hys goodes. But and yf that euil seruaunt saye in his hert, my lord wyll be long a cum\myng, (and so begyn to smyte his felowe, yea, and to eate and drincke with the dronken) the same seruauntes Lorde shal cum in a daye, whan he loketh not for him, and in an houre that he is not ware of, and shal hewe hym in pieces, and geue hym hys porcion with Hiprocrites: there shall be wepyng and gnashyng of teeth.

Wyll not a wyse and a faythfull seruaunt do thesame, whome his maister go\ing farre from home, hathe made rueler ouer hys familie, to geue them meate in due season? The maister doth not poynte hym when he wyl retourne home, leste he shoulde bee slacke in hys office: but whansoeuer the mayster shall re\turne, shal not the seruaunt be happy yf hys maister finde him doing his duty? Certaynely I saye vnto you, that the maister hauing a triall of his trustincie, will bee bolde to truste hym with greater thynges, and wyll make hym rueler ouer all hys goodes. Contrary wise yf the ill and vnfaithfull seruaunt wil saye in hys harte: my mayster is longe awaye, and perchaunce he wyll neuer returne: and vpon this hope begynneth to beate hys felowe seruauntes, and neglecting the famylye, eateth and drynketh with dronckardes, howe vnhappy shall he be, when hys mayster shal cum at the daye when he loketh not for hym, and the houre when he thought that he would not returne? For he shal not onely set hym beside his ofyce, but he will also cut him a sonder in the myddest, and ioyne hys parte with the Hipocrutes, which hath the title and name of the office of the ghospel, where as in their doinges, they be contrarye to the ghospell. And there for hys sensuall pleasures of wrongshaped swetennesse, wherewith beyng inebriate and drounken he had not awayted for the cummyng of hys mayster, he shall be punished with intollerable torment: his laughyng shalbe turned in\to wepyng, and hys songs into gnashyng of teethe.

¶ The .xxv. Chapter.

[The texte.] Than shall the kyngdome of heauen be like vnto ten virgins, whiche takyng theyr lampes, wente furthe to meete the spouse. But fyue of them were foolyshe, and fyue were wyse. They that were foolyshe, takynge theyr lampes,
tooke no oyle with them, but the wyse tooke oyle with them in theyr vessels
with the lampes. Whyle the spouse taryed, they all slumbered and slepte. And
at midnight there was a crye made: Beholde the spouse cummeth goe furth to
meete hym. Than all the virgins arose, and prepared theyr lampes. And the
foolishe sayed vnto the wyse: geue vs of your oyle, for our lampes are out. But
the wyse answered, saying: Not so, leste there be not ynoygh for vs and you,
but goe ye rather to the sellers, and by your selues. And whyle they wente to
bye, the bridegrome came, and they that were ready went in with hym, to the
mariage, and the doore was shutte. Afterwarde cum the other virgins, saiyng:
Lorde lorde open vnto vs. But he answeryng, sayeth: Uerely I saye vnto you: I
knowe you not. Watche therfore, for ye knowe not the day nor the houre, in
the whiche the sonne of man shal cum.

A

Nd Iesus to put in the myndes of hys disciples surely, that they
shoulde not slacke or sleepe in thys life, but that through the continuall
seruyce of godlinesse and duties towarde theyr neyghboure, they shoulde
get and prepare them thynge for the waye to euerlastyng lyfe: (for in the
resurreccion, we shoulde seke it to late, vnesse we shoulde prepare in
tyme) he sette furthe a parable of tenne virgins, who takyng theyr lampes,
wente to meete the spouse. But of these, fyue were fooles, whych prouided
them not oyle agaynste the cummyng of the bridegrome, because they
thought he woulde not cumme so sodenly, but that they myghte haue had
space to gette them oyle sumwhere. But the wyse virgyns knowynge that the
tyme was vncertayne whan theyr spouse shoulde cum, leste they myght bee
found vnredy, caryed out with them in theyr vesselles, oyle for theyr lampes,
whereby they myght refreshe the lampes as they began to fayle. Therefore
when the spouse differred hys cumming longe: all the virgines beganne to
nappe, and at length fel a slepe. In the dead nighte sodainly rose a clamour
and a noyse emong the seruauntes calyng them oute to meete the spouse:
beholde the bridegrome is at hande, goe furthe and meete hym. Than al the
virgines wakynge from slepe prepared their lampes. But thefooles when
they sawe they muste departe sodainely at middenight, and hadde no oyle,
theyr lampes nowe faylyng of lyght, they desyred the wyse virgines to geue
them parte of theyr oyle. But they made answere: we feare that we haue not
inough both for vs and you. Go ye rather to the oyle sellers and by of them.

And in the meane tyme as they wente to bye, the brydegrome came and they
that were ready, entred in with him to the mariagge, and furwith the gate
was shut. At last come the foolyshe virgins also, and knocke at the gate, and
saye. Lorde, lorde, open the gate for vs. Unto whome the brydegrome made
answere: truely I knowe you not. Wherfore after the example of the wyse
virgyns, and of the faythefull seruaunt, and the politike householder, watche ye, and prepare in time the stoare of good workes, because ye knowe not the daye, nor the houre of hys cummyng, and when he shall sodenly appeare, there shalbe nowe no lenger time of well doyng: but every manne shall haue rewarde accordyng as he hath done before.

[ The texte] Likewise a certayne man taking his iourney into a straung countrey, called his seruauntes and deliuered vnto them hys gooddes: and vnto one he gaue fyue talentes, and to another two, and to another one, accordyng to hys habilitie, and streyght way departed. And he that had receiued fyue talentes, went and occupied wyth the same, and gayed other iue talentes. Lykewise also he that had receyued two, gayned other two. But he that had re|ceyued one, went and digged in the yearth, and hyd his lordes moneye.

Iesus added also another parable, stirryng hys disciples to the continuall desyre of good woorkes, that they shoulde not suffer the doctrine and gyftes that he gaue them, to bee barren and vnfruitfull through theyr negligence, but through theyr diligence and carefulnesse, shoulde turne them to the profite of theyr neyghboure, and so make themselues mete for greater giftes, because they hadde bestowed that thyng which they had receyüed after theyr measure and capacitie, for theyr maisters aduauntage, who desireth to be enriched with suche gayne. A certayne man ((quod) he) goyng farre from home, called his seruauntes, and deliuered them hys goodes, not to spende them and lauyshe them oute for their owne pleasure, but to gette sum vauntage therof to theyr mayster, of whome they had receyued the stocke. And to one he gaue one talente, vnto ano|ther two, agayne to another fyue, as he thought euery man meete. Thys done, furthwith he toke hys iourney: He therfore that hadde fyue talentes committed vnto hym, ceased not, but wente furthwith and lente furthe the moneye that he had taken, to vsurye, so often that at laste by vsurye he gayned asmuche as hys stocke came to, and of fyue talentes he made tenne. In lyke maner he that had two talentes committed vnto hym, soe occupied them, that by vsurye, he made his gaine as good as his stocke. Further he that had one talente deliuered him, went hys wayes for slogishenes, and hyd the talente, that he had receyued, in the grounde, thynkyng it ynoughe, yf he restored agayne the stocke to his mai|ster.

[ The texte.] After a long season, the lorde of those seruauntes came and rekened with them. And he that had receiued fiue talentes came, and brought other fyue talentes, salyng: Lorde thou deliueredst vnto me fyue talentes: Behold I haue gained with them fyue talentes mo. His lorde sayed vnto hym: O good and faythefull seruaunt, thou haste been faithfull ouer few thynges, I wyll make the ruler ouer many thynges. Enter thou into the ioye of thy lorde. He also that had receyued two talentes, came and sayed: Lord thou deliuerest vnto me two talentes: Lo I haue wonne two other talentes with them. His lord saied vnto
him: O good and faithfull servant, thou hast been faithfull over fewe things, enter into the joye of thy lorde.

Therefore after long journeying, the master returned home and required account of his servants, of that he had delivered them, and of that, that they had layed out. Then came forth he which had received five talents, and brought other five which he had gained by usury, making his account after this sorte: Ye gave me a stocke of five talents, lo, I have gayned as muche more to them. The master praysing the diligence of his servant, saith: O good and trusty servant: because I have founde the trusty in a little money, I will trust the with more thynges: enter into the joye of thy master. After him came he also unto whom the master had committed two talents, and being commanded to make his account, sayeth: sir ye committed vnto me the stocke of two talents, lo, I have gayned as muche agayne by usury. The master commendynge the diligence of this servant also, sayeth: O good and trustye servant, because I haue founde the trusty in a little, hereafter I wyll truste the with greater thynges: enter into thy maysters ioye.

[The texte.] And he whyche had receyued one talente, came, and sayed: Lorde I knewe the that thou arte a hard man, reapyng where thou haste not sowen, and gatherynge where thou hast not strawed, and therfore I was afrayed and went and hyd thy talent in the yeart: Lo, there thou hast that is thyne. His lorde answered, and saied vnto hym. Thou euil and slouthfull servant, thou knewest that I reape where I sowed not, and gathered where I haue not strawed, thou oughtest theryfore to deliuer my monyee to the exchaungers, & than at my cummyng, should I haue receyued my owne wyth gayne. Take theryfore the talente from hym, & geue it vnto hym whyche hath ten talentes: For to euery one that hath shal bee geuen, and he shall haue aboundaunce. But he that hath not, from hym shalbe taken away that whyche he hath. And caste the vnprofitable servaunte into vtter darkenes. There shal be wepyng and gnashyng of teeth.

Finally came he also, whyche hadde hyd in the grounde the talent that he hadde receyued, and beyng commaunded to render accoumpte, doethe not onelye not aknowelege the faulfe of slowthefulnesse, but also accusyng hys maister of roughnes, and great couetousnes, doeth double the faulfe of hys duetye neglecte. Syr ((quod) he) I knewe ye were a roughe and a sore manne, ye take haruest there where ye sowed not: and gather gayne there, where ye did no coste: Therefore fearyng leste of my stocke by anye
chaunce shoulde haue been lost, ye woulde haue been cruell and sore agaynste me: I wente and hydde youre talente in the grounde. Thys hadde I rather doe, than to goe aboute to gette gayne by vsury, and in the meane season to be in daunger of the stocke. Lo thou hast that that is thyne owne. If I deserue not prayse for increase of game, yet I haue prouided that the stocke shoulde bee safe and sure. This communication the maister turneth into hys owne heade sayyng: Thou naughty and slouthfull seruaunte, thou knowest as thou sayest, that I am delstitouse of gayne: and that I take my harueste there, where I haue not sowen: and gather gayne there where I bestowed no coste. The more therefore oughtest thou to haue committed my moneye vnto the exchaungers, and I that hunte for gayne whereas I haue done no coste, shoulde haue cumme and required my moneye with gayne, and haue taken auaantage there, where as I hadde sowen and done coste. The stocke was myne, not thyne: Thou were bounde to be a diligent seruaunt vnto thy mayster. Than he turnynge vnproitable seruaunte vnto his other seruauntes, sayed: take awaye the talente from thys vnprofitable seruaunte and geue it to hym that hath tenne talentes. And as they meruayled that he commaunded more to be geuen vnto hym whyche had already aboundantly, the mayster sayeth: so it shall cumme to passe in thys kynde of ryches. Whoso hath, he is worthye to receyue more, that he maye abounde and haue plenty: but he that by slouthefulnes hathe gotte hym no maner of gaine, shall be robbed also of that, that he semeth for to haue, because he is vnworthye to haue it. Furthermore take awaye that vnprofitable seruaunte from my syght, and caste hym into the outewarde darkenes. There in the stede of the ioye of hys maister, whych he would not deserue, he shall be pained with wepyng and gnashing of teeth. With suche parables the Lorde Iesus pricked forward his disciples bothe with the greatnes of rewardes, and with the feare of punishe|mentes, vnto the desyre of the euangelicall godlines, and also to doe for theyr neyghboures: and to feare them from slouthfulnes and from boldenes of yll doyng.

[ The texte.] Whan the sonne of man cummeth in hys glory, and all hys holy angels with hym, than shall be sit vpon the seate of hys glory, and before hym shall be gathered all nacions. And he shall separate one from another, as the sheperde doeth seperate the shepe from the goates, and shall set the shepe on the ryght hande, but the goates on the lefte hande.

