

***The New Testament***  
***dylygently corrected and compared with the Greke***  
***By***  
***Willyam Tindale:***  
***and finished in the yere of oure Lorde God.***  
***A.M.D. & XXXIIII.***  
***in the moneth of Nouember.***

***W. T. Vnto The Reader***

Here thou hast (moost deare reader) the new Testament or covenant made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght, dyd sowe therin. If ought seme chaunged, or not all to gether agreynge with the Greke, let the fynder of the faute consider the Hebrue Phrase or maner of speche lefte in the Greke wordes. Whose preterperfectence and presentence is ofte both one, and the futuretence is the optative mode also, and the futuretence is ofte the imperatyve mode in the actyve voyce, and in the passyve ever. Lyke wyse person for person, nombre for nombre, and an interrogacion for a condicionall, and soche lyke is with the Hebrues a comen vsage.

I have also in manye places set lyght in the mergent to vnderstonde the text by. If anye man fynde fautes ether with the translacion or ought besyde (which is easier for manye to do, then so well to have translated it them selves of their awne pregnant wyttes, at the begynnyng withoute forensample) to the same it shalbe law full to translate it themselves and to put what they lust therto. If I shall perceave ether by my selfe or by the informacion of other, that ought be escaped me, or myght be more playnlye translated, I will shortlye after, cause it to be mended. Howbeit in manye places, me thynketh it better to put a declaracyon in the margent, then to runne to farre from the text. And in manye places, where the text semeth at the fyrst choppe harde to be vnder stonde, yet the circumstances before and after, and often readinge together, maketh it playne ynough etc.

Moreover, because the kyngedome of heaven, which is the scripture and worde of God, maye be so locked vp, that he which readeth or heareth it, cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharises had so shut it vp. Mat. xxiii. and had taken awaye the keye of knowledge. Luke. xi. that their Iewes which thought them selves within, were yet so locked out, and are to this daye that they can vnderstonde no sentence of the scripture vnto their salvacion, though they can reherse the textes every where and dispute therof as sottelye as the popyshe doctoures of dunces darcke learninge, which with their sophistrye, sarved vs, as the Pharises dyd the Iewes. Therfore (that I myght be founde faythfull to my father and lorde in distributinge vnto my brethren and

felowes of one fayth, their due and necessarye fode: so dressinge it and ceasoninge it, that the weake stomackes maye receave it also, and be the better for it) I thoughte it my dutye (most deare reader) to warne the before, and to shew the the right waye in, and to geve the the true keye to open it with all, and to arme the agaynst false Prophetes and malicious ypocrytes, whose perpetuall stodye is to leven the scripture with gloses, and there to locke it vp where it shuld save thy soule, and to make vs shote at a wronge marke, to put oure trust in those thinges that proffit their belyes onlye and slee oure soules.

The ryght waye: ye and the onlye waye to vnderstonde the scripture vnto oure salvacion, is, that we earnestlye and aboue all thinge, serche for the profession of oure baptyme or covenantes made betwene God and vs. As for an ensample: Christ sayth Mat. v. Happie are the mercifull, for they shall obtayne mercie. Loo, Here God hath made a covenant with vs, to be mercifull vnto vs, yf we wilbe mercifull one to another: so that the man which sheweth mercie vnto his neyboure, maye be bolde to trust in God for mercie at all nedes. And contrarye wyse, iudgement without mercie, shalbe to him that sheweth not mercye. So now, yf he that sheweth no mercie, trust in God for mercie, his fayth is carnall and worldlye, and but vayne presumpcion. For God hath promysed mercie onlye to the mercifull. And therefore the mercillesse have no Godes worde that they shall have mercie: but contrarye wyse, that they shall have iudgement without mercie. And Mat vi. If ye shall forgeve men their fautes, youre hevenly father shall forgeve you: but and yf ye shall not forgeve men their fautes, no more shall youre father forgeve you youre fautes. Here also by the vertue and strength of this covenant wher with God of his mercie hath bounde him selfe to vs vnworthie, maye he that forgeveth his neyboure, be bolde when he returneth and amendeth to beleve and trust in god for remission of what soever he hath done amysse. And contrarye wyse, he that will not forgeve, cannot but dispeare of forgevenes in the ende, and feare iudgement without mercie.

The generall covenant wherin all other are comprehended and included, is this. If we meke oure selves to god, to kepe all his lawes, after the ensample of Christ: then God hath bounde him selfe vnto vs to kepe and make good all the mercies promysed in Christ, thorowout all the scripture.

All the whole lawe which was geven to vtter oure corrupt nature, is comprehended in the ten commaundementes. And the ten commaundementes are comprehended in these two: love God and thy neyboure. And he that loveth his neyboure in God and Christ, fulfilleth these two, and consequentye the ten, and finally all the other. Now if we love oure neybores in God and Christ: that is to wete, if we be lovinge, kynde and mercifull to them, because God hath created them vnto his lykenes, and Christ hath redemed them and bought them with his bloude, then maye we be bolde to trust in God thorow Christ and his deservinge,

for all mercie. For God hath promysed and bounde him selfe to vs: to shew vs all mercie, and to be a father almighty to vs, so that we shall not nede to feare the power of all oure adversaries.

Now yf anye man that submitteth not him selfe to kepe the commaundementes, do thinke that he hath any fayth in God: the same mannes fayth is vayne, worldlye, damnable, develishe and playne presumption, as it is above sayde, and is no fayth that can iustifie or be accepted before God. And that is it that Iames meaneth in his Pistle. For how can a man beleve sayth Paul, without a preacher. Ro. x. Now reade all the scripture and se where God sent anye to preache mercye to anye, save vnto them onlye that repent and turne to god with all their hartes, to kepe his commaundementes. Vnto the disobedient that will not turne, is threatened wrath, vengeaunce and damnacion, accordinge to all the terrible curses and fearfull ensamples of the Byble.

Fayth now in God the father thorow oure Lorde Iesus Christ, accordinge to the covauntes and apoyntement made betwene God and vs, is oure salvacion. Wherefore I have ever noted the covauntes in the mergentes, and also the promises. Moreover where thou findest a promyse and no covenant expressed there with, there must thou vnderstonde a covenant. For all the promyses of the mercie and grace that Christ hath purchased for vs, are made vpon the condicion that we kepe the lawe. As for an ensample: when the scripture sayth. Mat. vii. Axe and it shalbe geven you: seke and ye shall fynde: knoke and it shal be opened vnto you. It is to be vnderstonde, if that when thy neyboure axeth, seketh or knocketh to the, thou then shew him the same mercie which thou desyrest of god, then hath god bounde him selfe to helpe the agayne, and else not.

Also ye se that two thinges are requyred to be in a Christen man. The fyrst is a stedfast fayth and trust in almightie God, to obtayne all the mercie that he hath promysed vs, thorow the deserving and merites of Christes bloude onlye, withoute any respect to oure awne workes. And the other is, that we forsake evell and turne to God, to kepe his lawes and to fyght agaynst oure selves and oure corrupte nature perpetuallye, that we may do the will of god every daye better and better.

This have I sayde (most deare reader) to warne the, least thou shuldest be deceived, and shuldest not onlye reade the scriptures in vayne and to no proffit, but also vnto thy greater damnacion. For the nature of Gods worde is, that whosoever reade it or heare it reasoned and disputed before him, it will begynne ymmediatlye to make him every daye better and better, till he be growen into a perfect man in the knowledge of Christ and love of the lawe of God: or else make him worse and worse, till he be hardened that he openly resist the sprite of God, and then blaspheme, after the ensample of Pharao, Coza, Abiron, Balam, Iudas, Symon Magus and soche other.

This to be even so, the wordes of Christ Ioh. iii. Do well confyrme. This is condempnacion sayth he, the lyght is come into the worlde, but the men loved darcknes more then light for their dedes were evell. Beholde, when the light of Godes worde cometh to a man, whether he reade it or here it preached and testified, and he yet have no love thereto, to fassion his lyfe thereafter, but consenteth still vnto his olde dedes of ignoraunce: then beginneth his iust damnacion ymmediatlye, and he is henceforth without excuse: in that he refused mercie offered him. For God offereth him mercie vpon the condycion that he will mende his livinge: but he will not come vnder the covaunant. And from that houre forward he waxeth worse and worse, God takinge his sprite of mercye and grace from him for his vnthankfulnes sake.

And Paul wryteth. Ro. i. that the hethen because when they knew god, they had no lust to honoure him with godly lyvinge, therfore god powred his wrath vpon them, and toke his spirite from them and gave them vp vnto their hertes lustes to serve sinne, from iniquite to iniquitie tyll they were thorow herdened and past repentaunce.

And Pharao, because when the worde of god was in his contre and gods people scattered thorow out all his land, and yet nether loved them or it: ther fore god gave him vp, and in takynge his spirite of grace from him so hardened his herte with covetousnes, that afterward no myracle coulde convert him.

Here to pertayneth the parable of the talentes. Mat. xxv. The Lorde commaundeth the talent to be taken awaye from the evell and slouthfull servaunt and to binde him hand and fote and to cast him into vtter darcknes, and to geve the talent vnto him that had ten, sayenge: to all that have, moare shalbe geven. But from him that hath not, that he hath shalbe taken from him. That is to saye, he that hath a good harte toward the worde of God, and a set purpose to fassion his dedes thereafter and to garnishe it with Godly lyvinge and to testifie it to other, the same shall increase more and more dayly in the grace of Christ. But he that loveth it not, to lyve therafter and to edifie other, the same shall loose the grace of true knowledge and be blinded agane and every daye waxe worsse and worsse and blinder and blinder, till he be an vtter enemye of the worde of God, and his harte so hardened, that it shalbe impossible to convert him.

And Luk. xii. The servaunt that knoweth his masters will and prepareth not him selfe, shalbe beaten with many stripes: that is, shall have greater damnacion. And Matt. vii. all that here the worde of God and do not therafter bylde on sande: that is, as the foundacion layed on sande cannot resist violence of water, but is vnderminded and over throwen, even so the fayth of them that have no lust ner love to the lawe of god buylde vpon the sande of their awne ymaginacions, and not on the rocke of godes worde accordinge to his covauntes, turneth to desperacion in tyme of tribulacion and when god cometh to iudge.

And the vyneyard Matt. xxi. Planted and hyred out to the husbandmen that wolde not render to the Lorde, of the frute in due tyme, and therefore was taken from them and hyred oute to other, doth confirme the same. For Christ sayth to the Iewes, the kyngdome of heven shal be taken from you and geven to a nacion that will bringe forth the frutes therof, as it is come to passe. For the Iewes haue lost the spirituall knowledge of god and of his commaundementes and also of all the scripture, so that they can vnderstonde nothyng godlye. And the dore is so locked vp that all their knockyng is in vayne, though manye of them take great payne for godes sake. And luke. xiii. the fygge tree that beareth no frute is commaunded to be plucked vp

And finally, hereto pertayneth with infinite other, the terrible parable of the vnclene spirite (Luke. xi.) which after he is cast oute, when he cometh and fyndeth his house swepte and garnysed, taketh to him seuen worse then him selfe, and cometh and entereth in and dwelleth there, and so is the ende of the man worse then the begynnyng. The Iewes, they had clenched them selves with gods worde, from all outward ydolatrie and worshippinge of ydoles. But their hertes remayned still faythlesse to godwarde and towarde his mercie and truthe and therefore without loue also and lust to his lawe, and to their neyboures for his sake, and thorow false trust in their awne works (to which heresie, the childe of perdition, the wycked bysshope of Rome with his lawyers hath brought vs christen) were more abhominable ydolaters then before, and become ten tymes worse in the ende then at the begynnyng. For the fyrst ydolatre was sone spyed and easie to be rebuked of the prophetes by the scripture. But the later is more sotle to begyle withall, and an hundred tymes of more dyfficulte to be weded oute of mennes hertes.

This also is a conclusion, nothyng more certayne, or more proued by the testimonye and ensamples of the scripture: that if anye that fauoureth the worde of God, be so weke that he cannot chast his fleshe, him will the lorde chastice and scourge euery daye sharper and sharper, with trybulacyon and mysfortune, that nothyng shall prospere with him but all shall go agaynst him, whatsoever he taketh in hande, and shall vysit him with pouertie, with sycknesses and deseases, and shall plage him with plage vpon plage, eche more lothsome, terryble and fearfull then other, tyll he be at vtter defyaunce with his fleshe.

Let vs therefore that have now at this tyme oure eyes opened agayne thorow the tender mercie of God, kepe a meane. Let vs so put oure trust in the mercy of god thorow christ, that we knowe it pure dutie to kepe the lawe of God and to loue oure neyboures for their fathers sake which created them and for their lordes sake which redemed them, and bought them so derly with his bloude Let vs walke in the feare of God, and have oure eyes open vnto both partes of Godes couenauntes, certified that none shalbe partaker of the mercie, saue he that will fyght agynst the flesshe, to kepe the lawe. And let vs arme oure selues with this

remembraunce, that as christes workes iustifie from synne and set vs in the fauoure of god, so oure awne dedes thorow workynge of the spirite of God, helpe vs to contynew in the fauoure and the grace, into which christ hath brought vs, and that we can no lenger contynew in fauoure and grace then oure hertes are to kepe the lawe.

Furthermore concernynge the lawe of God, this is a generall conclusion, that the whole lawe, whether they be ceremonies, sacrifices, ye or sacramentes ether, or preceptes of equitie betwene man and man thorowout all degrees of the worlde, all were geuen for oure proffyt and necessarye onely, and not for anye nede that God hath of oure keynge them, or that his ioye is encreased therby or that the dede, for the dede it selfe doth please him That is all that God requyreth of vs when we be at one with him and do put oure trust in him and loue him, is that we loue euery man his neyboure to pitie him and to have compassyon on him in all his nedes and to be mercifull vnto him. This to be euen so, christ testifieth. Mat. vii. sayenge: this is the lawe and the prophets. That is, to do as thou woldest be done to (accordynge I meane to the doctryne of the scripture) and not to do that thou woldest not haue done to the, is all that the lawe requyreth and the Prophetes. And Paule to the Roma. xii. affyrmeth also the loue is the fullfyllinge of the lawe, and that he which loueth, doth of his awne accorde all that the lawe requyreth. And. i. Timo. i. Paul sayth that the loue of a pure herte and good conscience and fayth vnfayned is the ende and fullfyllinge of the lawe. For fayth vnfayned in christes bloude causeth to loue for christes sake. Which loue is the pure loue onely and the onely cause of a good conscience. For then is the conscyence pure, when the eye loketh to christ in all hir dedes, to do them for his sake and not for hir awne synguler aduauntage or anye other wycked purpose. And Ihon both in his gospell and also pistles, speketh neuer of anie other lawe then to loue one another purely, affyrmynge that we haue God him selfe dwellynge in vs and all that God desyreth, if we loue one the other.

Seinge then that fayth to God and loue and mercifullnes to oure neyboures, is all that the lawe requyreth, therefore of necessite the lawe must be vnderstonde and interprete by them. So that all inferiour lawes are to be kept and obserued as longe as they be seruauntes to fayth and loue: and then to be broken ymedyatlye, if thorow anye occasyon, they hurte ether the fayth which we shuld have to godward in the confidence of christes bloude or the loue which we owe to oure neyboures for Christes sake.

And therefore when the blinde pharises murmured and grudged at him and his disciples, that they brake the saboth daye and tradycions of the elders, and that he him selfe dyd eate with publicans and synners, he answereth. Mat. ix. allegynge Esaias the prophet: go rather and learne what this meaneth, I requyer mercie and not sacrifice. And Mat. xii. Oh that ye wyst what this meaneth, I requyer mercie and not sacrifice. For

onlye loue and mercifullnes vnderstandeth the lawe, and else nothinge. And he that hath not that written in his harte, shall neuer vnderstande the lawe, no: though all the angells of heuen went aboute to teache him. And he that hath that grauen in his harte, shall not only vnderstande the law but also shall do of his awne inclinacion all that is required of the lawe, though neuer lawe had been geuen: as all mothers do of them selues without lawe vnto their children, all that can be requyred by anye lawe, loue ouercomynge all payne, greffe, tedyousnesse or lothsomnes: and euen so no doute if we had contynued in oure fyrst state of innocencie, we shuld euer haue fulfilled the lawe, without compulsion of the lawe

And because the lawe (which is a doctryne thorow teachynge euery man his dutye, doth vtter oure corrupt nature) is sufficiently described by Moses, therefore is lytle mencion made therof in the new testament, save of love only wherin all the lawe is included, as seldome mencion is made of the new testament in the olde lawe, save here and there are promyses made vnto them, that Christ shuld come and blesse them and deluuer them, and that the gospell and new testament shuld be preached and publysshed vnto all nacions.

The gospell is glad tydynges of mercie and grace and that oure corrupt nature shalbe healed agayne for christes sake and for the merites of his deseruinges onlye: Yet on the condicion that we will turne to God, to lerne to kepe his lawes sprituallly, that is to saye, of loue for his sake, and wyll also soffre the curyng of oure infirmities.

The new testament is as moche to saye as a new couenaunt. The olde testament is an olde temporall couenaunt made betwene God and the carnall children of Abraham, Isaac and Iacob other wise called Israel, vpon the dedes and the obseruynge of a temporall lawe. Where the rewarde of the keyynge is temporall lyfe and posperyte in the lande of Chanaan, and the breakynge is rewarded with temporall deeth and punyshment. But the new testament is an euerlastynge couenaunt made vnto the children of God thorow fayth in christ, vpon the deservynges of christ. Where eternall lyfe is promysed to all that beleue, and death to all that are vnbelevynge. My dedes if I kepe the lawe are rewarded with the temporall promyses of this lyfe. But if I beleue in christ, christes dedes haue purchased for me the eternall promyse of the euerlastynge lyfe. If I comyt nothyng worthye of deeth, I deserue to my rewarde that no man kyll me: if I hurte no man I am worthye that no man hurte me. If I helpe my neyboure, I am worthie that he helpe me agayne. etc. So that with outward dedes with which I serue other men, I deserue that other men do lyke to me in this worlde: and they extende no further. But christes dedes extende to lyfe euerlastynge vnto all that beleue etc. This be sofficient in this place concernynge the lawe and the gospell, new testament and olde: so that as there is but one God, one christ, one fayth and one baptime, euen so thou vnderstande that there is but one gospell, though manye wryte it and manye preache it. For all preache thesame Christ and brynge

thesame glad tydynges. And therto paules pistles with the gospell of Iohn and his fyrst epistle and the fyrst epistle of saynt peter, are most pure gospell and moost playnlye and rychlye described the glorye of the grace of christ: Yf ye requyer more of the lawe, seke in the prologe to the romayns and in other places where it is sofficientlye intreated of.

#### Repentaunce.

Concernynge this worde repentaunce or (as they vsed) penaunce, the hebrue hath in the olde testament generally (Sob) turne or be conuerted. For which the translacion that we take for saynt Ieromes hath most parte (conuerti) to turne or be conuerted, and some tyme yet (agere penitenciam) And the greke in the new testament hath perpetually (Metanoeo) to turne in the heart and mynde, and to come to the ryght knowledge, and to a mannes ryght wyt agayne. For which (Metanoeo) S. Ieromes translacion hath: some tyme (ago penitenciam) I do repent: somtyme (peniteo) I repent: somtyme (peniteor) I am repentaunt; somtyme (habeo penitenciam) I have repentaunce: some tyme (penitet me) it repenteth me. And Erasmus useth moche this worde (resipisco) I come to my selfe or to my ryght mynde agayne. And the verye sens and significacion both of the hebrue and also of the greke worde, is, to be conuerted and to tourne to God with all the hert, to knowe his will and to lyue accordynge to his lawes, and to be cured of oure corrupt nature with the oyle of his spirite and wyne of obedyence to his doctrine. Which conuersion or turnynge if it be vnfayned, these foure do accompayne it and are included therin: Confession, not in the prestes eare, for that is but mannes inuencion, but to God in the hert and before all the congregacion of God, how that we be synners and synfull, and that oure hole nature is corrupt and inclyned to synne and all vnryghteousnes, and therfore euell, wycked and damnable, and his lawe holy and Iust, by which our synfull nature is rebuked; and also to oure neybores, if we haue offended anye person perticularlye. Then contricion, sorowfullnes that we be soche, damnable synners, and not onlye have synned but are holye inclyned to syne still. Thirdlye fayth (of which oure olde doctoures have made no menion at all in the descripcion of their penaunce) yet God for christes sake doth forgeue vs and receave vs to mercie, and is at one with vs and will heale oure corrupt nature. And fourthlye satisfacion or amendes makynge, not to god with holye workes, but to my neyboure whome I haue hurt, and the congregacion of God whome I haue offended, (yf anye open cryme be founde in me) and submyttyng of a mans selfe vnto the congregacion or church of christ, and to the offycers of thesame, to have his lyfe corrected and governed hence forth of them, accordynge to the true doctryne of the church of christ. And note this: that as satisfacion or amendesmakynge is counted ryghteousnes before the worlde and a purgynge of the synne, so that the worlde when I haue made a full amendes, hath no further to complayne. Even so fayth in christes bloude is counted ryghteousnes and a purgynge of all sinne before God.

Moreouer, he that synneth agaynst his brother synneth also agaynst his father allmyghtie God. And as the synne comytted agaynst his brother, is purged before the worlde with makynge amendes or axynge forgeuenes, euen so is the synne comytted agaynst God, purged thorow fayth in christes bloude onlye. For christ sayth. Io. viii. except ye beleue that I am he, ye shall dye in youre synnes. That is to saye, if ye think that there is anye other sacrifice or satisfaccion to godwarde, then me, ye remayne euer in synne before God, howsoeuer ryghteous ye apere before the world. Wherefore now, whether ye call this Metonoia, repentaunce, conversyon or turnynge agayne to God, ether amendynge and etc. or whether ye saye repent, be conuerted, tourne to god, amende youre lyuyng or what ye lust, I am content so ye understonde what is meant therby, as I have now declared.

Elders.