The whych thynge he dyd also farre more manifestly and clerely in his last narracion, where he layeth before theyr lyes, bothe the maiestye of his cum|myng, and the separacion of the good from the yll, whyche nowe lyue
in the churche mixte together: and also the dyuerse desertes and rewardes of bothe partes: shortly he setteth before theyr iyes the whole maner of the latter iudgemente: knowyng and consyderyng that the day of his deathe was nowe at hande, to the intente his disciples being instructed with so many lessōs, should in no case discourage theuyr hartes for the shamefull death of the crosse: but should conforte and solace this present affliction and shame, with the consid[eracion] of the felicitie and glory to cum. And also that thei should not go a• out or withe any vengeaunce to the yll and wicked men, forasmuche as they knew that according to theuyr desertes, in that iudgemente they should bee punished eternally. When the sonne of man (quod) he whome ye shall see shortly most low and abieect, shall cum in his maiestie, the companies of al angels gardyng him, than he shall sit as iudge over all in the seate of hys maiestie, and al the nacions of the whole worlde shalbe called before hym. For no man, be he high or low, can escape that iudgemente. Thys shalbe done not by mans coniectures, but by the exact iudgemente of god, vnto whose iyes all thynges be open. And first he shall seperate the good from the yll, lyke as the sheperde when he numbreth hys flocke, dothe shed the shepe from the goates. And he shall sette the shepe, that is, the innocentes and well doers, on the ryght hand: and he shall set the goates, that is, the hurteful and yll doers, on the lefte hand. And so the whole number of men deuided into two rayes or sortes, as a iust iudge he wil shewe vnto bothe a iuste cause of his iudgemente, that the good maie know by what well doynges they haue attained vnto so great felicitie, and the yll may heare with what offences they haue deserued euerlastyng punishemente.

[ The texte.] Then the kyng shall saye vnto those that be on hys ryght hand: Cum ye blessed of my father, possesse ye the kyngdome prepared for you, from the begynnnyng of the worlde: for I was an hungred, and ye gaue me meate, I was athyrste, and ye gaue me drinke, I was harbou••lesse, and ye toke me in, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, & ye came to me. Than the iuste shall answere, saiying: Lorde, when dyd we see the hungry, and fed thee? or athyrst, and gaue the drynke? And whan did we see thee har|bou•lesse and toke thee in? or naked, and clothed thee? or whan dyd we see thee sycke. or in prison, and came vnto thee? And the kyng answeryng, shal saye vnto them: verely I saye vnto you, in asmuche as ye haue done it vnto one of the leaste of these my brethren, ye haue done it to me.

And salutyng the sorte on the ryght hande, with a mylde and a merye chere, shall saye: Cum my frendes, whome the worlde tooke for vyle and execrable, but whom my father taketh for honourable and prayse worthy. Now for the illes and displeasures whych ye haue suffered for my sake, take the inheritaūce of the heauenly kyngdome; whiche by the diuine prouision and
counsell, was prepared for you of God the foreknewer of all thynges, before
the world was made. With this so great rewarde it is thought good to
recompence the worlkes of your greate loue towarde me, leste ye myght
thynde that they were lost. For in tymes paste when I was hungrye, ye gaue
me meate: when I was thyrsyte ye gaue me drynke: when I was a straunger,
and nedye of harboure, ye toke me into your houles: when I was naked, ye
couered me: when I was sycke, ye dyd visite me: when I was in prison, ye
came to comforte me: ye gaue me youres suche as they were: nowe I on the
othersyde do communicat and geue vnto you my whole kyngdome, whiche
is common to me and my father. When these thynges shalbe hearde of the
iust menne, whiche doethe so vse the workes of charitie that in maner they
knowe not that they haue dooen them, they shall aunswere hym, saiyng:
Lorde when sawe we thee hungrye, and fed thee? thrystye and gaue thee
drynke? Whan saw we thee a straunger, & brought the into our house? or
whan dyd we couer the beyng naked? Whan dyd we visite thee beyng sicke?
Whan dyd we cum vnto thee beyng in prison? Than the kyng shall saye
openly, that he would it to be accounted doen to hym, what soeuer is geuen
to any one of them, whome the worlde despiseth for theyr po|uertye and
lownes: yet he despyseth them not, insomuch that he did vouchsafe to
honour them with the name of brethren. Certaynely (shall he saye) I saye
vnto you, althoughge I haue no nede of mans helpe, whiche am lorde ouer
all, yet whereas ye haue doen these thynges for my sake to anye of these my
poore litle brethren, ye haue doen them to me.

[ The texte. ] ¶Than shall he saye to those that shalbe on the lefte hand: Depart
from me ye cursed, into tye• euerlastyng whyche is prepared for the deuill and
hys angels. For I haue hun|gered, and ye haue not geuen me meate, I haue
thyrsted, and ye haue not geuen me drynke, I haue bene harbourlesse, and ye
haue not taken me in, I haue beene naked, and he haue not clothed me, I haue
bene sicke and in prison, and ye haue no• visited me. Than shal the• also
answere to hym, and saye: Lorde when did we see thee hungrye or thrysty, or
harbour•les, or naked, or sycke, or in prison, and did not minister vnto thee?
Than shall he answere vnto them, saiyn: verely I saye vnto you, in as muche
as ye did if not to one of the least of these ye dyd it not to me. And they shal go
into euerlastyng punishment, but the iust into life euer|lastyng.

Than with an horrible loke turnyng to them that shall stande on the lefte
hand, he shall geue a terrible sentence: Goe awaye from me ye whome the
worlde flattered and prayed, but exactable and cursed of my father and
me: go into the fyer that neuer shall bee quenched, whiche was prepared
from the begynnynge of the worlde, for the deuill and his angelles, vnto
whom ye hadde rather sticke then vnto me. For when I was hungrye, ye
gaue me not meate: when I was thyrsyte, ye gaue me not drynke: I wandred
and lacked harbour, ye toke me not in: I was naked, ye couered me not: I
was sicke and in prison, and ye did not visite me. Than shall they aunswere
the iudge with as manye wordes, as the iuste menne answered: Lorde whan
sawe we thee hungrye, or thyrsty, or wanderyng, or naked, or sicke, or in prison, and serued the not? Than the kyng shall aunswere them also: Whatsoeuer of these dutyes is denyed to any one of these litle ones, litle regarded of the worlde, and yet my brethren, I counte it denyed vnto me. I was nedy in them, I woulde haue been refres|shed in them. This sentence once geuen, from the whiche there shall be none appeale, they that be on the left hande, shall gee into euerlastyng fyer, and the iust men into euerlastyng lyfe.

The .xxvi. Chapter.

[ The texte.] And it came to passe whan Iesus had ininished all these sayinges, he sayed vnto hys disciples: ye knowe that after two dayes shall be Paaste daye. and the sonne of man shall be deliuered vp to be crucified.

Han whan Iesus had ended this communication, where with so many wayes he established the myndes of his dis|ciples agaynst affliccions now beyng at hande, that they should not utterly be dismayed whan they should shortly after see theyr lorde caryed awaye to a shamefull punish|mente: at laste he was bolde to open vnto them the daye and the manner of hys death. The mention whereof he doth inculcate and beate into this disciples myndes, leste whan they should see it, they should be so amased at it, as a thyng vnwares & not loked for, that they should be utterly discouraged: chiefly whan thei should perceuyue that Iesus came vnto hys death the willynly, whiche he mough haue escaped, nor coulde be kylled before the day came, whiche he had hymselfe apoynted for his death. And that was the Paasse daie, which emong ye|e lewes was kep|e wyth great deuocion, renewyng the yearely remembraunce of that daye, in the whiche in tyme paste amon|e the Egyptians, the postes beyng sprinkeled with the bloude of the lambe, they were deliuered from the kylling aungell, and passed ouer safely the red sea. In remembraunce of thys thyng, they offered yearely a lambe of one yeare withoute spot and of the passyng by of the angel, and of the lucky passyng ouer the sea, they called it P•asse. But this was a figure of Iesus Christe, whiche should redeeme the whole worlde with hys most holy bloud, from the tyrannye of synne, who alone was cleane from the spottes of all synne. Iesus putryng his disciples in remembraunce of this thyng, sayth: ye knowe that after two dayes the Paasse shall bee offered, and the same daye the sonne of man shalbe deliuered to be crucified.
Than assembled together the chiefe priestes and Scribes, and the elders of the people into the palace of the chiefe prieste, which was called Cayphas, and helde a counsell to take Iesus by deceyte, and kyll hym. But they sayed, not on the holy daye, lest there be an vprore among the people.

Therefore when that holy and chereful daye was nere, for the keping of which it was mete for menne to prepare themselues with godlye woorkes, the chiefe priestes and seniours of the people wer gathered together, whose authoritie, yf there hadde bene any rage emong the people, oughte furthwith to haue pacified it. And they were gathered together in the courte of the chiefe of the priestes, whiche was called Caiphas: For these chiefly conspired agaynst Iesus, because they feared lest (yf he shoulde bee preserued) they shoulde leese theyr luere and authoritie. Therfore it was de•red there through wicked coun•sell, that they shoulde laye handes vpon Iesus and kyll hym, not openlye and violently, but by deceite and gu•le.

Therefore when these greate men agreed emong themselues vngraciously of the murder, they consulted of the tyme. For although they thyrsted sore for the innocent bloud, beyng madde with enuye and hatred, yet they thoughte beste to differ the deathe to an other tyme, because the daye cheefly holye and festi•val emonge the Iewes was at hande. For they feated if they shoulde sette vp•on hym on that day, that the people be wonte to resort together, lest any tulmulte or busynesse shoulde ryse, because there were manye emong the people, whiche seing his miracles, and hearyng his meruaylouse doctrine, and mar|kyng•he great sobernes, and gentilnes of his manners, had a greate opinion of hym. They feared the people, whyche feared not god: nor feared not to delfyle the holy daye with murder, whyche durst not eate leauen breade. Sathan gaue them this counsell, desyring to kepe close that sacrifice whiche shoulde bryng health and saluacion to the worlde. But it pleased otherwyse to the de•uyne counsell. For it was not semely that the sacrifice shoulde be priuely caste awaye, whiche the father would to be offered not onely for the saluacion of the lewes, but for the saluacion also of the whole worlde.

Whan Iesus was in Bethanie in the house of Simon the lepet, there came to him a woman, hauyng an alabas•er bore of precious oyntment, and powred it vpon hys head as he sate at the bourde. But the disciples when they sawe it disdayned at it, saiyng: what nede this waste? For this ointment might haue been wel sold, and geuen is the poore. Whâ Iesus knewe thyself, he sayed, What trouble ye the woman? For she hathe w•ough•e a good worke toward me. For ye haue alwaies poore folke with you, but me ye haue not alwaies: and in that she hath •a•e this oyntmente on my body, she did it to burye me. Utely
I say vnto you: Whersoeuer this gospel shall be preachéd in all the world, that also that she hath done, shalbe tolde for a memoriall of her.

Therfore whan Iesus was in Bethania, nere vnto Hierusalem, where he should be cruciﬁed, and sate at meate in the house of one Simon called Lepet, a certayne woman came vnto hym, hauyng can alabaster of precious oynmente, who broke the alabaster, and powred the oynment vpon hys heade. The disciples seeyng a thing of so great price powred and caste outhe at once, they disdayned and murmured at it. For they knewe that Jesus was not wont to vse suche delicacies, and that it shoulde haue bene more for his appetite, yf the woman had deliuered her alabaster whole, that the oynmente beyling solde, the poore men myght be relieued with the value hereof. To what purpose is it (quod} they) to leese suche a precious thyng? For it myghte haue bene solde for muche, and the value therof geuen to the poore? Thus sayde the discipiles not vnderstanding to what purpose Jesus suffered this to be done. For he was not in loue with suche delicacies, but he woulde haue his deathe to be adorned with suche honour, whiche death he would suffer of no necessitie, but of hys owne wyll, for the health of the whole worlde. For whereas in all hys lyfe he behaued hymselfe most lowlye, yet he honoured hys deathe with a certayne magnificence, by the which deathe he should ouercum the deuil. And therefore once he was caryed into Hierusalem with a greate tryumphe: and than, as preuentynge the honoure of hys buryall, he was embaumed with a swete oynmente: and when he was deade, he woulde bee bured in a newe sepulchre grauen in stone: and he woulde bee wynded in a cleane shete: and he would be buried with the busy care of a noble man. The karkases of ryche and honorable men: be wont to be embaumed with precious oynmentes, eyther for honour, or elles to preserue theyr bodyes from corrupcion. And because he

shoulde reuieue and ryse agayne, before that hys frendes shoulde do hym thys honoure, he suffered this pompe of buriall to bee bestowed vpon hym before hys death: to the intente he myght imprinte by manye meanes in his disciples myndes the mention of his deathe, and by honoure, to mitigate the horribleynes therof.