In the olde testament the temporall heedes and rulers of the Iues which had the gouernaunce ouer the laye or comen people are called elders, as ye maye se in the foure euangelystes. Oute of which custome paule in his epistle and also peter, call the prelates and spirituall gouerners which are bysshopes and prestes, elders. Now whether ye call them elders or prestes, it is to me all one: so that ye vnderstonde that they be offycers and seruauntes of the worde of God, vnto the which all men both hie and lowe that will not rebell agaynst Christ, must obeye as longe as they preache and rule trulye and no lenger.

### ***A prologe into the iiii Euangelystes shewynge what they were and their auctoryte. And fyrst of***

S. Mathew.

As towchyng the euangelystes: ye se in the newe testament clearly what they were. Fyrst mathew (as ye reade Mat ix. Mar. ii. Luke. v) was one of christes apostles, and was with christ all the tyme of his preachnge, and sawe and heard his awne selfe almost all that he wrote.

Marke

Of Marke reade (actes xii) how peter (after he was loosed oute of pryson by the angell) came to Markes mothers house, where manye of the disciples were prayenge for his delyueraunce. And paul and Barnabas toke him with them from Ierusalem and brought him to Antioche, actes. xii. And actes. xiii. paul and Banabas toke Marke with them when they were sent oute to preache: from whome he also departed, as it apereth in the sayde chapter, and returned to Ierusalem agayne. And actes. xv paul and Barnabas were at varyaunce aboute him, paul not wyllynge to take him with them, because he forsoke them in their fyrst Iorneye. Notwithstondynge yet, when paul wrote the epistle to the collosyans, Marke was with him, as he sayth in the fourth chapter: of whome paul

also testifieth, both that he was Barnabas sisters sonne and also his felowe worker in the kyngedome of God.

And. ii. Timothe. iiii paul commaundeth Timothe to brynge Marke with him, affirmynge that he was nedefull to him, to mynister to him, Finallye, he was also with peter when he wrote his fyrst epistle, and so famylier that peter calleth him his sonne. Wherof ye see, of whome he learned his gospell, euen of the verye apostles, with whome he had his contynuall conversacion, and also of what auctoryte his wrytynge is, and how worthie of credence.

Luke

Lucas was Pauls companyon, at the least waye from the. xvi. of the actes forth and with him in all his trybulacyon. And he went with paule at his last goinge vp to Ierusalem. And from thence he folowed paul to Cesarea, where he laye two yere in pryson And from Cesarea he went with paul to Rome where he laye two other yeres in pryson. And he was with Paul when he wrote to the collosyons, as he testifieth in the fourth chapter sayenge: the beloued Lucas the phisicion saluteth you. And he was with paul when he wrote the seconde pistle to Timothe, as he sayth in the fourth chapter sayenge: Onlye Lucas is with me. Wherby ye se the auctorite of the man and of what credence and reuerence his wrytinge is worthie of, and therto of whome he learned the storye of his gospell, as he him selfe sayth, how that he learned it and searched it oute with all dylygence of them that sawe it and were also parttakers at the doynge. And as for the actes of the apostles, he him selfe was at the doynge of them (at the least) of the moost parte, and had his parte therin, and therefore wrote of his awne experyence.

Iohn.

Iohn, what he was, is manyfest by the three fyrst euangelstes. Fyrst christes apostle, and that one of the chefe. Then christes nye kinsman, and for his synguler innocencie and softenes, singulerlye beloued and of synguler famyliarite with christ, and euer one of the three wytnesses of moost secret thynges. The cause of his wrytyge was certayne heresyes that arose in his tyme, and namelye two; of which one denyed christ to be very God, and the other to be verye man and to be come in the verie fleshe and nature of man. Agaynst which two heresyes he wrote both his gospell and also his fyrst epistle, and in the begynnyge of his gospell sayth that the worde or thyng was at the begynnyge, and was with God, and was also verye God and that all thynges was created and made by yt, and that it was also made fleshe: that is to saye, became verie man. And he dwelt amonge vs (sayth he) and we sawe his glorie.

And in the begynnyge of his pistle, he saith we shew you of the thyng that was from the begynnyge, which also we heard, sawe with oure eyes and oure handes handled. And agayne we shew you euerlastyng lyfe

that was with the father and apered to vs, and we heard and sawe. and etc.

In that he sayth that it was from the begynnyng, and that it was eternal lyfe, and that it was with God, he affirmeth him to be verie God. And that he sayth, we hearde, sawe and fealte, he wytneseth that he was verie man also. Ihon also wrote last, and therfore touched not the storie that the other had compiled. But wryteth most of the fayth and promyses, and the sermones of Christ.

This be sofficient concerninge the. iiii. Euangelistes and their auctoritie and worthynes to be beleued.

A warninge to the reader if ought be scaped thorow necligence of the prynter, as this text is that foloweth, which if thou fynde any more soche: compare the englyshe to the other bookes that are all readye prynted, and so shalt thou perceau the truthe of the ynglish.

In the xxiii chapter of Mathew and in the xxxiii leffe on the seconde syde and last lyne, reade the sentence thus. Thou blynde pharisaye, clense fyrst the ynnesyde of the cup and platter, that the outsyde of them maye be clene also.

### ***Willyam Tindale, yet once moe to the christen reader.***

Thou shal vnderstonde moost dear reader, when I had taken in hande to looke ouer the new testament agayne and to compare it with the greke, and to mende whatsoever I coude fynde amysse and had almost fynessed the laboure: George Ioye secretly toke in hand to correct it also by what occasyon his consyence knoweth: and preuented me, in so moche, that his correccyon was prynted in great nombre, yer myne beganne. When it was spyed and worde brought me, though it semed to dyuers other that George Ioye had not vsed the offyce of an honest man, seinge he knew that I was in correctyng it my selfe: nether dyd walke after the rules of the loue and softenes which christ, and his desciples teache vs, how that we should do nothyng of stryfe to moue debate, or of vayne glorie or of couetousnes. Yet I toke the thinge in worth as I have done dyuers other in tyme past, as one that have moare experyence of the nature and dysposicion of the mannes complexion, and supposed that a lytle spyse of couetousnes and vayne glorie (two blynde gydes) had bene the onlye cause that moued him so to do, aboute which thynges I stryue with no man: and so folowed after and corrected forth and caused this to be prynted, wthout surmyse or lokyng on his correctyon.

But when the pryntyng of myne was almost fynessed, one brought me a copie and shewed me so manye places, insoche wyse altered that I was astonyed and wondered not a lytle what furye had dryuen him to make soche chaunge and to call it a diligent correction. For thorow oute Mat. Mark and Luke perpetually: and ofte in the actes, and sometyme in Iohn and also in hebrues, where he fyndeth this worde Resurreccion, he

chaungeth it into the lyfe after this lyfe, or verielyfe, and soche lyke, as one that abhored the name of the resurreccion.

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

But of this I chalenge George Ioye, that he dyd not put hs awne name therto and call it rather his awne translacion: and that he playeth boopepe, and in some of his bookes putteth in his name and tytyle, and in some kepeth it oute It is lawfull for who will to translate and shew his mynde, though a thousand had translated before him. But it is not lawfull (thynketh me) nor yet expedyent for the edifenge of the vnitie of the fayth of christ, that whosoeuer will, shall by his awne auctorie, take another mannes translacion and put oute and in and chaunge at pleasure, and call it a correccion.

Moreover, ye shall vnderstonde that George Ioye hath had of a longe tyme marvellouse ymaginacions aboute this worde resurreccion, that it shuld be taken for the state of the soules after their departinge from their bodyes, and hath also (though he hath been reasoned with therof and desyred to cease) yet sowen his doctryne by secret lettres on that syde the see, and caused great division amonge the brethren. In so moche that Iohn Fryth benge in preson in the toure of London, a lytle before is death, wrote that we shuld warne him and desyer him to cease, and wode have then wrytten agaynst him, had I not withstonde him. Therto I have been sence informed that no small nomber thorow his curiosite, vtterly denye the resurreccion of the flesshe and bodye, affirminge that the soule when she is departed, is the spirituall bodye of the resurreccion, and other resurreccion shall there none be. And I have talked with some of them my selfe, so doted in the folye, that it were as good perswade a post, as to plucke that madnes oute of their branes. And of this all is George Ioyes vnquyet curiosite the hole occasion, whether he be of the sayde faccion also, or not, to that let him answer him selfe.

If George Ioye wyll saye (as I wot well he wil) that his chaunge is the sense and meaninge of those scriptures. I answer it is soner sade then proved: Howbeit let other men iudge. But though it were the vere meaninge of the scripures; yet if it were lawfull after his ensample to every man to playe boopepe wih the translacions that are before him, and to put oute the wordes of the text at his pleasure and to put in every where his meaninge: or what he thought the meaninge were, that were the next waye to stablysh all heresyas and to destroy the grounde wherewith we shuld improve them. As for an ensample, when Christ sayeth Io. V. The tyme shall come in the which all that are in the graves shall heare his voyce and shall come forth: they that have done good vnto

resurreccion of lyfe, or with the resurreccion of lyfe, and they that have done evell, vnto the resurreccion or with the resurreccion of damnacion. George Ioyes correction is, they that have done good shall come forth into the very life, and they that have done evil into the life of damnation, thrustinge cleane oute this worde resurreccion. Now by the same auctorite, and with as good reason shall another come and saye of the rest of the text, they that are in the sepulchres, shall heare his voyce, that the sence is, the soules of them that are in the sepulchres shall heare his voyce, and so put in his diligent correccion and mocke oute the text, that it shall not make for the resurreccion of the fleshe, which thinge also George Ioyes correccion both manyfestlye affirme. If the text be lefte vncorrupt, it will purge hir selfe of all maner false gloses, how sotle soever they be fayned, as sethinge pot casteeth vp hir scome. But yf the false glose be made the text, diligentlye oversene and correct, wherewith then shall we correcte false doctrine and defende Christes flocke from false opinions, and from the wycked heresydes of raveninge of wolves? In my mynde therefore a lytle vnfayned love after the rules of Christ, is worth moche hie learninge, and single and sleyght vnderstandinge that edifieth in unitie, is moche better then sotle curiosite, and mekenes better then bolde arrogancye and stondynge over moche in a mannes awne consayte.

Wherfore, concernynge the resurreccion, I protest before god and oure savioure Iesus Christ, and before the universall congregacion that beleveth in him, that I beleve accordnge to the open and manyfest scriptures and catholyck fayth, that Christ is rysen agayne in the flesshe which he received of his mother the blessed virgin marie, and bodye wherin he dyed. And that we shall all both good and bad ryse both flesshe and bodye, and apere together before the iudgement seat of christ, to receave ever man accordynge to his dedes.