Therfore when his discipiles beyng ignoraunt of these thynges murmured and grutched at the costes and expenses, Jesus refrayned them saiying: Why he ye grieued with this woman? She hath done a godlye ofﬁce and a louyng beneﬁte to me, whiche shall shortly dye. It is not meete that ye should haue enuy at thys my last honoure. Poore men of the common sorte ye haue alwayes with you, to whom ye maie doe good, but ye shall not euer haue me. This oynment is not lost, but this woman gessing that I should shortly dye, with her ofﬁce and duetye hath preuented my buryall, and hath powred
vpon me beyng alyue, that that is wonte to be powred vpon the dead.
Therefore del|praue not her godlinesse, whiche is so acceptable vnto God,
that whereas the gospell of my deathe shalbe preached throughout all the
worlde, this woman also shallbe mentioned: whiche with a godly and an
holy duety, hathe preuen|ted my sepulture.

[ The texte.] Than one of the twelue which was called ludas Iscarioth, went vnto
the chiefe priestes, and sayed vn|to them: What will ye geue me, and I will
deliuer hym vn|to you? And they appoynted to hym thiety denaries. And from
that tyme furth, he sought oportunitie to, be|traye hym.

Where as this communicacion hadde repressed the disdayne of others,
which erred of a simplicitie, not knowyng the misterye: yet it pacified not
ludas Is|carioth, whiche falsely pretended care for the poore, where as
• ucre and gayn• were more pleasaunte vnto him. For he bare the purse, and
was wont to steie sumwhat of y|ethynges which were geuen of the liberall
frendes of lesus, to be distributed emōg the poore, hereof by little and little
he encreased his money. Therfore when he was whoely geuen to the filthy
disease of auarice, myndyng to recompense that, whiche he counted lost in
the oyntmente, with the pryce of the Lorde, he wente vnto the chyefe
pryestes and offycers, whome he knewe with bent myndes had conspired
the deathe of lesus, and that there was no|thyng to lette them, but that he
myght be taken withoute tumulte or busines. To bring this to passe there
wer done more mete, thā sum of the number thē whiche were familiare with
the lord, and nexte aboute hym, who knewe cer|tayne whyther lesus was
wont to go. For he had hys secret places to praie in. And there was one
found in that chosen and piked humbre of twelue, whō Christ toke vn|to hym
to bee the chiefe ouer all: whiche loued better wycked gayne, than so mylde
and so beneficiall a lorde. So greate a poyson is auarice, if it possesse whoely
the mynde of man. But lesus woulde signifie by thys ex|ample that there
should be mē, which beyng corrupt with the desyre of money, woulde
betraye the woorde of the gospell, and this mischiefe shoulde chieflye cum
of them, who beyng the chiefe and heads of the religion of the churche,
semeth to be priuy of the secretes of theyr lord: with whom they be so
familiar that with wrong interpretacion they betray his doctrine to the
wicked & pro|phane rulers, whiche seke for nothyng elles, but the
destruccion of the truethe of the gospell. ludas therfore goyng vn|to the
officers, sayd: what reward wil ye geue me, if I delyuer you hym into your
handes? And thei bargayne wyth

hym for thrty denaryes. With so litle wages could he be •yered to so
beaste|ly and cruell a dede: so lyghtly and vilelye was that precious bloude
 Estimated, whiche was sufficent to redeeme whole mankynde. Therefore Ludas gredye and gapyng for the money that was promysed hym, by and by from that time forwarde sought for occasion to betraye Iesus.

[The texte.] But the fyrrst day of the vnleaueued bread, the disciples came to Iesus, saiyng vnto hym: where wile thou that we prepare for the to eate the Paasse? And he sayde: Go into the citie to suche a man, and saye vnto hym: The mayster sayeth, my tyme is at hande, with the doe I kepe my Easter with my disciples. And the disciples dyd as Iesus had appoynted them, and made ready the Paasse.

Therfore whan the irst daye of seuen was at hand, in the whiche the Iewes were accustomed to abstayne from leauen breade, after the eatyng of the pas••hall lambe, the disciples go vnto Iesus, saying: Lord where wyll ye that we prepare you a place to feaste and kepe youre Paasse? so greate was the scartenes, that neyther he, nor his disciples had any house of theyr own to go to. But Iesus to shewe that this whole matter was mistical, and not doen by chaunce or necessitie, but that all thynges were done by the prescience and cou||sell of God, he answered them: God into the citie, and anon as ye entre in, there shall meete you a certayne manne bearyng a potte of water, folowe hym, and wheresoeuer he goeth in ye shall go in, and saye to the houesholder, the maister sayeth: My tyme is at hande, at thy house I kepe my Paasse with my discip|cles. He shall shewe you a great and a fayre parlet, there prepare my Paasse. The disciples went and founde all thynges, as Iesus had tolde them before, and prepared hym a feaste in the place that he commaund{ed.

[The texte:] Whan the euen was cum, he sate downe with the twelue, and as they were eatyng, he said: Uerely I saye vnto you: One of you shall betraye me. And they were exceadyng sorowful, and beganne euery one to saye: Lord is it I? He answered and sayde. He that dippeth hys hand with me in the dyshe, the same shal betraye me. The sonne of man goeth as it is writ|ten of hym. But wo vnto that man, by whom the sonne of man is betrayed. It hadde been good for that man, yf he had not bene borne. Than Ludas whiche betraied hym, answered and sayed. Mayster, is it I? He sayd vnto hym: Thou hast sayed.

And towarde nyght Iesus went thither, and sate downe to suppe with his twelve disciples. And now as they were at supper, Iesus sayeth vnto the: one of you shall betraye me. This he sayed to declare that nothyng at all was hyd from hym, and also that the conscience of the traytour beyng touched, myght be turned vnto penance. At this woord al theyr hartes began to be very hejuy. Euery man suspected and distrusted hymselfe knowyng the weakenes of man. They desyryng therfore to bee deliuered from this heauines, began for to aske seuerally: is it I Lorde? Than Iesus sūwhat to confirme and establyshe the others, almoste dead for feare, and to touche
the conscience of ludas more sharply, yf perhappes he myght be moued
vnto penaūce, pointed the authour of the dede with a more certayne sygne,
and withal put hym in remembraunce of the great familiaritye, whiche ought
to haue withdrawn him from such a mad mischiefe, faiyng: He that putteth
his hand with me in the dishe, and is my fellow not onelye of the table, but
also of the dishe, shall betraye me, and for the office of familiaritye, he shal
rendre vnto me the office of extreme enmitie, whereas the communion and
felowshypp of breade and salte bee wonte for to ioyne men vnknownen and
vnacquaynted, with the bonde of amitie. And that these thynges should
chaunce to the sonne of man, it was ordeyned heretofore of the father, and
prophecied before of the prophetes. But yet wo be to that man, through
whose wickednes, the sonne of man is betrayed.

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The diuine wisedome dothe vse hys wickednes to the saluacion of
mankynde, but yet he is no lesse in fault, which through his owne malice
was brought to this dede, whereas I omitted nothyng whereby I myghte
heale hys mynd. Wherfore for so wicked a deed, he shall be cruellye
punished, vnlesse he repente, that it had bene better for him neuer to haue
been borne. This communicacion whiche with shame might haue healed an
yll man, or with Payne myght haue feared a wicked manne, made ludas
nothyng the better, insomuche that he ioyned impudencie and vnshame
fastnes to hys wicked deed, and as though he had knownen himself to be
nothing culpable, asked the Lord: Is it I? And here Iesus not forgettyng his
wont tentilnes, answered: Thou haste sayde, geuyng an incklyng rather than
expressyng playnly that it was he, and maketh as though he had a suspicition,
and not knowledge of it.

[ The texte.] Whan they wer eatyng. Iesus toke bread, and when he had geuen
thankes, brake it, and gaue it to the disciples, and sayed: Take, eate, this is my
body And he toke the cup, and gaue thankes, and deliuered it to them, saiuyng:
drynke ye all of this, for this is my bloud whiche is of the newe testament, that
is shed for many for the remission of sinnes: But I say vnto you: I wyl not
drynke hencefurth of this fruit of the vyne tree, vntil the day when I shall
drynke it newe with you in my fathers kingdome.

Therfore in this latter supper y^t he made with his disciples, before his
deathe, he dyd institute that most holye remembraunce of hys death: that
beyng often renewed, it should be a perpetuall memorial emong them, of
his great charytie, whereby he sticked not to bestowe his lyfe to redeme
mankinde: that the re|emembraunce of that godly sacrifice shoulde neuer
out of our myndes, wherein that most pure and immaculate lambe the newe
and trewe paasse, offered him selfe in the aulter of the crosse for vs to God
the father, whom beyng angrye, he hath made mercifull to vs by hys bloud,
suffering paynes himselfe for our of offendures, whiche were due to our sinfulnes: Jesus dyd institute and consecrate this secrete signe and memoriall in two thynges, by the which amitie among men is wont to be intertayned: that the charitie by the which Christ gave himselfe to his, shoulde couple vs together also: who oftentimes eate together of one breade, and drynke of one cuppe. And also shewing by a certayne spiritual figure, the rites and manners of Moses his lawe, in the whiche was no purgacion of sinne, but by bloude of the sacrifice: Furthermore signifying that he did consecrate a new league of the euangelicall profession by this misterie. For when Moses had recited the roll of the lawe, wherein the preceptes of the lawe were conteyned, and the people had answered: We will do al thynges that the lorde hath spoken, and wyll be obediente, wyth parte of the bloude of the sacrifices whiche they had kylled receyued in a vessell, he sprinkeled the people saiyng, this is the bloude of the league, whiche the lorde hath made wyth you touchyng these wordes. And truely all these thynges signified with certayne figures and shadowes, this most holye sacrifice, wherin the lorde Jesus delyueryng his body willingly vnto death, and sheding his bloud, went aboute to clense the synnes of the whole worlde, reconcilying vnto God all men freeelye, whosoever woulde professe this league of the newe testament. And he would that this sacrifice and this league shoulde be commended, and set furth to the myndes of hys disciples with certayne mysticall sygnes, before that it was offered, to thynhtente that they shoulde vnderstande that his death was not a common or an idle, but an effectuall sacrifice to purge the synnes not onelye of the Iewes, but also of al nacions and of al tymes.

But (because the death of Christe oughte not to bee iterated) leste so greate al benifi te myght go out of mennes mindes, or leste they myghte forget the holye league once entred, and the authour of theyr health also, he did institute and ordayne, that with often communion of ye holye breade, and the cup, the memo|rie should be renewed among the professours of the euangelicall lawe. And he would that this sygne should be very holy among hys souldiers, and to be had in such veneracion, * that lyke as much godly grace shoulde bee geuen to them, whiche shoulde receyue the body and bloude of the lorde purely and worthely: so they that should take them vnworthely, should be the cause of their grenous dannacion. Therfore Jesus toke the breade into hys handes, and when he had offered the sacrifice of prayse vnto God, he breake it and distributed it vnto his disciples saiyng: * Take ye, eate ye, thys is my body. Afterwarde he toke the cup into hys handes, & when he had geuen thanks vnto the father, he drancke before, and reched it vnto them, saying: Dryncke all ye of thys cuppe. For thys is my bloud of the newe testament, which shalbe shed for many, for the forgiveu|nes of synnes. As often as ye shall do thys, doe it in the remembranuse of me. For as often as ye shall eate of this breade, and
dryncke of this cuppe, ye shall declare the lorde's death vntil he cum, not now as a sauiour, but as a judge. In the meane time none other sacrifice for synnes shal be loked after. For this one is sufficient for to take awaye the synnes of the whole world. And I saye vnto you, I wyll not eate of this bread hereafter, vntil I shal eate it with you complete and perfect in my fathers kyngdome: and I will drinke no more of this fruite of the vine, vntil I shal drinke it new with you in my fathers kingdom. And the moste meke and gentil lorde did not exclude Iudas the traytour from thyss holy memorialis, that by thyss so great clemencie and gentilnes, he myght be reformed. But because he receyued the sygne of the league and testament, hauyng treason in hys harte, he departed more vnicleane than he came.