And that the bodyes of all that beleve and contynew in the true fayth of christ, shalbe endewed with lyke immortalyte and glorie as is the bodye of christ

And I protest before God and oure savioure Christ and all that beleve in him, that I holde of the soules that are departed as moche as maye be proved by manifest and open scripture, and thinke the soules departed in the fayth of Christ and love of the lawe of God, to be in no worse case then the soule of Christ was from the tyme that he delivered his sprite into the handes of his father, vntyll the resurreccion of hs bodye in glorie and immortalite. Neverthelater, I confesse openly, that I am not persuaded that they be all readie in the full glorie that Christ is in, or the elect angels of god are in. Nether is it anye article of my fayth: for if it so were, I se not but then the preachinge of the resurreccion of the flesshe were a thinge in vayne. Not withstandinge yet I am readie to beleve it, if it maye be proved with open scripture. And I have desyred George Ioye to take open textes that seme to make for that purpose, as this is. To daye

thou shalt be with me in Paradise, to make therof what he coulde, and to let his dreames aboute this worde resurreccion goo. For I receave not in the scripture the pryvat interpretacion of any manes brayne, without open testimony of eny scriptures agreinge therto.

Moreover I take God (which alone seeth the heart) to recorde to my conscience, besechinge him that my parte be not in the bloude of Christ, if I wrote of all that I have wrytten thorow oute al my boke, ought of an evell purpose, of envie or malice to anye man, or to stere vp any false doctrine or opinion in the churche of Chrst, or to be auctor of anye secte, or to drawe disciples after me, or that I wolde be esteemed or had in pryce above the least chylde that is borne, save onlye of pitie and compassion I had and yet have on the blindnes of my brethren, and to bringe them vnto the knowledge of Christ and to make every one of them if it were possible as perfect as an angell of heaven, and to wede oute all that is not planted of oure hevenly father, and to bringe doune all that lyfteth vp it selfe agaynst the knowledge of the salvacion that is in the bloude of Christ. Also, my parte be not in Christ, if myne heart be not to folowe and lyve accordinge as I teache, and also if myne heart weep not nyght and daye for myne awne syne and other mennes indfferentlye, besechinge God to convert vs all, and to take his wrath from vs, and to be mercifull as well to all other men, as to myne awne soule, caringe for the welth of the realme I was borne in, for the kinge and all that are therof as a tender hearted mother wolde do for hir only sonne.

AS concerninge all I have translated or other wise written, I beseche all men to reade it for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so fare to alowe it, and if in any place the worde of god dysalow it, there to refuse it, as I do before oure savyour Christ and his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me, if they be farre of: or wryte openly agaynst it and improve it and I promyse them, if I shal pceive that there reasons conclude I will confess myne ignoraunce openly.

Wherefore I beseche George Ioye, ye and all other to, for to translate the scripture for them selves, wheter oute of Greke, Latyn or Hebrue. Or (if they wyll nedes) as the fox when he hath pyssed in the grayes hole chalengeth it for his awne, so let them take my translacions and laboures, and chaunge and alter, and correcte and corrupte at their pleasures, and call it their awne translacions, and put to their awne names and not to play boo peep after George Ioyes maner. Which whether he have done fythfully and truly, with soche reverence and feare as becommeth the worde of God and with soche love and mekenes and affeccion to unite and circumspeccion that the vngodlye have no occasion to rayle on the verite, as becommeth the servauntes of Christ. I referre it to the iudgementes of thim that knowe and love the trowth. For this, I protest that I provoke not Ioye ner any other man (but am prouoked and that

after the spytfullest maner of provokinge) to do sore agaynst my will and with sorow of harte that I now do. But nether can ner will soffre of anye man, that he shall goo take my translacion and correct it without name, and make soche chaungynge as I my selfe durst not do, as I hope to have my parte In Christ, though the hole worlde should be geven me for my laboure.

Finally that new Testament thus dyligently corrected, besyde this so ofte puttinge oute this worde resurreccion, and I wote not what other change, for I have not yet reede it over, hath in the ende before the Table of the Epistles and Gospelles this tyle:

(Here endeth the new Testament dyligentlye ouersene and correct and printed now agane at Andwarp, by me wydow of Christophell of Endhouen. In the yere of oure Lorde. A.M.D. xxxiiii. In August.)

Which tyle (reader) I have here put in because by this thou shalt knowe the booke the better.

Vale.

## ***THE GOSPELL OF S. MATHEW.***

### *The fyrst Chapter.*

This is the boke of the generacion of Iesus Christ the sonne of Daud, the sonne also of Abraham.

Abraham begat Isaac:

Isaac begat Iacob:

Iacob begat Iudas and his brethren:

Iudas begat Phares and zaram of Thamar:

Phares begat Hesrom:

Hesrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Iesse:

Iesse begat Dauid the kynge:

Dauid the kynge begat Salomon, of her that was the wyfe of Ury:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Iosaphat:

Iosaphat begat Ioram:

Ioram begat Osias:

Osias begat Ioatham:

Ioatham begat Achas:

Achas begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Iosias:

Iosias begat Iechonias and his brethren aboute the tyme they were caryed awaye to Babylon.

And after they were brought to Babylon,

Iechonias begat Salathiel:

Salathiel begat zorobabel:

zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Iacob:

Iacob begat Ioseph the husbände of Mary, of which was boren that Iesus, that is called Christ.

All the generacions from Abraham to David are fowretene generacions. And from David vnto the captivite of Babylon are fowretene generacions. And from the captivite of Babylon vnto Christ, are also fowrtene generacions.

The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrothed to Ioseph, before they came to dwell togedder, she was founde with chylde by the holy goost. Then Ioseph her husbnde beinge a perfect man and loth to make an ensample of hir, was mynded to put her away secretly. Whill he thus thought, behold the angell of the Lorde appered vnto him in a dreame, saynge: Ioseph the sonne of David, feare not to take vnto the, Mary thy wyfe. For that which is conceived in her is of the holy goost. She shall brynge forthe a sonne, and thou shalt call his name Iesus. For he shall save his peple from their synnes.

All this was done to fulfill that which was spoken of the Lorde by the Prophet, saynge: Beholde a mayde shall be with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is by interpretacion, God with vs.

And Ioseph assone as he awoke out of slepe, did as the angell of the Lorde bade hym, and toke hys wyfe vnto hym, and knewe her not tyll she had brought forth hir fyrst sonne, and called hys name Iesus.

#### *The ii. Chapter.*

When Iesus was borne at Bethleem in Iury, in the tyme of Herode the kynge. Beholde, there came wyse men from the eest to Ierusalem saynge: Where is he that is borne kynge of the Iues? We have sene his starre in the eest, and are come to worship him.

When Herode the kynge had herde thys, he was troubled, and all Ierusalem with hym, and he gathered all the chefe Prestes and Scribes of the people, and axed of them where Christ shulde be borne. And they sayd vnto hym: at Bethleem in Iury. For thus it is written by the Prophet. And thou Bethleem in the londe of Iury, art not the leest concernynge the Princes of Iuda. For out of the shall come the captayne, that shall govern my people Israhel.

Then Herod prevely called the wyse men, and dyligently enquiryed of them, the tyme of the starre that appered, and sent them to Bethleem saynge: Goo and searche dyligently for the chylde. And when ye have founde hym, bringe me worde, that I maye come and worshippe hym also.

When they had heard the kynge, they departed: and lo the starre which they sawe in the eeste, went before them, tyll it came and stode over the place where the chylde was. When they sawe the starre, they were marvelously glad: and went into the house, and found the chylde with

Mary hys mother, and kneled doune and worshipped hym, and opened their treasures, and offred vnto hym gyftes, gold, franckynsence and myrre. And after they were warned of God in a dreame, that they shuld not go ageyne to Herod, they retourned into their awne countre another waye.

When they were departed: beholde the angell of the Lorde appered to Ioseph in dreame sayinge: aryse, and take the chylde and his mother, and flye into Egypte, and abyde there tyll I brynge the worde. For Herod wyll seke the chylde to destroye hym. Then he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto the death of Herod, to fulfill that which was spoken of the Lorde, by the Prophet which sayeth, out of Egypte haue I called my sonne.

Then Herod perceavyng that he was moocked of the wyse men, was excedyng wroth, and sent forth and slue all the chyldren that were in Bethleem, and in all the costes thereof, as many as were two yere olde and vnder, accordyng to the tyme which he had diligently searched oute of the wyse men.

Then was fulfilled that which was spoken by the Prophet Ieremy sayinge: On the hilles was a voyce herde, mornynge, wepyng, and greate lamentacion: Rachel wepyng for her chyldren, and wolde not be comforted, because they were not.

When Herode was deed: beholde, an angell of the Lorde appered in a dreame to Ioseph in Egypte sayinge: arise and take the chylde and his mother, and go into the londe of Israel. For they are deed which sought the chyldes life. Then he arose vp, and toke the chylde and his mother, and cam into the londe of Israhel. But when he hearde that Archelaus did raygne in Iury, in the roume of his father Herode, he was afrayde to goo thither. Not withstondyng after he was warned of god in a dreame, he turned a syde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill that which was spoken by the Prophetes: he shal be called a Nazarite.

*The. iii. chapter.*

In those dayes Ihon the Baptyst came and preached in the wildernes of Iury, sayng: Repent, the kyngdome of heuen is at honde. This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wyldernes, prepare the Lordes waye, and make hys pathes strayght.

This Ihon had hys garment of camels heer. and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wylde hony. Then went oute to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, and were baptised of him in Iordan, confessyng their synnes.

When he saw many of the Pharises and of the Saduces come to hys baptim, he sayde vnto them: O generacion of vipers, who hath taught you to fle from the vengeaunce to come? Brynge forth therefore the frutes belongynge to repentaunce. And se that ye ons thynke not to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse up chyldern vnto Abraham. Euen nowe is the axe put vnto the rote of the trees: soo that every tree which bringeth not forthe goode frute, is hewen doune and cast into the fyre.

I baptise you in water in token of repentaunce: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holy gost and with fyre: which hath also his fan in his hond, and will pouрге his floure, and gadre the wheet into his garner, and will burne the chaffe with vnquencheable fyre.

Then cam Iesus from Galile to Iordan, vnto Ihon, to be baptised of hym. But Ihon forbade hym, saynge: I ought to be baptysed of the: and commest thou to me? Iesus answered and sayd to hym: Let it be so now. For thus it becommeth vs to fulfyll all rightwesnes. Then he suffred hym. And Iesus assone as he was baptised, came strayght out of the water. And lo heuen was open over hym: and Ihon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo there came a voyce from heven sayng: Thys ys that my beloved sonne in whom is my delyte.

#### *The. iiii. Chapter.*

Then was Iesus ledd awaye of the spirite into wildernes, to be tempted of the devyll. And when he had fasted fourtye dayes and fourtye nightes, he was afterward an hungred. Then came to hym the tempter, and sayde: yf thou be the sonne of God, commaunde that these stones be made breed. He answered and sayde: yt is wrytten, man shall not lyve by brede onelye, but by every worde that procedeth out of the mouth of God.

Then the devyll tooke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayd vnto hym: yf thou be the sonne of God, cast thysylfe doune. For it is wrytten, he shall geve his angels charge over the, and with their handes they shall holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus sayde to hym, it ys wrytten also: Thou shalt not tempte thy Lorde God.

The devyll toke hym vp agayne and ledde hym in to an excedynge hye mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, and sayde to hym: all these will I geue the, if thou wilt faull doune and worship me. Then sayde Iesus vnto hym. Avoyd Satan. For it is wrytten, thou shalt worship the Lorde thy God, and hym only shalt thou serve.

Then the dyvell left hym, and beholde, the angels came and ministred vnto hym.

When Iesus had hearde that Ihon was taken, he departed into Galile and left Nazareth, and went and dwelte in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, to fulfill that whiche was spoken by Esay the Prophet, sayinge: The londe of zabulon and Neptalim, the waye of the see beyonde Iordan, Galile of the Gentylys, the people which sat in darknes, sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is begone to shyne.

From that tyme Iesus beganne to preache, and to saye: repent, for the kingdome of heven is at honde

As Iesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a neet into the see, for they were fisshers, and he sayde vnto them, folowe me, and I will make you fisshers of men. And they strayght waye lefte their nettes, and folowed hym.

And he went forthe from thence, and sawe other twoo brethren, Iames the sonne of zebede, and Ihon his brother, in the shippe with zebede their father, mendynge their nettes, and called them. And they with out tarynge lefte the shyp and their father and folowed hym.

And Iesus went aboute all Galile, teachyng in their synagoges, and preachynge the gospell of the kyngdome, and healed all maner of sicknes, and all maner dyseases amonge the people. And his fame spreed abroode throughoute all Siria. And they brought vnto hym all sicke people that were taken with divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsie: and he healed them. And ther folowed hym a greate nombre of people, from Galile, and from the ten cyties, and from Ierusalem, and from Iury, and from the regions that lye beyonde Iordan.

*The. v. Chapter.*

When he sawe the people, he went vp into a mountayne, and when he was set, his disciples came to hym, and he opened hys mouthe, and taught them sayinge: Blessed are the povre in sprete: for theirs is the kyngdome of heven. Blessed are they that morne: for they shalbe confortd. Blessed are the meke: for they shall inheret the erth. Blessed are they which honger and thirst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the chyldren of God. Blessed are they which suffre persecucion for rightwesnes sake: for theirs ys the kyngdome of heuen. Blessed are ye when men reuyle you, and persecute you, and shall falsly

say all manner of yvell saynges agaynst you for my sake. Reioyce, and be glad, for greate is youre rewarde in heven. For so persecuted they the Prophetes which were before youre dayes.

ye are the salt of the erthe: but and yf the salt have lost hir saltnes, what can be salted therwith? It is thence forthe good for nothyng, but to be cast oute, and to be troaden vnder fote of men. ye are the light of the worlde. A cite that is set on an hill, cannot be hid, nether do men lyght a candell and put it vnder a busshell, but on a candelstick, and it lighteth all that are in the house. Let youre light so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

Thinke not that I am come to destroye the lawe, or the Prophets: no I am nott come to destroye them, but to fulfyll them. For truely I saye vnto you, till heven and erth perisse, one iott or one tyle of the law shall not scape, tyll all be fulfilled.

Whosoever breaketh one of these lest commaundmentes, and teacheth men so, he shalbe called the leest in the kyngdome of heven. But whosoever obserueth and teacheth, the same shal be called greate in the kyngdome of heven.

For I saye vnto you, except youre rightewesnes excede, the rightewesnes of the Scribes and Pharises, ye cannot entre into the kyngdome of heven.

ye have herde how it was sayd vnto them of the olde tyme: Thou shalt not kyll. For who soever kylleth, shall be in daunger of iudgement. But I saye vnto you, whosoever is angre with hys brother, shalbe in daunger of iudgement. Whosoever sayeth vnto his brother Racha, shalbe in daunger of a counsell. But whosoever sayeth thou fole, shalbe in daunger of hell fyre.

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

Agre with thyne adversary quicklye, whyles thou arte in the waye with hym, lest that adversary deliver the to the iudge, and the iudge delivre the to the minister, and then thou be cast into preson. I say vnto the verely: thou shalt not come out thence till thou have payed the utmost farthinge.

ye haue hearde howe it was sayde to them of olde tyme: Thou shalt not committ advoutrie. But I say vnto you, that whosoever looketh on a wyfe, lustyng after her, hath committed advoutrie with hir already in his hert.

Wherefore yf thy right eye offende the, plucke hym out, and caste him from the. Better it is for the that one of thy membres perrisse, then that thy hole bodye shuld be cast into hell. Also if thy right honde offend the,

cut hym of and caste hym from the. Better yt ys that one of thy membres perisshe, then that all thy body shulde be caste into hell.

It ys sayd, whosoever put away his wyfe, let hym geve her a testimonyall also of the devorcement. But I saye vnto you: whosoever put away his wyfe, (except it be for fornicacion) causeth her to breake matrimony. And whosoever maryeth her that is devorsed, breaketh wedlocke.

Agayne ye haue hearde how it was sayd to them of olde tyme, thou shalt not forswere thy selfe, but shalt performe thyne othe to God. But I saye vnto you, swere not at all: nether by heuen, for it ys Goddes seate: nor yet by the erth, for it is his fote stole: nether by Ierusalem, for it ys the cyte of that greate kynge: nether shalt thou sweare by thy heed, because thou canst not make wone white heer, or blacke: But your communicacion shalbe, ye, ye: nay, nay. For what soeuer is more then that, commeth of yvell.

ye have hearde how it ys sayd, an eye for an eye: a tothe for a tothe. But I saye to you, that ye resist not wronge. But whosoever geve the a blowe on thy right cheke, tourne to him the other. And yf eny man will sue the at the lawe, and take away thy coote, let hym have thy cloocke also. And whosoever wyll compell the to goo a myle, goo wyth him twayne. Geve to him that axeth, and from him that wolde borowe tourne not awaye.

ye have hearde how it is sayde: thou shalt love thyne neighbour, and hate thine enemy. But I saye vnto you, love youre enimies. Blesse them that coursse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you, that ye maye be the chyldern of youre father that is in heauen: for he maketh his sunne to aryse on the yvell, and on the good, and sendeth his reyn on the iuste and vniuste. For yf ye love them, which love you: what rewarde shall ye have? Doo not the Publicans euen so? And yf ye be frendly to youre brethren onlye: what singuler thyng doo ye? Do not the Publicans lyke wyse? ye shal therefore be perfecte, even as youre Father which is in heauen, is perfecte.

*The. vi. Chapter.*

Take hede to youre almes. That ye geve it not in the syght of men, to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heven. When soever therfore thou gevest thine almes, thou shalt not make a trompet to be blowen before the, as the ypocrites do in the synagoges and in the stretes, for to be preysed of men. Verely I say vnto you, they have their rewarde. But when thou doest thine almes, let not thy lyfte hand knowe, what thy righte hand doth, that thine almes may be secret: and thy father which seith in secret, shall rewarde the openly.

And when thou prayest, thou shalt not be as the ypocrites are. For they love to stonde and praye in the synagoges, and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayest, entre into thy chamber, and shut thy dore to the, and praye to thy father which ys in secrete: and thy father which seith in secret, shall rewarde the openly.

And when ye praye, bable not moche, as the hethen do: for they thincke that they shalbe herde, for their moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade, before ye axe of him. After thys maner therfore praye ye.

O oure father which arte in heven, halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled, as well in erth, as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs oure treaspases, even as we forgeve oure trespassers. And leade vs not into temptacion: but delyver vs from evell. For thyne is the kyngedome and the power, and the glorye for ever. Amen. For and yf ye shall forgeve other men their treaspases, youre hevenly father shall also forgeve you. But and ye wyll not forgeve men their trespasses, no more shall youre father forgeve youre treaspases.

Moreouer when ye faste, be not sad as the ypocrytes are. For they disfigure their faces, that they myght be sene of men how they faste. Verely I say vnto you, they haue their rewarde. But thou, when thou fastest, annoynte thyne heed, and washe thy face, that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seith in secret, shall rewarde the openly.

Se that ye gaddre you not treasure vpon the erth, where rust and mothes corrupte, and where theves breake through and steale. But gaddre ye treasure togeder in heven, where nether rust nor mothes corrupte, and where theves nether breake vp nor yet steale. For wheresoever youre treasure ys, there will youre hertes be also

The light of the body is thyne eye. Wherefore yf thyne eye be synge, all thy body shalbe full of light. But and if thyne eye be wycked then all thy body shalbe full of darckenes. Wherefore yf the light that is in the, be darckenes: how greate is that darckenes.

No man can serve two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye cannot serve God and mammon. Therefore I saye vnto you, be not carefull for your lyfe, what ye shall eate, or what ye shall drinke, nor yet for youre body, what ye shall put on. ys not the lyfe more worth then meate, and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not, nether reepe, nor yet cary into the barnes: and yet youre hevenly father fedeth them. Are ye not moche better then they?

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Considre the lylies of the felde, how they growe. They labour not nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royalte was not arayed lyke vnto one of these.

Wherfore yf God so clothe the grasse, which ys to daye in the felde, and to morowe shalbe caste into the founnace: shall he not moche more do the same vnto you, o ye of lytle fayth?

Therfore take no thought sayinge: what shall we eate, or what shall we drinke, or wherwith shall we be clothed? After all these thynges seke the gentyls. For youre hevenly father knoweth that ye have neade of all these thynges. But rather seke ye fyrst the kyngdome of heuen and the rightwisnes therof, and all these thynges shalbe ministred vnto you.

Care not then for the morow, but let the morow care for itselfe: for the daye present hath ever ynough of his awne trouble.

*The. vii. Chapter.*

Iudge not, that ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete, with the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye, and perceavest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye, and behold a beame is in thyne awne eye. ypocryte, fyrst cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

Geve not that which is holy, to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye shall fynd. knocke and it shalbe opened vnto you. For whosoever axeth receaveth and he that seketh fyndeth, and to hym that knocketh, it shalbe opened. Ys there eny man amonge you which if his sonne axed hym bread, wolde offer him a stone? Or if he axed fysshe, wolde he proffer hym a serpent? yf ye then which are evyll, cane geve to youre chyl dren good gyftes: how moche moore shall youre father which is in heven, geve good thynges to them that axe hym?

Therfore whatsoever ye wolde that men shulde do to you, even so do ye to them. This ys the lawe and the Prophettes.

Enter in at the straye gate: for wyde is the gate, and broade is the waye that leadeth to destruccion: and many ther be which goo yn therat. But

strayte is the gate, and narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it.

Beware of false Prophetes, which come to you in shepes clothinge, but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes? or figges of bryres? Euen soo every good tree bryngeth forthe good frute. But a corrupte tree, bryngethe forthe evyll frute. A good tree cannot brynge forthe bad frute: nor yet a bad tree can bringe forthe good frute. Every tree that bryngethe not forthe good frute, shal be hewen doune, and cast into the fyre. Wherefore by their frutes ye shall knowe them.

Not all they that saye vnto me, Master, Master, shall enter into the kyngdome of heven: but he that dothe my fathers will which ys in heven. Many will saye to me in that daye, Master, master, have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done many miracles? And then will I knowlege vnto them, that I never knewe them. Departe from me, ye workers of iniquite.

Whosoever heareth of me these sayinges and doethe the same, I wyll lyken hym vnto a wyse man which bylt hys housse on a rocke: and aboundance of rayne descended, and the fluddes came, and the wyndes blewe and bet vpon that same housse, and it fell not, because it was grounded on the rocke. And whosoever heareth of me these sayinges and doth them not, shal be lykened vnto a folysh man which bilt hys housse upon the sonde: and abundaunce of rayne descended, and the fluddes came, and the wyndes blewe and beet vpon that housse, and it fell, and great was the fall of it.