[ The texte.] And whan they had song the hymne, they went out vnto the mount Oliuete: Than sayd Iesus to them. All ye shall be offended because of me this nyght. For it is written: I wyll smite the shepeherde, and the shepe of the flocke •al•e scatered. But after I am rysen againe, I wil goe before you into Galile. Peter answered and sa•ed vnto him: Though al mē be offen|ded because of the, yet I wyl not be offended. Iesus sayd vnto hym: Uerely I saye vnto thee, that in this nyghte before the cocke crowe, thou shalt deny me thryse. Peter sayed vnto hym: Yea, though I should dye with the, I wyll not deny the. Likewise also saied al the disciples.

And after that they hadde song an hymne in the prayse of god, they arose and went into the mounte of Oliuete, whiche place he knewe to bee well knownen vnto the traytoure, lest he should seme to desyre to be hyd, as fearyng death: but purposelye he withdrew hymselfe into a solitarey place, that he myghte bee taken without tumulte of the people, which thyng they went about and lo|ked after. There he telleth his disciples agayne how it should cum to passe, that byanby they should be sore troubled, seing the punishemēt of their lord: but lest they should be vtterly discouraged, he doethe comfort hem with a prophecie, and with the resurreccion that shoulde folowe furthwith, poymtyng also the time and the place nere at hande, where they should see hym agayne: all ye ({quod} he) shall be troubled thys nyghte for my cause. For so God y•father prophecied by the mouth of hys Prophete zacharye: I wyll strike the sheperde, and the shepe of y•flocke shal be scatered abrode: But ye nede not to despayre. Death shall trouble your myndes, but byanby the resurreccion shal conforte you.

For I will rise agayne the thirde daye, and after that I am rysen, I wyll goe before you into Galile. There I will offer my selfe to bee sene of you. Iesus suffered al his disciples to be thus troubled, to thintent he myght teache thē by the very dedes, howe great the weakenes of mans nature was, and how
folish a thing it is for a man to trust to himselfe, that hauing experience of themselves, they myght learne to helpe other mennes weakenes. Peter therefore not well knowyng hymselfe, with a certayne manly and worldly boldnes, denieth that it shall cumme to passe, which Christe by the Prophecie sayed shoulde cumme to passe, and (whiche was a poyncet of more rashenesse) he preferreth hymselfe before all other: If all bee troubled ({quod} he) in thy cause, yet I wyll not bee troubled. To whome Iesus aunswered: what sayeste thou Peter, wylt thou allone not be troubled? Nay this I tell the of a suerty, before that the cocke crowe twyse this nyght, thou shalt denye me thryse, Yet Peter not knowleagyng hys weakenes for all thys, aunswered stoutly: yea yf I shoulde dye with the, I wyl not denye the. And the other of the Apostles folowed the rashenes of Peter, who would haue denied Christ also, yf they had bene brought to a lyke streight as Peter was.

Then came Iesus with them vnto a village whiche is called Gethsemany, and sayed vnto the disciples: Sit ye here whyle I go and praye yonder: and he toke with hym Pe•er, and the two sonnes of zebedee, and began to were sorowfull and •euy Than sayde Iesus vnto them: My soule is heuy, euen vnto the death. •arry ye •ere, & watche with me And he wente a lit•e farther, and f•ll downe on h•s face, and prayed, saiynig •y fa•her yf it bee possible, let thys cuppe passe from me: Neuerthelesse not as I wyl, •ut as thou wilt.

Than Iesus knowyng that the tyme drewe nere, that the laste storme shoulde cum, he led aparte his eleuen disciples (for ludas was gone oute from supper) into a village called Gethsemany. Here he commaunded eight of them to tary, whiche yet were loth to departe from theyr maister, whom they loued hartelye, but as yet with a worldly affeccion. Tary ({quod} he) in this place, whiles I goe into my accustomed place, and praye there. For he durst not make them priuye of his conlicte, sith they were yet but weake, •este they shoulde be discouraged, and taketh with hym but only thre, Peter, and the two sonnes of zebedee, that he myght haue them to be witnesses of hys extreme manly weakenesse, whome he tooke with hym into the mounte to beholde hys maiestie: and to teache with all, that as often as any greater storme of suche troubles than mans strength can abyde, is at hande, that we vttterly distrustyng our selues, commit vs who•ly to the helpe of God. And the feare of deathe, whan it cummeth vpon a man, is more bitter than deathe it selfe: Therfore this horryblenes beganne than to cum vpon Iesus, and he felte great sorow and heuines of mynde. For he would not that hys chosen frendes should be ignoraunt of the griefe of his mind,* that they myght playnly see that he was very man, troubled with affeccions bothe of body and mynde: my soule ({quod} he) is heuy euyn vnto deathe. Ta•ry here and watche with me. For this time requireth not slepe, but wakyng and earneste prayer. Therfore Iesus goyng forwarde a litle, from hys three disciples, han\gyng downe his heade,* bowed his face to the yearth: and so
prostrate, prayed vnto his father, saiying: My father, if it be possible, take away this cup of death from me, for I feele the affeccion of the body much abhorring from death. Notwithstanding let it be, not as I wyl, after the weakenes of the body, but as thou wilt, to the health and saluacion of mankynde.

[ The texte.]

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And he came vnto hys disciples, and founde them slepyng, and sayed vnsto Peter: could ye not watche with me one houre? Watche and praye, that ye enter not into temptacion. The spirite is ready, but the fleshe is weake.

When he had thus prayed, he returned vnto his disciples, and found them slepyng, and sayeth vnsto Peter: Thou that diddest crake a litle before that thou wouldest dye with me, couldest thou not wake with me one houre? I wake and praye for you. Wake you with me, and praye to the father that ye fall not into temptacion and be ouercum. The victorie chaunceth not but vnsto them that wake. Therfore we must wake, leste the fleshe ouercum the spirite, and the spîrîte m•ste be susteyned with the helpe of God.

[ The texte.] Againe he went the second tyme and prayed, saiying: My father, if this cup can not passe awaye from me, but that I drinke it, thy wyll bee done. And he came and found them again slepyng. For theyr iyes were heuy. And he left them, and went agayn• and praied the third time, saiying the same woordes. Than cummeth he to hys disciples, and sayeth vnsto them: Slepe now & take your rest. Behold the houre is at hande, & the sonne of man is betrayed into the hâdes of sinners: Arise, let vs be going. Behold he is at hand, that doeth betray me.

So hys disciples beyng raysed, Iesus went agayne, and prayed agayne with as many woordes vnsto hys father: My father, yf it bee not possible that thys cup shall passe from me, but that I shall drynk of it, thy wyll bee doone. Afterwarde he returned agayne vnsto hys disciples, and found them again slep|yng. For theyr iyes were very heuy, by the reason of sorowe increasyng theyr slepe. Therfore leauing them, he wente alone the thyrde tyme to praye for hys disciples, for the weakenes of the fleshe ouercame them. And he prayed likewise the thirde time, to teache vs to praye continually and vehemently, as often as the storme of temptacion is at hande. For than the Angels be present and geue strength to the spirite. Afterwarde he returned vnsto hys disciples, and rebuked them for theyr slepyng out of tyme, sith the tyme required great watching. For nowe (sayth he) the tempest is at hande whiche shall fynde you vnreadye, and therfore vnmete and ouermatched:
nowe ((quod) he) slepe and take your rest. Lo the houre is cum, that the innocent sonne of manne shall be deliuered into the han|des of the wicked. Therefore arise, let vs go meete the hurte and displeasure that cummeth agaynst vs. Beholde he is at hande whiche betrayeth me.

[The texte.] Whyle he yet speake, lo, ludas one of the numbere of the twelue, came, and with hym a great multitude with swerdes and swaues, sent from the chiefe priests and elders of the people. But he that betrayed hym, gaue them a token, sai|ying: Whomesoeuer I kysse, th|same is he, laye handes on hym. And furthwyth he cummeth to Iesus, saying: Hayle ma|ister, and kyssed hym. And Iesus sayed vnto hym. Frende, wherefore art thou cum? Than came they and layed handes on Iesu.

Iesus had not ended this communica|tion, but lo, ludas Iscariote one of the numbere of the twelue came, folowyng Iesus his capitayne a lytle before, and now become ouer a wicked cumpany a more wicked capitayne. For a great cumpanye of souldiers folowed hym with sweordes and dubbes, whome the chiefe of the priestes, and the seniours of the people, had sent for thys intente, y|esus myght be taken without tumult of the people. For althoughe they hadde purposed to differ this matter vnto another tyme, yet hauyng oportu|niltie of the traytour, they chaunged their myndes. And therfore ludas chose bothe the nyghte and the place, in the whiche Iesus was wonte with a fewe to praye. Finally lest they should fayle of the persone, the traytoure taught them by what token they shoulde knowe Iesus: whomesoeuer ((quod) he) I shall kysse, he it is: laye handes vpon hym. Therefore ludas Iscariote went before

and went vnto Iesus as though he woulde salute hym, sai|ying: Hayle Rabby, and therwith kissed hym, whiche in tymes paste was vsed in salutations, be|cause of honour and duty. Now Iesus to geue a perfect exaumple of mekenes in every place to hys disciples, dyd not repell the wicked disciple from kyssyng, nor dyd rebuke hym for hys madnesse, but wyth gentle speakynge touched hys conscience, sai|ying: Frende, for what cause art thou cum? For he came wyth a kysse after suche sorte as though he woulde haue tolde hym sum newes. At this token the multitude came runnyng, and layed handes vpon Iesus, and helde hym fast. The disciples myndes were sore amased at this ruffling, whome Iesus suffered to fall into this affeccion, because he woulde vterlye plucke oute of their myndes, all gredy desyre to reuenge and to defende themselues.
And behold, one of them which was with Jesus stretched out his hande, and drew out his sword, and stroke a seruaunt of the hygh priestes, and smote of his eare. Then sayed Jesus vnto him: put vp thy swerd in his sheath. For al they that take the swerd shal perishe with the swerd Thinke ye not that I can praye to my father, and he shal geue me more thou twelue legions of angels? Howe than shal the scriptures be fulfylled. For thus muste it be.

And Peter, eyther because he was more feruente euery where than the ojther, or elles because he hadde made stoute promyses of hymselfe before, leste he shoulde seme not to doe for his mayster, plucked out his swerde, and stroke Malcus the seruaunte of Caiphas, and cutte of his ryghte eare, Iesus so ornderyng the stroke, that bothe it was a lyght wounde, and whatsoever the hurte was, he healed it, and restored the eare agayne. But Peter erred by the reason of a certayne good loue towarde the Lorde, and this errour he tooke in maner of the wordes of Jesus not well perceyued. For he commaunded them to sell their coate and to by swerdes: and whan thei aunswered, there wer two swerdes, he sayed: it is sufficienct. But they thynkynge that he spake of a swerde of ylron, whereas Iesus mente a spirituall swerde, after supper they tooke furthe theyr swerdes with them readey to defende theyr Lorde, yf the matter hadde so required, or yf he had commaunded. Therefore to plucke this affeccion utterly out of the myndes of all hys disciples, he dyd chyde Peter sharply, saying: put vp thy swerde into his place. They that doe stryke wyth the swerde, peryshe with the swerde, the recompence of vengeaunce turnyng backe vpon their owne heade. We haue no nede of this tence, whyche doe get the victory better by suffering than by killing. Or els thincke you that I coulde lacke helpe if it pleased me to haue this defence? Could not I make suite vnto my father, and could not he send to helpe me in the stede of twelue disciples, twelue legions of angels? But thus it is thoughte good to my father, thus it was spoken before of the Prophetes. And none of these thinges is done by chaunce or fortune.

In that same houre Jesus sayed to the multitude: ye be cum out as it were to a thefe with swerdes & clubbes for to take me. I sate deyly wyth you teachyng in the temple, & ye toke me not. But al this is doen that the scriptures of the Prophetes might be fulfylled. Than al the disciples forsoke him and fled. And they toke Jesus and led him to Cayphas y6 hygh priest, where the Scribes and elders were assembled. And Peter folowed him a far of vnito the hyghe priestes courte, and went in, and sate with the seruauntes to see the ende.