And it came to passe, that when Iesus had ended these saynges, the people were astonnyed at hys doctryne. For he taught them as one havynge power, and not as the Scribes.

#### *The. viii. Chapter.*

When he was come downe from the mountayne, moche people folowed him. And lo, ther came a lepre and worsheped him sayinge: Master, if thou wylt, thou canst make me clene. And Iesus put forthe hys honde and touched hym, sayinge: I wyll, be thou clene, and immediatly hys leprosie was censed. And Iesus sayde vnto him. Se thou tell no man, but go and shewe thy selfe to the preste, and offer the gyfte that Moses commaunded, in witnes to them.

When Iesus was entred into Capernaum ther came vnto him a certayne Centurion, and besought hym sayinge: Master my seruaunt lyeth sicke at home of the palsye, and ys greuously payned. And Iesus sayd vnto hym: I will come and heale him. The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe, but speake the worde

only and my servaunt shalbe healed. For I also myselve am a man vndre power, and have sowdiers vndre me, and I saye to one, go, and he goeth, and to anothere come, and he cometh: and to my seruaunt, do this, and he doeth it. When Iesus hearde that, he marveled and sayd to them that folowed hym. Verely I say vnto you, I have not founde so great fayth: no, not in Israel. I saye therefore vnto you that many shall come from the eest and weest, and shall rest with Abraham, Isaac and Iacob in the kingdome of heven: and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepinge and gnasshing of tethe. Then Iesus sayd vnto the Centurion, go thy waye, and as thou belevest so be it vnto the. And his servaunt was healed the selfe houre.

And then Iesus went to Peters housse, and sawe hys wyves mother lyinge sicke of a fevre, and touched her hande, and the fevre left hir: and she arose, and ministred vnto them.

When the euen was come, they brought vnto him many that were possessed with devyllis. And he cast out the spirites with a worde, and healed all that were sicke, to fulfill that which was spoken by Esayas the Prophet sayinge. He toke on him oure infirmities, and bare oure sicknesses.

When Iesus sawe moche people about him, he commaunded to go over the water. And ther came a scribe and sayd vnto hym: master, I wyll folowe the whythersoever thou goest. And Iesus sayd vnto him: the foxes have holes, and the byrddes of the ayer have nestes, but the sonne of the man hath not wheron to rest his heede. Another that was one of hys disciples sayd vnto hym: master, suffre me fyrst, to go and burye my father. But Iesus sayd vnto him: folowe me, and let the deed burie their deed.

And he entred in to a shyppe, and his disciples folowed him. And beholde there arose a greate tempest in the see, in so moche that the shippe was covered with waves, and he was a slepe. And his disciples came vn to him, and awoke hym sayinge: master save vs, we perishe. And he sayd vnto them: why are ye fearfull, o ye of lytell faithe? Then he arose, and rebuked the wyndes and the see, and ther folowed a greate calme. And the men marveyled and sayd: what man is this, that bothe wyndes and see obey hym?

And when he was come to the other syde, into the countre of the Gergesites, ther met him two possessed of devylles, which came out of the graves, and were out of measure fearce, so that no man myght go by that waye. And behold they cryed out sayinge: O Iesu the sonne of God, what have we to do with the? Art thou come hyther to torment vs before the tyme be come? And ther was a good waye of from them a greate heerd of swyne fedinge. Then the devyles besought him sayinge: if thou cast vs out, suffre vs to go oure waye in to the heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out, and departed into

the heerd of swyne And beholde the whoale heerd of swyne was caryed with violence hedlinge into the see, and perished in the water. Then the heerdmen fled and went their wayes in to the cyte, and tolde every thinge, and what had fortunèd vnto the possessed of the devyls. And beholde all the cyte came out and met Iesus. And when they sawe hym, they besought hym to departe oute of their costes.

*The. ix. Chapter.*

Then he entred in to a shippe and passed over and came into his awne cite. And lo, they brought to him a man sicke of the palsie, lyinge in his bed. And when Iesus sawe the faith of them, he sayd to the sicke of the palsie: sonne be of good chere, thy synnes be forgeven the. And beholde certeyne of the scribes sayd in them selves, this man blasphemeth. And when Iesus sawe their thoughtes, he sayd: wherfore thinke ye evill in youre hertes? Whether ys esyer to saye, thy synnes be forgeven the, or to saye: arise and walke? That ye maye knowe that the sonne of man hath power to forgeve synnes in erth, then sayd he vnto the sicke of the palsye: arise, take vp thy beed, and go home to thine housse. And he arose and departed to his awne housse. And when the people sawe it, they marveyled and glorified god which had geven suche power to men.

And as Iesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, and sayd to him: folowe me. And he arose and folowed him. And it came to passe as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

When the Pharises sawe that, they sayd to hys disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole neade not the phisicion, but they that are sicke. goo and learne, what that meaneth: I have pleasure in mercy, and not in offerynge. For I am not come to call the rightewes, but the synners to repentaunce.

Then came the disciples of Ihon to hym sayinge: why do we and the Pharises fast ofte: but thy disciples fast not? And Iesus sayde vnto them: Can the weddyng chylde morne as longe as the bridegrome is with them? The tyme will come when the bridegrome shalbe taken from them, and then shall they faste. Noo man peceth an olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment, and the rent ys made greater. Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the vessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togeder.

Whyls he thus spake vnto them, beholde ther came a certayne ruler, and worshipped him sayinge: my doghter is euen now deceased, but come

and lay thy honde on her, and she shall live. And Iesus arose and folowed hym with hys disciples. And beholde, a woman which was diseased with an yssue of bloude .xii. yeres, came behynde hym and toched the hem of hys vesture. For she sayd in her silfe: yf I maye toche but even his vesture only, I shalbe safe. Then Iesus tourned him about, and behelde her sayinge: Doughter be of good conforte, thy faith hath made the safe. And she was made whole even that same houre.

And when Iesus came into the rulers housse, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hence, for the mayde is not deed, but slepeth. And they laughed hym to scorne. Assone as the people were put forthe, he went in and toke her by the hond, and the mayde arose. And this was noysed through out all that lande.

And as Iesus departed thence, two blynde men folowed hym crying and saying: O thou sonne of David, have mercy on vs. And when he was come to housse, the blynde came to hym And Iesus sayde vnto them: Beleve ye that I am able to do thys? And they sayde vnto hym: ye Lorde. Then touched he their eyes, saying: acordynge to youre faythe, be it vnto you. And their eyes were opened. And Iesus charged them saying: Se that no man knowe of it. But they assone as they were departed, spreed abroad his name through oute all the londe.

As they went out, beholde, they brought to hym a dome man possessed of a devyll. And as sone as the devyll was cast oute, the domme spake: And the people merved, sayinge: it was never so sene in Israel. But the Pharises sayde: he casteth oute devylls, by the power of the chefe devyll.

And Iesus went about all cities and tounes, teachynge in their synagoges and preachyng the glad tidinges of the kyngdome, and healinge all maner sicknes and desease amonge the people. But when he sawe the people, he had compassion on them, because they were pyned awaye, and scattered abroad, even as shepe havinge no shepherd.

Then sayde he to hys disciples: the hervest is greate, but the laborers are feawe. Wherefore praye the Lorde of the harvest, to sende forthe laboreres into hys harvest.

#### *The. x. Chapter.*

And he called his. xii. disciples vnto hym, and gave them power over vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner of deseases.

The names of the. xii. apostles are these. The fyrst, Simon called also Peter: and Andrew his brother. Iames the sonne of zebede, and Ihon his brother. Philip and Bartlemew. Thomas and Mathew the Publican. Iames the sonne of Alphe, and Lebbeus otherwyse called Taddeus. Simon of Cane, and Iudas Iscarioth, which also betrayed hym.

These. xii. sent Iesus, and commaunded them sayinge: Go not in to the wayes that leade to the gentyls, and in to the cities of the Samaritans enter ye not. But go rather to the loste shepe of the housse of Israel. Go and preach sayinge: that the kyngdome of heven is at hande. Heale the sicke, clense the lepers, rayse the deed, caste oute the devils. Frely ye have receved, frely geve agayne. Posses not golde, nor silver, nor brasse yn youre gerdels, nor yet scrip towards your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy to have his meate. In to whatsoever cite or toune ye shall come, enquiry who ys worthy yn it, and there abyde till ye goo thence.

And when ye come in to an housse salute the same. And yf the housse be worthy, youre peace shall come apon it. But yf it be not worthy, youre peace shall retourne to you agayne.

And whosoever shall not receive you, nor will heare youre preachyng: when ye departe oute of that housse or that cite, shake of the duste of youre fete. Truly I say vnto you: it shalbe easier for the londe of zodoma and Gomorra in the daye of iudgement, then for that cite.

Beholde I sende you forthe as shepe amonge wolves. Be ye therefore wyse as serpentes, and innocent as doves. Beware of men, for they shall deliver you vp to the counsels, and shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake, in witnes to them and to the gentyls.

But when they delyver you vp, take no thought how or what ye shall speake, for yt shalbe geven you, even in that same houre, what ye shall saye. For it is not ye that speke, but the sprite of youre father which speaketh in you.

The brother shall betraye the brother to deeth, and the father the sonne. And the chyldren shall aryse agaynste their fathers and mothers, and shall put them to deethe: and ye shall be hated of all men for my name. But he that endureth to the ende, shalbe saved.

When they persecute you in one cite, flye in to another. I tell you for a treuth, ye shall not fynyshe all the cities of Israel, tyll the sonne of man be come. The disciple ys not above hys master: nor yet the servaunt above his lorde. It is ynough for the disciple to be as hys master ys, and that the servaunt be as his lorde ys. yf they have called the lorde of the housse beelzebul: how moche more shall they call them of his housholde so? Feare them not therefore.

There is no thinge so close, that shall not be opened, and no thinge so hyd, that shall not be knowen.

What I tell you in dercknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the housse toppes.

And feare ye not them which kyll the body, and be not able to kyll the soule. But rather feare hym, which is able to destroye bothe soule and body into hell. Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde, with out youre father. And now are all the heeris of youre heedis numbred. Feare ye not therefore: ye are of more value then many sparowes.

Who soever therefore shall knowledge me before men, hym will I knowledge also before my father which is in heuen. But whosoever shall denye me before men, hym will I also denye before my father which is in heuen.

Thynke not, that I am come to sende peace into the erth. I came not to send peace, but a swerde. For I am come to set a man at varyaunce ageynst hys father, and the doughter ageynst hyr mother, and the doughterlawe ageynst her motherlawe: And a mannes foes shal be they of hys owne housholde.

He that lovith hys father, or mother more then me, is not mete for me. And he that loveth his sonne, or doughter more then me, is not mete for me. And he that taketh not his crosse and foloweth me, ys not mete for me. He that fyndeth hys lyfe, shall lose it: and he that losith hys lyfe for my sake, shall fynde it.

He that receavith you, receavith me: and he that receavith me, receavith him that sent me. He that receavith a prophet in the name of a prophet, shall receive a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receive the rewarde of a righteous man. And whosoever shall geve vnto one of these lytle ones to drinke, a cuppe of colde water only, in the name of a disciple: I tel you of a trueth, he shall not lose his rewarde.

*The. xi. Chapter.*

And it came to passe when Iesus had made an ende of commaundinge his. xii. disciples, that he departed thence, to teache and to preache in their cities.

When Iohn beinge in preson hearde the workes of Christ, he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Iesus answered and sayde vnto them. Go and shewe Iohn what ye have hearde and sene. The blynd se, the halt goo, the lepers are censed: the deaf heare, the ded ryse ageyne, and the glad tidinges is preached to the povre. And happy is he that is not offended by me.

And as they departed Iesus begane to speake vnto the people of Iohn. What for to se went ye out into the wyldernes? went ye out to se a rede shaken with the wynde? other what went ye out for to se? A man clothed in soofte rayment? Beholde they that weare soofte clothing, are in kynges

howses. But what went ye oute for to se? A prophete? Ye I saye to you, and more then a prophete. For this is he of whom it is wrytten. Beholde, I sende my messenger before thy face, which shall prepare thy waye before the.

Verely I saye vnto you, amonge the chyldren of wemen arose there not a gretter then Ihon the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven, ys gretter then he. From the tyme of Iohn Baptist hytherto, the kyngdome of heven suffreth violence, and they that go to it with violence pluck it vnto them. For all the prophetes and the lawe prophesyed vnto the tyme of Ihon. Also yf ye wyll receave it, this is Helyas which shuld come. He that hathe eares to heare let him heare.

But wher vnto shall I lyken this generacion? It ys lyke vnto chyldren which syt in the market and call vnto their felowes, and saye: we have pyped vnto you, and ye have not daused? We have morned vnto you, and ye have not sorowed. For Ihon came nether eating nor drinkinge, and they saye, he hath the devyll. The sonne of man came eatinge and drinkinge, and they saye, beholde a glutton and drynker of wyne, and a frend vnto publicans and synners. Neverthelater wysdome ys iustified of hir children.

Then began he to vpbraid the cities, in which most of his miracles were done, because they mended not. Wo be to the Chorasin. Wo be to the Betzaida: for if the miracles which were shewed in you, had bene done in Tyre and Sidon, they had repented longe agone in sackcloth and asshes. Neverthelesse I saye to you: it shall be esier for Tyre and Sidon at the day of iudgement, then for you. And thou Capernaum which art lift vp vnto heven, shalt be brought doune to hell. For if the miracles which have bene done in the, had bene shewed in zodom: they had remayned to this daye. Neverthelesse I saye vnto you: it shalbe easiar for the londe of zodom in the daye of iudgement, then for the.

At that tyme Iesus answered and sayd: I prayse the o father lorde of heven and erth, because thou hast hid these things from the wyse and prudent, and hast opened them vnto babes: even so father, for so it pleased the. All things are geven vnto me of my father. And no man knoweth the sonne but the father: nether knoweth eny man the father, save the sonne, and he to whome the sonne will open him.

Come vnto me all ye that laboure and are laden, and I wyll ease you. Take my yoke on you and lerne of me, for I am meke and lowly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy, and my burden is light.

*The. xii. Chapter.*

In that tyme went Iesus on the Sabot dayes thorow the corne and his disciples were an hongred, and begane to plucke the eares of coorne, and to eate. When the pharises sawe that, they sayde vnto him: Beholde, thy disciples do that which is not lawfull to do upon the saboth daye. He sayde vnto them: Haue ye not reed what David did, when he was an houngered, and they also which were with him? How he entred into the housse of God, and ate the halowed loaves, which were not lawfull, for him to eate, nether for them which were with him but only for the prestes. Or haue ye not reed in the lawe, how that the prestes in the temple breake the Saboth daye, and yet are blamlesse? But I saye vnto you: that here is one greater then the temple. Wherefore yf ye had wist what this sayinge meneth: I require mercy and not sacrifice: ye wold never have condemned innocentes. For the sonne of man is lord even of the saboth daye.

And he departed thence, and went into their synagoge: and beholde ther was a man, whiche had his hande dryed vp. And they axed him sayinge: ys it lawfull to heale upon the Saboth dayes? because they myght acuse him. And he sayde vnto them: whiche of you wolde it be, yf he had a shepe fallen into a pitte on the saboth daye, that wholde not take him and lyft him out? And how moche is a man better then a shepe? Wherefore it is lefull to do a good dede on the saboth dayes. Then sayde he to the man: stretch forth thy hand. And he stretched it forthe. And it was made whole agayne lyke vnto the other.

Then the Pharyses went out, and helde a counsell agaynst hym, how they myght destroye hym. When Iesus knewe that, he departed thence, and moche people folowed him, and he healed them all, and charged them, that they shuld not make him knowen: to fulfyll that which was spoken by Esay the prophet, which sayeth. Beholde my chylde, whom I have chosen, my beloved, in whom my soule deliteth. I wyll put my sprete on hym, and he shall shewe iudgement to the gentyls. He shall not stryve, he shall not crye, nether shall eny man heare his voyce in the streetes, a brosed rede shall he not breacke, and flaxe that begynneth to burne, he shall not quenche, tyll he sende forth iudgement vnto victory, and in hys name shall the gentyls truste.

Then was brought to hym, one possessed with a devyll which was both blynde and domme: and he healed hym, insomoch that he which was blynd and domme, both spake and sawe. And all the people were amased, and sayde: Ys not this that sonne of David? But when the Pharises hearde that, they sayde: This felow dryveth the devyls no nother wyse oute but by the helpe of Belzebug the chefe of the devyls.

But Iesus knew their thoughtes, and sayde to them. Every kingdome divided with in it sylfe, shalbe brought to naught. Nether shall eny cite or housholde devyded agenst it sylfe, contynue. So if satan cast out satan, then is he devyded agenst him sylfe. How shall then his kyngdome endure? Also if I by the helpe of Belzebug cast oute devyls: by whose

helpe do youre chyldren cast them out? Therefore they shalbe youre iudges. But if I cast out the devyls by the sprite of God: then is the kyngdome of god come on you?

Ether how can a man enter into a stronge mannes housse, and violently take awaye his goodes: excepte he fyrst binde the stronge man, and then spoyle his housse? He that is not with me, is agaynst me. And he that gaddereth not with me, scattereth abrode. Wherefore I saye vnto you, all maner of synne and blasphemy shalbe forgeven vnto men: but the blasphemy of the sprite, shall not be forgeven vnto men. And whosoever speaketh a worde agaynst the sonne of man, it shal be forgeven him. But whosoever speaketh agaynst the holy goost, it shall not be forgeven hym: no, nether in this worlde, nether in the worlde to come.

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

Then answered certeyne of the scribes and of the Pharises sayinge: Master, we wolde fayne se a sygne of the. He answered and sayde to them: The evyll and advoutrous generacion seketh a signe, but ther shall no signe be geven to them, saue the signe of the Prophete Ionas. For as Ionas was thre dayes and thre nyghtes in the whales belly: soo shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. The men of Ninivie shall rise at the daye of iudgement with this nacion, and condemne them: for they amended at the preachinge of Ionas. And beholde, a greater then Ionas is here. The quene of the south shall ryse at the daye of iudgement with this generacion, and shall condemne them: for she cam from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

When the vnclene sprite is gone out of a man, he walketh throughout dry places, seking reest and fyndeth none. Then he sayeth: I will retourne ageyne into my housse, from whence I came oute. And when he is come, he fyndeth the housse, empty swepte and garnished. Then he goeth his waye, and taketh vnto him seven other spretes worsse then him silfe, and so entre they in and dwell there. And the ende of that man is worsse then the beginning. Even so shall it be with this evell nacion.

Whill he yet talked to the people: beholde his mother and his brethren stode without, desyringe to speake with him. Then one sayde vnto hym:

beholde thy mother and thy brethren stonde without, desiringe to speke with the.

He answered and sayd to him that tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hond over his disciples and sayd: behold my mother and my brethren. For whosoever dothe my fathers will which is in heven, the same is my brother, suster and mother.

*The. xiii. Chapter.*

The same daye went Iesus out of the house, and sat by the see syde, and moch people resorted vnto him, so gretly that he went and sat in a shippe, and all the people stode on the shoore. And he spake many thynges to them in similitudes, sayinge: Beholde, the sower went forth to sowe. And as he sowed, some fell by the wayes syde, and the fowles came and devoured it vp. Some fell apon stony grounde where it had not moche erth, and a nonne it spronge vp, because it had no depth of erth: and when the sunne was vp, it caucht heet, and for lake of rotyng wyddred awaye. Some fell amonge thornes, and the thornes spronge vp and chooked it. Parte fell in good ground, and brought forth good frute: some an hundred fold, some sixtie folde, some thyrtie folde. Whosoever hath eares to heare, let him heare.

And the disciples came and sayde to him: Why speakest thou to them in parables? He answered and sayde vnto them: tis geuen vnto you to knowe the secretes of the kyngdome of heven, but to them it is not geuen. For whosoever hath to him shall be geuen: and he shall have aboundance. But whosoever hath not: from hym shalbe takyn awaye even that he hath. Therefore speake I to them in similitudes: for though they se, they se not: and hearinge they heare not: nether vnderstonde. And in them is fulfilled the Prophetie of Esayas, which prophetie sayth: with the eares ye shall heare and shall not vnderstonde, and with the eyes ye shall se, and shall not perceave. For this peoples hertes are waxed grosse, and their eares were dull of heryng, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld vnderstonde with their hertes, and shuld tourne, that I myght heale them.

But blessed are youre eyes, for they se: and youre eares, for they heare. Verely I say vnto you, that many Prophets and perfaicte men have desired to se tho thynges which ye se, and have not sene them: and to heare tho thynges which ye heare, and have not herde them. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the kyngdome, and vnderstondeth it not, ther cometh the evyll man and catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde, is he which heareth the worde of God, and anonne with ioye receaveth it, yet hath he no rottes in him selfe, and therefore dureth but a

season: for assone as tribulacion or persecucion aryseth because of the worde, by and by he falleth. He that was sowne amonge thornes, is he that heareth the worde of God: but the care of this worlde, and the dissaytfulnes of ryches choke the worde, and so is he made vnfrutfull. He which is sowne in the good grounde, is he that heareth the worde and vnderstandeth it, which also bereth frute and bringeth forth, some an. C. folde, some sixtie folde, and some. xxx. folde.

Another similitude put he forth vnto them sayinge: The kyngdome of heven is lyke vnto a man which sowed good seed in his felde. But whyll men slepte, ther came his foo and sowed tares amonge the wheate, and went his waye. When the blade was spronge vp and had brought forth frute, then appered the tares also. The servaunts came to the housholder, and sayde vnto him: Syr sowedest not thou good seed in thy closse, from whence then hath it tares? He sayde to them, the envious man hath done this. Then the servaunts sayde vnto him: wilt thou then that we go and gader them? But he sayde, nay, lest whill ye go aboute to wede out the tares, ye plucke vppe also with them the wheate by the rottes: let bothe growe to gether tyll harvest come, and in tyme of harvest, I wyll saye to the repers, gather ye fyrst the tares, and bind them in sheves to be brent: but gather the wheete into my barne.