Than Jesus turnyng to the multitude, sayed: nowe weponed with swerdes and clubbes, ye cum furth to take me. But when I sate daylye emong you tea|chyng in the temple, and healynge the sicke and diseased, ye layed no
handes vp\on me. Nowe in the dead nyght, ye seke me out beyng quiet and styl in a secrete

place. But al these thinges be done not by your violence, but by the ordinaunce of goddes counsell, whereof the scriptures of the Prophetes hathe prophecied long before. The disciples hearyng thys, and seing that there was no hope, for asmuche as Iesus offred him vnto death, they left theyrm maister and ran away. But the mynisters nothyng mitigate with remembraunce of the doctryne and benefite of Iesus, ledde him awaye lyke a prysoner, to the house of Cayphas the chiefe of the priestes, wherythe the Scribes and seniours dyd resorte. But Peter alone (for the other disciples beyng afrayed, were fledde every man hys waye) although hys skirmishe came not well to passe, yet he coulde leaue of vtterly the care of hys maister, whome he loued hartely and yet again he durst not be present with hym, notwithstanding he folowed as it might be a farre of, and at length, in the darke as vknown, he entred into the court of Cayphas. Finally entryng in he sate among the ministers warming him at the coles, that whereas he coulde not defende Iesus, yet at the least he myght see what shoulde be the ende of the iudgemente. For as yet Peter had sum hope in hys mynde.

[ The texte. ] ¶The chiefe priestes and elders, and al the counsell, sought false witnesse against Iesus for to put hym to death, but founde none: yea whan manye false wytnesses came, yet they founde none. At laste cause two false witnesses, & sayed: he sayed, I am able to destroye the temple of God, and builde it agayne in three dayes. And the chiefe prieste arose, and sayed vnto hym: Answerest thou nothyng? why do these beare witnes agaynst thee? But Iesus helde hys peace. And the chiefe priest answered and sayed vnto hym: I charge the by the lyuyng God, that thou tel vs whether thou be Christ the sonne of God. Iesus sayeth vn\to hym: Thou hast sayed: Neuertheless I saye vnto you: hereafter ye shall see the sonne of man, sittyng on the ryght hande of power, and cummyng in the cloudes of the skye.

Further the chiefe priestes and the whole counsel, to make sum apperauce of a lawfull and iust iudgement, went about to suborne, and set furth false witnesse agaynst Iesus, whose innocēcie was so greate, that it was very harde so to lye of him, that the lye myght haue any colour of truth. And after that many false witnesses came furth,* but of suche sorte that theyr testimonies & saiynges were so yll framed together, that they confounded themselves, insomuche that they were not thought meete, neyther of those iudges, neither of that cumpanye. At length cummeth furth two false witnesses, whiche sayed: He sayed, I canne destroye the temple of God &
after three days make it vp. They toke occasion of this lye by the wordes of Christe, who sayed: looce thyse temple, and in three dayes I wyll rayse it vp, meanyng thereby that he shoulde be slayne of them, but within three dayes he should lyue agayne. The witnesses to make the thing more odious, dyd depraue and mystake these woordes whiche they vnderstoode not. For he sayed not I can destroye, but looce ye: and he sayed not, I wyll build agayne, but I wyll rayse vp, appliying it to hys body whiche should be slayne, and lyue againe. Therfore at thys testimonye because it semed to bee of some weyght, and no nother was found more meete and conuenient, the chyefe of the priestes roose vp, and counterfeityng the person of a iuste iudge, as thought he woulde geue Jesus liberty to defende hymselfe, sayed: Doest thou make no answere to these testimonies whiche be brought agaynst thee? But Iesus helde his peace, knowyng that whatsoeuer he sayed, should be reproued & mistaken. Than the chiefe of the priestes desyryng to wreste out sumwhat, wherby Iesus myght be condemned (for nowe hys madnes was such that al tariyng semed to long) sayeth vnto hym: I coniure the by the liuing God, tel vs whether thou be Christ the sonne of God. This was a crafty question of the wicked byshop.

If he had denied that he was the sonne of God, he would haue cryed out: why than takest thou vpon thee, the thing that thou arte not? If he had affirmed it, he woulde haue falsely accused hym for blasphemy. If he had holde hys peace being required and adiured, he shoulde seme to despise God, and the authoritie of the highe prieste. And what was he that dyd adiure hym? A wicked bishop, whiche had boughte of Herode for money the annuall honoure: and he which did assault the sōne of God, adiured him by God. Yet Iesus, as it were shewing a reuerence to the honour that he did beare, beyng demandead whethr he was Christ the sonne of God, answered: Thou hast spoken: so confes|sing himselfe to be that he was, that yet he auoyded the faulte of arrogancie. And he added a thing whiche oughte to haue reuoked the wicked bishop from his purpose wickednes: yet ([quod} he) thys I say vnto you, hereafter ye shall see the sonne of man sitttyng on the ryghte hande of the power of God, and com∣ming with maiestie in the cloudes of heauen. He gaue to vnderstande, that he being than lowe and condemned of the wicked, shoulde once come with the power of God to be iudge ouer all the worlde.

[ The texte.] ¶Than the high priest rent his clothes, saying: He hath spoken blasphemie, what nede ye of any moe witnesses? Lo, now ye haue hearde hys blasphemie, what thinke ye? They an∣swered and sayde: He is worthy to dye. Than dyd they spitte in hys face, and buffered hym with theyr fystes. And other
smote hym on the face with the palme of their handes, saying: Tell vs Christe, who is he that smote thee?

The chiefe prieste beyng the more prouoked with this saying, to thyntente that through the counterfeyted zeale of religion, he myghte make the cryme of Christe the more sore, he rente hys garmente, and sayde: he speaketh blasphe∣mously. He doeth vsurpe and take vpon him diuine honour, wheras he is but man. What nedeth there any more witnesses? Beholde nowe ye haue hearde manifeste blasphemie. What thynke ye? They aunswered: he hath deserued death. Than they began to handle hym cruelly with mockes and skornes, as through he had bene lawefullly condemned, whiche also Iesus suffered moste mekely, to geue vnto his a perfect example of pacience. They did spette in his face, and coueryng hys face, they gaue hym buffettes and blowes. Againe, some stroke hym on the face with theyr handes, saying: prophecye and tell vs Christ, who is it that stryketh the? With these skornes and rebukes they caste him in the teeth, because he woulde bee taken for Messias, and because he was honoured of the people, by the name of a Propheete.

Peter sate without in the courte, and a damsell came vnto hym, saying: Thou also waste with Iesus of Galile: but he denied it before them all, saying: I wot not what thou sayest. Whan he was goen in to the porche, another wenche sawe hym, and sayde vnto them that were there: This felowe also was with Iesus of Nazareth. And he denied it agayne with an othe, saying: I dyd not knowe the man. A whyle after came they that stode by, and sayde vnto Peter: Surely thou art one of them, for thy speche doth bewraye the. Than he began to curse and sweare, that he knewe not the manne, and immediately the cocke crowe. And Peter remembred the saying of Iesus, whiche he spake vnto hym: before the cocke crowe, thou shalt deny me thryse, and he went out, and wept bitterly.

In the meane season Peter sate without in the courte, beholding a farre of the heauie sight, and loking for the ende of the matter, for he durste not come nere, lest he shoulde be knowne of the ministers. And a certayne wenche came vnto hym, whiche partely knewe hym, and sayde: Thou also waste one of the folowers of this Galilean. Here Peter beyng amased at the wenches woorde, and forgetting that stout woorde that he spake to Christ: (and if I should dye with thee, I wil not deny thee;) denied his lorde before thē al, saying: I cannot tell what thou sayest. And furthwith the cocke did crowe. And as he
prepared to go out, even in the doore an other wenche spied him, which
uttering hym to the ministers standyng by, sayeth: Thys man also was with
Iesus of Nazareth. And agayne he denied it, swearing that he knew not the
manne. And a little after, certayne of them that stoode by, knowing Peter,
sayd: Truely thou arte one of this numbre. For not onely thy face but also
thy speche doeth vutter thee to be a Galilean. Than Peter being more afrayde,
began not onely to ablure and forsake Iesus, but also to execrate and ban
himselfe, if euer he knewe the manne. And furthewith the cocke crowed
agayne. After these, Iesus dyd beholde him, and speaking (as it were) vnvo
him with his iyes, monished him. Than at length Peter cumming to himselfe,
remembred that Iesus tolde him before, when he craked of hys boldenes
and valiantnes: before the cocke crow twise thou shalt denye me thryse. But
because he sinned thorough the weake|nes of man, being amased with
feare, and not of purposd malice, he deserued mercy. Christe suffered this
in hys chosen apostle, that no man, offende he no|uer so sore, shoulde
dispayre of pardon so that he repent, and washe the spot of his mynde with
teares. For Peter, whiche was as it were besyde hymselfe, at the looke of
Iesus, by and by came to hymselfe agayne and repented, and go|yng furth
wepte bitterly.

¶The .xxvii. Chapiter.

[ The texte.] ¶Whan the morning was come, all the chiefe priestes, and elders of
the people helde a counsel against Iesus to put him to death. And broughte
hym bounde, and deliuered hym to Pontius Pilate the devi•ie.

T

Herfore that night was throughly watched of the heads of religion,
with these wicked & cruell deedes. And when day drew nere, againe the
chiefe priestes and the seniours of the people, went to counsayl against
Iesus, to put hym to death. Therfore they deliuered him bound vnto Pon•tius
Pilate president, to take punishment of the condem|ned man. Here Iudas
that betrayed hym, seeing that he was now condemned, and that they went
to extremities, moued with repentaunce, broughte agayne the thirtie pieces
of syluer to the heads of the priestes and seniour|es of the people, saying: I
haue synned be|cause I haue betrayed the innocente bloud. Truely this
mannes confessyon should haue moued the prynces minde|s. He confesseth
that it was done by the infeccion of auarice, and he confesseth that he hath
betrayed an innocent. But they vttarly raging, and thirsting after nothing els
but innocent bloud, aun|swered: what is that to vs, whether thou hast
betrayed an yll doer or an inno|cente? Looke thou to that.

[ The texte.]
Than Judas whiche had betrayed him, seing that he was condemned, repented hymselfe, and brought againe the thirtie plates of siluer to the chiefe priests and elders, saying: & haue sinned, betraying the innocente bloude, but they sayde: what is that to vs? See thou to that: and he cast downe the siluer plates in the temple, and departed and hong himselfe.

Iudas now repenting of his gayne, desired to breake of his bargayne, but theyr crueltie coulde by no meanes be mitigated. Iudas therefore casting the pieces of siluer at their feete departed away, heaping and increasing his wicked deed with a more wicked deed. He knowledged the greatnes of his sinne, but he knowledged not the greatnes of goddes mercy. Peter wepte bitterly, and obtayned mercy. Iudas wept also, but with a desperate minde, rather than a converted minde, and therfore he went asyde, and hanged himselfe and burst in the middes, and his bowels fell out.

And the chiefe priestes tooke the pieces of siluer, and sayde: It is not lawfull to put them into •or•on, because it is the price of bloude. And they tooke coun•el, and bought with them a potters fielde to bury straungiers in. Wherefore the fielde is called the fielde of bloude vnto this day. Than was fulfilled that whiche was spoken by the Prophete Hieremye, saying. They tooke thirtie siluer pieces, the price of hym that was valued whome they bought of the children of Israell, and gaue them for the potters fielde, as the lorde appoynted me.

[ The texte.] And the chiefe priestes tooke the pieces of siluer, and sayde: It is not lawfull to put them into •or•on, because it is the price of bloude. And they tooke coun•el, and bought with them a potters fielde to bury straungiers in. Wherefore the fielde is called the fielde of bloude vnto this day. Than was fulfilled that whiche was spoken by the Prophete Hieremye, saying. They tooke thirtie siluer pieces, the price of hym that was valued whome they bought of the children of Israell, and gaue them for the potters fielde, as the lorde appoynted me.

After this the heades of the priestes went to counsayl agayne, and that theyr crueltie mighte be the better knowne to all menne, they dyd nothing without a common counsel. They consulte to what use the thirtie pieces of siluer shoulde goe, whiche Iudas had cast at their feete. And being menne of auke•warde religion hauing no religion nor feare in killing of an innocente, who had done so muche for them: It is not lawfull (•quod• they) to put this money in•to Corbon, that is, emong the gyftes of the temple, whiche they woulde haue estemed and regarded religiously. For it is the price of bloude. But the holines of the temple must not be poluted with bloud. And in the meane seal•son, they dysclose theyr vngraciouse conscyeence, confessyng hym to bee inno•cente, whose betraymente they had boughte. Therefore because that they all shoulde bee partakers of the synne, they counselled together, and with that money they bought a grounde of a certayn potter for godly vses, that straun•giers mighte be buried there, as though they woulde haue recompenced the sinfull deed that they had in ha•de, with thys good deed. And yet by thys meanes they prouyded very yll for theyr good name. For they coulde not by any other meanes, more blase abrode theyr wickednes. For the thyng is come to suche a common saying, that at this daye that grounde is called of the Si•rians, Acheldema, that is to saye, the grounde of bloude. Neyther was thys thing done by chaunce, for Hieremie prophecieyd that it shoulde come to passe: and they tooke thirtie
pieces of silver, the price of him that was prized, whome they boughte of the
children of Israel, and they gaue them for the grounde of a potter, as the
lorde appoynted me.

[ The texte.] Iesus stode before the debitie, and the debitie asked him, saying: Arte
thou the king of Iewes? Iesus sayeth vnto hym: Thou sayest. And whan he was
accused of the chiefe priestes and elders he aunswered nothing. Than sayde
Pilate vnto hym hearest thou not how many witnesses they laye agaynst thee?
And he aunswered hym to neuer a woorde, insomuch that the debitie
matuayled greatly.

Therfore whan Iesus stode before the president as giltie, they accused hym

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busily of many thinges, speaking nothing in the meane season of blasphemy,
of the relygyon of the temple defyled and broken, and of the cummyng of
the sonne of man, with the whiche thinges they knew that Pilate, passing little
of suche supersticion, woulde be little moued: They leye in other fayned
faultes whiche mighte stirre the presyndents minde agaynste Iesus, saying:
we haue founde this man goyng about to subuert our nacion, and
forbidding tributes to be geuen vnto Ceasar, and saying that he is Christe
the kyng. Pylate hea∣ring mencyon of the kyng, because thys semed to
touche Ceasar demaunded of Iesus: * Arte thou the kyng of Iewes• Iesus
leste he shoulde seeme proude yf he shoulde make no aunswere, sayeth:
Thou sayeste: not vtterlye denying that he was king, but yet adding that hys
kingdome is spiritual, & not world∣lye, that it pertayneth nothyng to Ceasar
or Herode. Agayne whan hys ac∣cusers called vpon the matter, Pilate
desirynge to get out of hym, wherby he mighte bee deluyered: Hearest thou
not ({quod} he) howe sore faultes they laye agaynst thee? But vnto these
Iesus aunswered vtterly nothyng, insomuche as the president marueiled
greatly, that an innocent man in daungier of deathe, did kepe silence with so
greate meekenesse. Pylate perceiuyng by the counte∣naunce and behauiour
of Iesus, that he was farre from suspicion of desiryng of the kyngdome,
sayeth vnto the heads of the priestes and theyr folowers: I fynde no deadly
offence in this man. But they were the more hote and ve|hemente, saying:
he is a sedicyouse manne, he hath styrred the people with hys doctrine,
walkyng ouer all lewry, begynnyng from Galile vnto thys place. Pilate
perceuyng that Iesus was innocente, but that the priestes and the Scribes
went about that theyr purpose of enuie and malice, and therfore see|kyng
occasyon to deluyer Iesus, or at the leaste to sende hym from the courte:
whan he hearde the name of Galyle, he asked hym what countrey manne he
was: and when he knewe that he came oute of the coastes of Galyle, where
Herode had rule and imperie, he sente hym agayne vnto Herode, who than,
as it happened, was at Hierusalem. Truely Herode seeyng Iesus, was very glad. For of long time he desyred to see Iesus, because the fame wente that he did wonderfull thynges. Therfore he hoped wel that he woule woorke some miracle before hym also. And whan Herode asked hym questyons of manye thynges, Iesus aunswered hym nothyng, who came not for this purpose to delight the curiositie of princes, but to see and prouyde for the health of men. And wheras he was accused before hym for many causes, and aunswered no\thing, Herode contenmed him, with his garde: and putting vpon him a white garment in skorne, sente hym agayne to Pilate. And by this occasion Pilate and Herode were made frendes wheras before they were at stryfe. Therefore Pylate calyling together the heads of the pryestes, the magystrates, and the people, protested that he had founde none offences in Iesus whiche they ob\iected againste hym: and that Herode also had sente hym away as innocente, whiche he woulde not haue dooen, yf he had judged him in daunger of a capi\tall crime. And to pacifye the enuie of the Iewes, I will re\founde him ({quod} he) and let him goe.

[ The texte.] At that feaste, the debitie was wont to deliuer vnto the people a prisoner, whome they woulde desire. He had than a notable prisoner, called Barrabas. Therefore whan they were gathered together, Pilate sayde: Whether will ye that I geue looce vnto you Barra\bas, or Iesus whiche is called Christe? For he knewe that for enuie, they had delyuered him.

And whan he could nothing preuayle by these woordes, he seketh an other occasion to delyuer Iesus. There was a custome emong the Iewes that v\pon that holy day, for religions sake, the president shoulde set at libertie some one of them which were kept in holde. He had fast in holde at that tyme a cer\tayne notable and famous theefe, named Barrabas, whiche name he kne\we was hated of the people. Therfore calling the lewes vnto him, he asked them whether they woulde haue geuen them, and pardoned, Barrabas, or Iesus: hoping that in comparison of so famouse, and so strong, and violente a theefe, they woulde rather deliuer Iesus.

[ The texte.] ¶Whan he was sette downe to geue iudgement, his wife sente vnto him, saying: Haue thou nothyng to dooe with that iuste man. For I haue suffered manye thynges thys daye in my slepe, because of hym. And the chyefe pr\•estes and elders perswaded the people, that they shoulde aske Barrabas and destroy Iesus. The presidente sayed, and aunswered vnto them: whiche of the twoo wyll ye that I lette looce vnto you? They sayde, Barrabas. Pilate sayde vnto them: what shall I doe than with Iesus which is called Christe? They all sayde vnto him: Let him be crucified. The president sayde, what eiuill hath he done? But they cry\ed the more, saying: Let him be crucified.
But the president sitting agayne in judgement, his wife sendeth vnto him one that should saye to hym in her name, that he shoulde not contamynate hymselfe with the bloude of the innocente, saying that she was vexed that nyghte with horryble visyons for Iesus sake. And thys chaunced not without cause, but by the ordinaunce of god, that there should yet be some of whome Iesus should haue testimonie of his innocencie. For that was very expedient for all men to knowe, that hys deathe was freely bestowed to redeeme vs. And wheras the people were in doubt, whether of both they might desire to be ge\u2019uen vnto them, it came to passe by the counsell of the priestes and the senyloures, that they asked Barrabas, that Iesus in his place myghte bee kyld. Suche is the iudgemente, and thys is the kyndnes of the people: thys is the counterseyted religyon of the pryestes, and the elders. It was a matter of religion to them to enter into the courte of Pilate that they mighte eate theyr pascall Lambe beeyng pure and cleane, and it was no matter of relygyon with suche raging madnes to put hym to deathe, whiche was innocente, and throughly tryed with so many vertues and benefites towarde them. Pylate therefore proposed vnto them agayne, whether they woulde haue Barrabas or Iesus sette al libertie. They cryed vnto hym: Barrabas. Pylate agayne sayde: Than what shall I doe with Iesus whiche is called Christe? Trustyng that they woulde bee content with some more gentle punishment. But they cryed with a greate consente of voyces, let hym bee crucifyed. Thys kynde of punishemente, was bothe cruell and very slaunderouse, and shamefull. Agayne (\{quod\} Pylate) shall I crucifie an innocente? what hath he deserued? I fynde no\u2019thing in him woorthy death: Therefore I will chastice hym, and let hym goe. With these woordes the madnes of the people was more styrred, crying out: vp with him, vp with him, crucify the man.

[ The texte.] Whan Pilate sawe that he coulde preuayle nothyng, but that more busynes was made, he tooke water and washed his handes, before the people, saying: I am innocent of the bloud of this iust person see you to it. And all the people aunswered and sayde: Hys bloud be vpon vs, andoure children. Than let he Barrabas looce vnto them, and scourged Iesus and delijuered hym to be crucifyed.

Pylate perceuyuyng that prouyng all wayes and meanes he preuyaled no\u2019thyng, but that the tumulte of the people was styred vp more, he assoyled Iesus before that he condemned hym. For in the presence of the people he toke water and washed hys handes, saying: I am innocente from the bloude of this iuste manne, ye be the authours of his deathe, and not I: the vngeunce of the innocent bloude shall lyght vpon youre head. Yet the vnhappie lewes were not feared with thys saying, but the whole people
cryed out altogether. Let hys bloude lighte vpon vs, and vpon our children. They wished destruc\cyon to them and to theyr successoures. But Chryste more gentile towarde them than they were themselues, hath repelled none from pardone and for\geuenes so that they doe repente. For many afterwardes dyd wurshyppe the Crosse of Chryste, whiche than cryed in the multytude, vp with hym, vp with hym, crucyie hym. Therefore Pylate overcome with theyr stiffe madnes, gaue vnto them Barrabas the authour of sedicyon, and a murderer, and condem\ned by all mennes iudgementes, yea, before iudgemente. But after the maner of Rome, whan lesus was scourged, he deliuered him to be crucifyed.

[ The texte. ] ¶ Than the souldiers of the president toke lesus in the common hall, and gathered to him al the coumpany. And they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it on his head, and a reede in his ryghte hande, and bowed the knee before him and mocked hym, saying: All hayle the kyng of Iewes. And whan they had spit on hym they tooke the reede, and smote hym on the head. And after they had mocked hym, they tooke of agayne the robe, and put on him his owne garmentes, and toke him away to cruciie him.

Than the souldiers of the presidente, after that they had receiued lesus in the courte, gathered the whole garde about hym, cruelly to take theyr pleasure by mocking of the innocent, partely folowyng theyr owne naughtye dis\posicyon, partely prouoked by the Iewes. And because they hearde, that he made himselfe king of the Iewes, they in manner hitting him in the teeth, be\cause being such an abiect he woulde proudely clyme vp to a kyngdome, they spoyled him of hys owne garmentes, and put vpon hym a purple garmente, that is to saye a kyngly robe. After that in the stede of a dyadem, they sette a crowne vpon hys heade made of thornes. In the stede of a scepter they gaue hym a reede in hys right hande. And nowe as salutyng theyr newe kyng, they kneele downe before him and mocke hym, saying: Hayle king of Iewes. Nor beyng contente with these despites, they spit vpon hym and stryke hys heade crowned with thornes with the reede that they gaue hym in stede of a mace. And when they omytted no manner of despyte, he suffered all thynges with great meekenes, to shewe vnto hys a perfecte exaumple of pacience. Therfore after that the souldiers had satisfyed the myndes and the iyes of the company with all kindes of mockes and skornes, they plucke of his robe agayne and put on hys owne apparell, that he mighte be the better knowen of all menne.

[ The texte. ] And as they came out, they founde a man of Cyren named Syman, him they compelled to beare hys Crosse. And they came to the place, whiche is called Golgatha, that is to saye, a place of dead mennes sculles: and gaue him vineger to drinke, mingled with gall. And whan he had tasted ther of, he woulde not drynke.
Than they bring furth Iesus out of the courte, bearing his crosse. And as they wente, they founde one Symon a Cyrenyan, whome they forced to beare the crosse of Iesus, and they came into the place where he shoulede be crucified, whiche of the Syreans is called Golgatha, that is, the place of Caluarie, because it was horrible with bones and sculles of them that were put to death.

Here that no parte of hys body shoulde bee free from tormentyng, or that no mocking or skornyng should be let passe, they offered him a cup of drinke tempered with vineger and gall, that it myghte be fulfylled whiche is written in the prophecye: They gaue me gall to eate, and in my thyrst ye they gaue me vi[n]eger to drynke. And whan Iesus had tasted, he woulde not drynke.

[The texte.] Whan they had crucyfyed hym, they parted his garmentes, and caste lottes, that it myghte be fulfilled whiche was spoken by the prophete. They deuyded my garmentes emong them, and vpon my •esture dyd chep caste lottes. And they sate and watched hym there, and set vp ouer his deade the cause of hys deathe written. This is Iesus the kyng of the Iewes. Than were there crucified with him two thenes, o•• on the righte hande and another on the lefte.

But after that they had crucified him, they deuided emong them the garments of Iesus. As for hys coate whiche was so wouen that it coulde not bee rypped, they cast lottes: that the saying of the Prophet might be fulfilled They deuyded my garmentes emong them, and vpon my coate they caste lottes. And fyttyng by the crosse they kepe hym, that no man shoulde take hym awaye. Also a title in mockage was sette vpon the crosse: Thys is Iesus the king of Iewes. The whiche notwithstanding was more honourable than the Iewes coulde suffer. For they were in hande with Pilate that this title might be corrected, and it shoulde not be put, kyng of Iewes, but he made hym selfe kyng of Iewes. And in thys thyng onely they suffered Pylate to haue the higher hande. Also this was procured of the Iewes, that two theues shoulde bee crucifyed with hym, so that Iesus beyng in the myddest, shoulde haue one on the righte hande, and an other on the lefte hande: that he might be taken of all men, both vayne himselfe, and a deceiuer, and lyke vnto them with whome he was matched.

[The texte.] They that passed by, reuyled hym, waggyng theyr heades, and saying. Thou that de|stroyed••• the temple of God, and buylded it in three dayes, saue thy selfe. If thou arte the sonne of god, come downe from the crosse. Lykkewise
also the hyghe priestes and the Scrybes, and elders mocked hym, sayinge He saued other. hymselfe he cannot saue. If he bee the king of Israel, let him come downe nowe from the crosse, and we will beleue hym. He trusted in god, let hym deluyer hym nowe, yf he will haue hym. For he sayde• I am the sonne of God. The theues also whiche were crucified with him, cast the same in his teeth.

The crueltie of the Iewes was not yet sacyate and filled with these so greate mischieues. They scorne and reuile him beyng crucifyed, and passing by, they railed on him, and shaking theyr heades, they mocked him, saying: fie on thee, art thou that hurlest downe the temple of God, and in three dayes makest it vp agayne? Thou didest promise healthe to others, now saue thy selfe. Thou didest boast thee to be the sonne of God, now than come down from the crosse. Likewise also the heades of the priestes, with the Scrybes and the semoures of the people mocked him and reuyled him: he gaue health vnto others, nowe he cannot preserue himselfe. If he be the king of Israel, as he woulde appere, let him declare now what he can doe, let him come downe from the crosse, and we will beleue hym. He trusted in god, whome he craked to be hys father, if he loue him, let him nowe deliuer hym. And that of euery side the most innocente Iesus mighte be arayed with reuylynges, the theues also felowes with hym in punishmente, in lyke manner rebuked hym. The whiche all Iesus suffered with stiffe and strong pacience, to bring to passe and offer for all mē that healthfull sacrifice. He kept still the diuine power, and sette furthe the whole nature humane to al maner of paynes and tormentes. And he did not requited or re|uenge so cruell reuylyng bestowed vpon hym, as he was dying, beeyng more bitter then the crosse it selfe, insomuche that he prayed vnto hys father, for the souldyers and the Iewes that skorned hym: and one of the theues repentynge himselfe, he receyuied into his paradise.

[ The texte.] From the sixt hou•e was there darkenes ouer all the lande, vntill the .ix. houre. And aboute the .ix. houre Iesus cryed with a loude voyce, saying: Hely, Hely, Lamazabathanye, that is to saye: my god, my god, why haste thou forsaken me? Some of them that stoode there when they hearde that, sayde: This man calleth for Helias• And furthwith one of them ranne, and toke a sponge, and whan he had filled it full of vyne•ce, he put it on a reede, and gaue it hym to drinke. But other sayde: let be, let us see whether Helias will come, and deluyer hym. Ie|sus, when he had cryed agayne with a loude voyce, yelded vp the ghost.
The very Sonne felte the punyshment of the innocente, and coulde not abyde to beholde so wycked a dede. He couered hys face with a blacke cloude, and all that countrye was couered with darkeness, from syxe of the clocke, vntyll nyne. And yet in the meane season, the darkeness of the Iewes hartes coulde not bee shaken of. Further aboue nyne of the clocke, Iesus cryed with a greate voyce, saying thys sentence oute of the psalme. Hely, Hely, Lamlazabathy, my God, my God, why haste thou forsaken me? And certayne that stode by, and hearyng afarre of, Hely, and supposyng that he had called to Hely for helpe, sayde: Thys felowe calleth for Hely. Let vs see whether he wyll helpe hym. Than Iesus to shewe that it was a true deathe whiche he suffered for all menne, cryed: I am athirste. For thys is wonte to folowe vpon woundes and shedding of bloude, whiche oftentymes is a punyshemente more sore and paynfull than death. And one runnyng to hym, put vnto his mouth as he hanged, a sponge full of vineger, putte vpon the toppe of a reede. Iesus thirsted sore for the health of menne, but the Iewes offered hym nothyng but vinegar and gall. Therefore he dyd forbeare from it when he had tasted, sayling: It is consummate and fynyshed, sygnyfying that nothyng was omytted whiche did pertayne to the manner of the sacrificye. And anone to declare that he lefte his life of hys owne accorde, after that he had commended hys spyryte vnto the father, he cryed with a loude voyce, and bowing down his head, died.

[ The texte.] And beholde the vayle of the temple did rente in two partes, from the top to the bottom, and the earthe quaked, the stones dyd rente, and graues dyd open, and manye bodyes of saynctes whiche slepte, arose and wente of the graues after hys resurreccyon, and came into the holy citie, and appered to many. Whan the Ce•••urion, and they that were with him watching Iesus, saw the earthquake, and those thinges whiche happened, they feared greatly, saying: Truely thys was the sonne of god.

And furthwith all thinges dyd testifye the effectuall death of the lorde Ie|sus. For the vayle of the temple which deuyded the holye place from the o|ther parte of the temple, of his owne accorde, was cut in two partes, declaring that the shadowes of Moyses lawe, hereafter shoulde vanyshe awaye at the bryght light of the ghospell. Furthermore the earth did quake, and the stones brake a sunder, reprouing the Iewes for theyr inuyncyble hardnes of hearte. The graues did open, and many bodyes of holy menne which were dead, did reuyue and liue agayne, and goyng out of the graues after the resurreccyon of Criste, came into the holye citie of Ierusalem, and appered vnto many, beeyng the preachers and folowers of the resurreccyon of Iesus. Further|more the Captayne and hys seruauntes whiche were there to keepe Iesus, perceyuing the earthquake, the darkenesse, the breakynge of the stones and o|ther wonders, were greatly afeard, saying: Truely this was the sonne of god.

[ The texte.]
And many women were there, beholding a farre of, whiche folowed Iesus from Galile, minystryng vnto hym, among whiche was Marie Magdalene, and Marie the mo|ther of Iames and Ioses, and the mother of the children of Zebedee. When the euen was come, there came a riche man of Aramathia named Ioseph, whiche also was Iesus disciple. He wente vnto Pylate, and begged the holy bodye of Iesus. Than Pylate commaunded the body to be deliuered. And whan Ioseph had taken the body, he wrapped it in a cleane clothe and put it in his new toumbe whiche he had hewen out of the rocke, and rolled a great stone to the doore of the sepulcher, and departed. And there was Marie Magdalene, and the o|ther Marie sitting ouer againste the Sepulchre.

There were also many women lookyng a farre of, vpon the thynges that were doen, whiche had folowed Iesus from Galile, minystryng vnto hym necessaries, among whome there was Marie Magdalene, and Marie the mo|ther of Iacob and Ioseph, and also the mother of the sonnes of zebedee, and diuers other with them. And when the nyghte drewe nere, a certayne ryche Captayne of Aramathia called Ioseph, who also was the dyscyple of Iesus, wente vnto the presidente, askyng of hym the body of Iesus. Pylate marueyl∣ling if that he were dead, a man of lustie age, and not hauyng hys legges bro|ken, as soone as he knew certaynely of the captayne that he was dead, he com∣maunded the body to be geuen vnto him.

He receyued it, and wrapped it in a cleane shete; and layde it in a newe graue, the whiche he had grauen in an whole stone. And rollyng a greate stone to the doore of the graue, he departed away: And thys was done by the prouidence of God, that they shoulde vse no crueltie vpon the dead karcas, or that no man shoulde dygge vp the graue and steale hym awaye. And when the other were departed, Marie Magdalene, and an other woman contynued there syttyng ouer against the sepulchre, and markyng the place where they layde the body, that at conuenient time they myght doe the dutie of annoynting to it, and the lorde had styrred vp theyr great dilygence to this intente that the beliefe of his resurreccion might be more certayne.

[ The texte.] ¶The nexte daye that foloweth the Parasceue• the hyghe priestes and Pharis•is came to|gether vnto Pilate, saying: Sir we remember that this deceuyer sayde while he was yet alliue• after three dayes I will rise agayne: commaunde therefore that the sepulchre bee made sure vntyl the thyrd daye, leste his disciples come and steale him away, and say vnto the peolpe he is risen from the dead. And the last errour shall bee wurse then the firste. Pilate sayde vnto them: Ye haue a watche, goe your waye, make it as sure as ye can. And they wente and made the sepulchre sure with watche men, and sealed the stone.
But the daye after the Parasceue, whiche is the daye of preparacion, agayne
the heades of the priestes and the pharis•is come vnto Pilate, confirming the
trueth of the resurreccion, whiles they goe about to lette it, and they saye
vnto the president: Sir we remember that this deceiuer being yet alyue,
sayde that he woulde rise agayne after three dayes. Therfore commaunde
the sepulchre to be kepe vnto the thyrde day, leste his disciples come, and
steale away hys bo∣dy, and perswade the people that he is risen agayne.
Which if it come to passe, we shall preuayle nothyng, but the latter erroure
shalbe wurse then the fyrste. Pylate sayeth vnto them: ye haue a watche, goe
and kepe as ye knowe. But they, whiles they goe about to stoppe hym that
woulde ryse agayne, they en∣crease the miracle, and the faythe of the
resurreccyon. They sette keepers and made sure the sepulchre, they sealed
the stone also, whiche dyd shut the mouth of the Sepulchre, leste there
mighte be any deceyte in the keepers also.

The paraphrase of Erasmus vpon ¶ The .xxviii. Chapter.

[ The texte.] And vpon the euen of the Sabbothes whiche spryngeth in the first
day of the Sabbothes Marie Magdalene and the other Marie came for to see
the Sepulchre. And beholde there was a greate earthequake. For the Aungell of
the Lorde came downe from heauen, and came and rolled downe the stone
from the doore, and sat vpon it. And hys countenaunce was like vnto the
lightening, and his garment white as snowe. And for feare of him, the kepers
were astonied, and were made as dead men.

A

Nd when the euen of the firste Sabbothe daye was come, after the
ende of the whiche, was the mornyng of the daye folowynge, whiche was the
fyrste daye of the weeke next ensuing, Marie Magdalene, and the other
Marie, theyw swete spices prepared ouer night, went a∣gayne in the
mornyng to the Sepulchre, to see what was dooën, and to enbaulme the
bodye of Iesus. And there was a great earthequake. And when the women
deuysed emong themselues, howe they mighte remoue the stone from the
doore of the graue (for it was to greate to bee remoued by the strength of
women) beholde the aungel of the lorde came downe from hea|uen, and
remoued the stone from the doore of the graue, and than sate vpon it. And
the countenaunce of the aungell was lyke vnto the lyghtening, and hys
garmentes shinyng as white as snowe. The kepers of the Sepulchre loking
vpon him, were afrayde and so amased that they laye astonied like dead
men.
And the aungell made aunswere vnto the women, and sayde: Feare ye not: For I knowe that ye seke Iesus whiche was crucifyed, he is not here, for he is risen as he sayde. Come see the place, where the Lorde was layde. And go quickly, and tell his disciples that he is risen agayne from deathe. And beholde he goeth before you into Galile, there ye shall see hym. Loe I haue tolde you.

But the aungell comforted the women, saying: These men worthyly be a∣mased at the glory of the resurreccion, whiche doe perseeuer and continue styll in theyr vnbeliefe: But feare not ye, for I knowe that ye seeke Iesus who was crucifyed. Nowe he hath left hys sepulchre, and hath perfourmed that he pro∣mised to do. This is the morning of the third day. Therfore he is risen. Come and see the place, whiche beyng voyde of the bodye, hath yet a sygne where the body laye: It hath also the apparell of the bodye, the lynnen wherein he was wrapped. Lette these thynges make you beleue, yf ye beleue not me. But spe|dely departe hence, and tel these thinges that ye haue sene to the other discy|ples, being sadde for the death of the lorde, that he is rysen agayne. Whome if ye desire to see, beholde, he will goe before you into Galile, like as before his death he promised. There ye may see hym alyue, for whom ye mourned when he was dead. Loe I haue tolde you before.

And they departed quickely from the sepulchre with feare and great ioye, and did runne to bring his disciples worde. And as they went to tel his disciples, beholde Iesus met them saying: Al hayle. And they came and helde his feete and wurshipped him. Than Iesus sayd vnto them: be not affrayde: goe and tel my brethren, that they goe into Galile, and there they shall see me.

And whan they had looked in the voyde graue, whiche they had founde shut, spedely they returned, partely fearefull for the greatnes of the miracle, partely rauyshed with greate ioye, for the desyre and hope to see theyr Lorde alyue agayne, and they runne to communicate thys ioye to the dyscyples of Iesus.

And as they wente, Iesus met them, that they myghte tell the more certayne tidinges. And to encourage them being fearefull, he sayde: All hayle. They selyng and knowing the lorde, went vnto him, and embracing his feete, wurship|ped him. Agayne Iesus to take from them all feare, that they myghte the better perceiue the thynges that shoulde be spoken, he sayeth: feare not, goe and tel my brethren the thinges that ye haue seene, and bid them go forward into Ga|liile, there they shall see me.
Whan they were gone, beholde some of the keepers came into the citie, and tolde the chiefe of the priestes all thynges that had happened: And they assembled together with the elders and tooke counsell, and gaue muche money to the soldiers, saying: Saye ye that hys discyples came in the nyghte, and stole hym awaye, whan ye were aslepe. And if thys come to the presidentes eares, we wyll perswade him, and saue you harmelesse. But they tooke the money, and did as they were taught, and this saying is noysed amōg the lewes vntil this day.

And when they were departed, to thintent the trueth of the resurreccyon myght be confirmed also by the testymonie of the aduersaries, certayne of the keepers, leuing the Sepulchre, went vnto Ierusalem, and tolde the heades of the priestes, what thinges had bene dooen, howe the sepulchre beyng shut and sealed, the body was not founde. And howe the aungel being of merueilouse beautie, remoued the stone, and of the earthquake, and howe they were ama∫sed for feare. And how they hearde the aungell talking with the women. Whan the priestes hearde these thinges of the keepers, they went to counsel againe with the Seniours: forasmuche as the thyng was to manyfeste to bee doubted, they bye a lye of the keepers for money, lyke as before they boughte the helpe of the traytour for money: but that they paye more for the labour of the lyers, than of the traytoure: keepe close ({quod} they) the thynges that ye haue seene, but make a brute abrode, that hys disciples came in the night & stale him away, whan ye were aslepe. And if thys inuencyon and flyght be brought vn∫to your president, we will perswade hym, and deliuer you from all daunger of this matter. Therefore the souldyers receuyng money, dyd as they were in∫structed, and thys trieflyng and vayne sleight was beleued of the people. For thys rumoure is bruted abrode vnto this day emong the vnbeleuing lewes.

Than the eleuen disciples wente away into Galile, into the mountayne where Iesus had appoynted them. And whan they sawe hym, they wurshipped hym. But some doubted. And Iesus came and spake to them, •ying: all power is geuen to me in heauen and yearth.

Nowe the eleuen disciples monished of the women, wente forewarde into Galile, and went vp vpon the hyll whiche Iesus had appoynted them. And whan they sawe hym, they wurshipped hym. But some doubted. And Iesus came and spake to them, •ying: all power is geuen to me in heauen and yearth.
shoulde reigne, not by tirannical powers and aides, but thorough fayth of beleuers: and that he shoulde dispose the office of this euangelicall kyngdome vnto his disciples, who shoulde folowe his steples, committing vnto them the office to preache the Ghospell, not onely to the

lewes, but also to all nacions: and also authoritie to baptise, and by the holy ghoste, to forgeue synnes to all menne, that wyll professe an euangelycal lyfe with a sincere hearte: and to enstructe and frame them, not after the lawe of Moyses, nor after the constitucions of the Phariseis, but after his preceptes vntyll they wexed and grewe vp vnto the perfeccyon of the wysedome of the ghospell. And that they should nothing dystrust, for that he should not be con∣tinually conuersaunt with them, he promiseth that theyr felowship shal neuer fayle, and that he will neuer forsake hys, but be alwayes presente with hys in spirite and power vnto the laste ende of the worlde: All power ({quod} he) is geuen me in heauen and earth. Ye haue sene me by the reason of the weakenes of the lesh, hungrie, thyrstie, weary, nedy, despised, taken, bounde, spetted vpon, con∣demned, beaten, crucifyed, couered with all kyndes of spytefulnes, and in malner deject vnder the loweste sorte of menne. Because I haue suffered all these thinges willingly and of myne owne accorde for the health of man: my father hath raysed me from deathe, and rewarded me with the glory of immortalitie, and hath lifted me vp to the felowship of hys kyngdome, and hath submytted vnto my power and rule, all thinges that be in heauen and earth. Ye haue an authour whome ye ought not to distrust, ye haue a Lorde, of whome ye ought not to repente.

Goe ye therefore and teache all nacyons, baptise them in the name of the father and the sonne, and the holye ghoste, teaching them to kepe all things whatsoeuer I haue commaun|ded you.

Lyke as I dyed for the healthe of all men: so there is no nacion whiche bellongeth not to my righte. It shall be youre parte to get vnto me, as muche as lyeth in you, all kinde of men. But ye shall not gette them by weapons or war, but by the same meanes that I got vnto me this right, by wholsome doctrine, by a lyfe worthy and meete for the ghospel, with free well doyng, with pacy|ent suffering of illes. Goe ye therfore as trustie Ambassadoures, & trusting me your authour; teache firste the lewes, than the nexte neighboures vnto them, afterwarde the nacions of the whole worlde. Teache what they ought to beleue of me, and what they ought to trust of me. First to knowledge the hea|uely father, the maker, the orderer, and the restorer of al thinges visible and in|luisible. Whose power no man can resist, because he is almightie, whose know|ledge no man doeth deceiue, because
hee seeth all thynges: whose iudgemente no man shall escape: From whome, as from the fountayne, cummeth all good\|nes in the worlde. To whome is due all honour, prayse, and thankes geuing. They must knowledge also his sonne Iesus, by whome through hys eternall and vnsearchable counsell, he hath purposed to deliuer mankinde from tiran\|ny of sinne and death, and by the doctryne of the ghospell, to open the waye vnto eueral\|sting felicitie. Who for this cause by his will, came downe into the earth, and was borne very manne, of the virgyn Marie, and beyng man long conuersaunt emong menne, taught the heauenly philosophy, which only maketh menne blessed.

And being an innocent, was afflicted and punished for the sinnes of the whole worlde, and put to death vpon the crosse. And layde in his graue, the third day he arose agayne according to the prophécies of the Prophetes. After that, beyng conservaunt many dayes with his disciples, and the trueth of his resurreccion delared by sure argumentes, he wente vp agayne into heauen, where\|as

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partaker of the kyngdome and glory of his father, he sitteth on the righte hande of his father almightie. Once he shall come agayne into the worlde, not lowe and abiecte as before, but with the diuine maiestie: not a sauioure, but a judge, bothe of those whome that day he shall finde alieue, and of those whome nowe being dead, the trumpe of the ghospell shall sodainly call agayne to life: that by his ineuitable iudgemente, euery man may receiue rewarde woorthy and mete for his doinges. They must knowledge also the holy ghoste, whome I haue nowe partely geuen vnto you, and will geue more plentiously, after that I come into heauen, whose secrete inspiracion shal coumforte, teache, and strengthen the mindes of them that trust in me: and being powred into the har\|tes of all men, shall glue and confeder them together with mutuall charitie, as many as professe hartely the fayth of the ghospell, of what nacyon soeuer they come of. And if a man doth sinne any thing through the weakenes of mā, he shal obtayne forgeuenes of his sinnes, so that he doth not seuer himselfe frō the league & felowship of the holy cumpany. And whosoeuer ioyneth himselfe vnto this league,\(^*\) all the sinnes of his former life shall be forgeuen him freely. Finally lest any man shoule\thynde the rewardes of good dedes to be desyre\|d in this life, or shoule goe aboute vengeaunce agaynst yll doers, let them knowe that this hereafter shall come to passe in them, whiche ye see dooen in me. The dead shall liue agayne, and euery soule shall be restored to her owne body. The whiche as soone as it shall bee doen, whosoeuer shall belong to this holy felowship, and sticke constantly vnto me, shal be translated with me vnto eueral\|sting life, to be partakers of felicitie, which were felowes and partakers of affliccyons. After they ye haue taughte these thynges, yf they beleue the
things that ye haue taught, yf they repent them of their former lyfe, if they
be ready to embrace the doctrine of the gospell, then dippe them in water,
in the name of the father, the sonne, and the holy gost, that by this wholy
signe, they may trust themselues to be deliuered from the filthines of al
theyr sinnes, freely through the benefite of my death, and nowe to be
chosen to the number of the children of God. Lette no manne be
circumcysed, let no manne bee bap|tized in the name of Moyses, or of any
manne. Let them all knowe to whome they be bounde for their health, vpon
whome they oughte wholly to hang. Let them not bee burdened with the
ceremonyes of Moyses, or of manne. Lette this token be sufficient for all
menne that cumme to the profession of the ghpell, whiche is easye to bee
had in euery place. But leste any manne myghte thinke it sufficient to
saluacion, once to be baptysed, and to professe the faythe of the ghpell,
they must be taughte agayne by what means they may kepe theyr
innocencie, by what means they may goe forwarde to perfeccon of the
euangelicall godlines: I haue omitted nothyng whiche may make to the
obteining of euerlasting health. And that heauenly spirite whiche ye shall
re|ceiue, will not suffer you to forget that whiche ye haue learned of me.
Therefore whatsoeuer I haue commaunded you, deliuer ye the same to be
kepte of them. I haue not prescribed vnto you the ceremonies of Moyses
law, whiche like shadowes must now vanishe away at the light of the
euangelicall trueth. I haue not prescribed vnto you pharisacall
constitucions, but those thinges, whiche onely bringeth true innocencie and
godlines, and whiche onely maye make you derely beloued of God, and
truely happy.

Therefore teache these thynges to them that professe my name not onely in
woorde but also in life, as I, whatsoeuer I taught, I perfourmed it in ded•.
Whiles ye be doyng of these thynges, and whyles ye bring mortall menne to
heauen, the worlde will ryse agaynst you, lyke as it rose agaynst me. For
my spirite agreeth not with the spirite of thys worlde, and my doctryne is
wholy agaynst the affeccions of them, whiche loue the thinges that be of this
world. They will ryse agaynst you with greate tumultes, but there is no
cause why ye nede to distrust, though ye be but lowe and abiecete,
vunlearned, weake, and fewe. I haue overcome the worlde, and ye shall
overcome through my helpe, & by myn• exa•mple. Ye shal overcome
through my might, and not your owne, whatsoeuer is terrible in this worlde.

[ The texte.] ¶ And loe, I am with you alway, vntill the ende of the worlde.
And although I shall take vp this body into heauen, because it is so expediente for you, yet I wil neuer forsake you. For after that I shall ceasse to bee with you in body, than I shall be more effectually with you in my spirite. And I will be with you vnto the worldes ende, but whan the worldes ende shalbe, it profiteth not, nor behoueth not you to know. In the meane season do what is commaunded you, euer ready agaynst that daye. Whiche whansoeuer it shal come, than ye also, your mortalitie layed aparte, shal bee wholy with me, fel|lowes of my fathers kyngdome, whiche shall neuer haue ende.

FINIS.