Another parable he put forthe vnto them sayinge. The kyngdome of heven is lyke vnto a grayne of mustard seed, which a man taketh and soweth in his felde, which is the leest of all seedes. But when it is groune, it is the greatest amonge yerbes, and it is a tree: so that the byrddes of the ayer come and bylde in the braunches of it.

Another similitude sayde he to them. The kyngdome of heven is lyke vnto leuen which a woman taketh and hydeth in .iii. peckes of meelee, tyll all be leuended.

All these thyngs spake Iesus vnto the people by similitudes, and with oute similitudes spake he nothing to them, to fulfill that which was spoken by the Prophet sayinge: I wyll open my mouth in similitudes, and wyll speake forth thinges which have bene kepte secrete from the begynninge of the worlde.

Then sent Iesus the people awaye, and came to housse. And his disciples came vnto him, sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he and sayde to them. He that soweth the good seed, is the sonne of man. And the felde is the worlde. And the cyldren of the kingdome, they are the good seed. And the tares are the cyldren of the wicked. And the enemye that soweth them, is the devell. The harvest is the end of the worlde. And the repers be the angels. For even as the tares are gaddred and brent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall send forth his angels, and they shall gather out of his kyngdome all thinges that offende, and them which do iniquite, and shall cast them into a furnes of fyre. There shalbe waylynge

and gnasshing of teth. Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare, let him heare.

Agayne the kyngdome of heven is lyke vnto treasure hidde in the felde, the which a man fyndeth and hideth: and for ioy therof goeth and selleth all that he hath, and byeth that felde.

Agayne the kyngdome of heven is lyke vnto a marchaunt that seketh good pearles, which when he had founde one precious pearle, went and solde all that he had, and bought it.

Agayne the kyngdome of heven is lyke vnto a neet cast into the see, that gadereth of all kynds of fyshes: which when it is full, men drawe to londe, and sitte and gadre the good in to vessels, and cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute, and sever the bad from the good, and shall cast them in to a furnes of fyre: there shalbe waylinge and gnasshyng of teth.

Iesus sayde vnto them: vnderstonde ye all these thyngs? They sayde, ye Lorde. Then sayde he vnto them: Therfore every scribe which is taught vnto the kyngdome of heven, is lyke an housholder, which bryngeth forth, out of hys treasure, thynges bothe new and olde.

And it came to passe when Iesus had finisshed these similitudes, that he departed thence, and came in to his awne countre, and taught them in their synagoges, in so moche that they were astonyed and sayde: whence cometh all this wysdome and power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren be called Iames and Ioses and Simon and Iudas? And are not his susters all here with vs? Whence hath he all these thynges. And they were offended by him. Then Iesus sayd to them a Prophet is not with out honoure, save in hys awne countre, and amonge his awne kynne. And he dyd not many miracles there, for there vnbelefes sake.

#### *The. xiiij. Chapter.*

At that tyme Herod the tetrarche hearde of the fame of Iesu, and sayde vnto his servauntes: This is Ihon the baptist. He is risen agayne from deeth, and therefore are soche myracles wrought by him. For Herod had taken Ihon and bounde him and put him in preson for Herodias sake, his brother Philips wyfe. For Ihon sayde vnto him: Yt is not lawfull for the to have her. And when he wold have put him to deeth, he feared the people, because they counted him as a prophet.

But when Herodes birth daye was come, the doughter of Herodias daunsed before them, and pleased Herod. Wherefore he promised with an oth, that he wolde geve hir what soever she wolde axe. And she beinge informed of her mother before, sayde: geve me here Ihon baptistes heed

in a platter. And the kynge sorowed. Neverthelesse for his othes sake, and for their sakis which sate also at the table, he commaunded yt to be geven hir: and sent and beheeded Ihon in the preson, and his heed was brought in a platter and geven to the damsell, and she brought it to her mother. And his disciples came and toke vp his body, and buryed it: and went and tolde Iesus.

When Iesus hearde that, he departed thence by shippe in to a desert place out of the way. And when the people had hearde ther of, they folowed him a fote out of their cities. And Iesus went forth and sawe moche people, and his herte did melte vpon them, and he healed of them those that were sicke. When even was come, his disciples came to him sayinge. This is a deserte place, and the daye is spent: let the people departe, that they maye go in to the tounes, and bye them vytayllis. But Iesus sayde vnto them. They have no neade to go awaye. Geve ye them to eate. Then sayde they vnto him: we have here but. v. loves and two fysshes. And he sayde: bringe them hyther to me. And he commaunded the people to syt downe on the grasse: and toke the. v. loves, and the. ii. fysshes and loked vp to heven and blessed, and brake and gave the loves to his disciples, and the disciples gave them to the people. And they dyd all eate, and were suffised. And they gadered vp of the gobbetes that remayned xii. basketes full. And they that ate, were in nombre about. v. M. men, besyde wemen and chyldren.

And strayght waye Iesus made his disciples enter into a shippe, and to goo over before him, whill he sent the people awaye. And assone as he had sent the people awaye, he went vp into a mountayne alone to praye. And when nyght was come, he was there him silf alone. And the shippe was now in the middes of the see, and was toost with waves, for it was a contrary wynde. In the fourthe wathe of the night Iesus came vnto them walkynge on the see. And when his disciples sawe him walkynge on the see, they were troubled, sayinge: it is some spirite, and cryed out for feare. And streyghte waye Iesus spake vnto them sayinge: be of god cheare, it is I, be not a frayed.

Peter answered him, and sayde: master, if thou be he, bid me come vnto the on the water. And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. But when he sawe a myghty wynde, he was afrayed. And as he beganne to synke, he cryed sayinge: master save me. And immediatly Iesus stretched forth his honde, and caught him, and sayde to him: O thou of lytell faith, wherfore diddest thou dout? And assone as they were come in to the shippe, the wynde ceased. Then they that were in the shippe, came and worshipped him, sayinge: of a truth thou arte the sonne of God. And when they were come over, they went into the londe of Genazareth. And when the men of that place had knowledge of him, they sent out into all that countre rounde about, and brought vnto him all that were sicke, and besought

him, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

*The. xv. Chapter.*

Then came to Iesus scribes and pharises from Ierusalem, sayinge: why do thy disciples transgresse the tradicions of the elders? for they wesse not their hondes, when they eate breed. He answered, and sayde vnto them: why do ye also transgresse the commaundment of God, thorowe youre tradicions? For God commaunded, sayinge: honoure thy father and mother, and he that cursseth father or mother, shall suffer deeth. But ye saye, every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geuen God: and so shall he not honoure his father or his mother. And thus haue ye made, that the commaundment of God is with out effecte, through youre tradicions. Ypocrites well prophesyed of you Esay sayinge: This people draweth nye vnto me with their mouthes, and honoureth me with their lippes, howbe it their hertes are farre from me: but in vayne they worshippe me teachinge doctrines, whiche are nothing but mens precepts.

And he called the people vnto him, and sayde to them: heare and vnderstande. That which goeth in to the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

Then came his disciples, and sayde vnto him. Perceavest thou not, how that the pharises are offended in hearinge thys sayinge? He answered, and sayde: all plantes which my heavenly father hath not planted, shalbe plucked vp by the rotes. Let them alone, they be the blynde leaders of the blynde. If the blynde leede the blynde, boothe shall fall into the dyche.

Then answered Peter and sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yet with oute vnderstandinge? perceave ye not, that what soever goeth in at the mouth, descendeth doune in to the bely, and is cast out into the draught? But those thinges which procede out of the mouth, come from the herte, and they defyle the man. For out of the herte come evyll thoughtis, murder, breakynge of wedlocke, whordom, theefte, falce witnes berynge, blasphemye. These are the thinges which defyle a man. But to eate with vnwessen hondes, defyleth not a man.

And Iesus went thence, and departed into the costis of Tyre and Sidon. And beholde a woman which was a Cananite came out of the same coostes, and cryed vnto him, sayinge: have mercy on me Lorde the sonne of David, my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then came to him his disciples, and besought him sayinge: sende her awaye, for she foloweth vs cryinge. He answered, and sayde: I am not sent, but vnto the loost shepe of the housse of Israel. Then she came and worshipped him, sayinge: master helpe me. He answered and sayde: it is not good, to take the chyldrens breed, and to

cast it to whelpes. She answered and sayde: truthe Lorde: neverthelesse the whelpes eate of the crommes, which fall from their masters table. Then Iesus answered and sayde vnto her. O woman greate is thy faith, be it to the, even as thou desyrest. And her daughter was made whole even at that same houre.

Then Iesus went away from thence and came nye vnto the see of Galile, and went vp in to a mountayne and sat doune there. And moche people came vnto him, havinge with them, halt, blynde, domme, maymed, and other many: and cast them doune at Iesus fete. And he healed them, in so moche that the people wondred, to se the domme speake, the maymed whole, the halt to go, and the blynde to se. And they glorified the God of Israel.

Then Iesus called his disciples to him, and sayde: I have compassion on the people, because they have contynued with me now. iii. dayes, and have nought to eate: and I wyll not let them departe fastinge, leste they perisshe in the waye. And his disciples sayd vnto him: whence shuld we get so moche breed in the wildernes, as shuld suffise so greate a multitude? And Iesus sayde vnto them: how many loves have ye? And they sayde: seven, and a feawe litle fysshes. And he commaunded the people to syt doune on the grounde: and toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to his disciples, and the disciples gave them to the people. And they dyd all eate and were suffised. And they toke vp of the broken meate that was lefte. vii. basketes full. And yet they that ate were. iiiii. M. men, besyde wemen and chyl dren. And he sent awaye the people, and toke shippe and came into parties of Magdala.

*The. xvi. Chapter.*

Then came the pharises and saduces, and did tempte him, desyringe him to shewe them some signe from heven. He answered and sayde vnto them. At even ye saye, we shall have fayre wedder, and that because the skye is reed: and in the morninge ye saye, to daye shalbe foule wedder, and that because the skye is cloudy and reed. O ye ypocrites, ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? The frowarde nacion and advoutrous seketh a signe, and there shall no nother signe be geven vnto them, but the signe of the prophet Ionas. So lefte he them and departed.

And when his disciples were come to the other side of the water, they had forgotten to take breed with them. Then Iesus sayd vnto them: Take hede and beware of the leven of the Pharises and of the Saduces. And they thought in them selves sayinge: because we have brought no breed with vs. When Iesus vnderstode that, he sayd vnto them. O ye of lytell faith, why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave, nether remember those. v. loves when there

were. v. M. men, and how many baskettes toke ye vp? Nether the. vii. loves, when there were. iiii. M. and how many baskettes toke ye vp? Why perceave ye not then, that I spake not vnto you of breed, when I sayde, beware of the leuen of the Pharises and of the Saduces? Then vnderstode they, how that he bad not them beware of the leuen of breed: but of the doctrine of the Pharises, and of the Saduces.

When Iesus came into the costes of the cite which is called Cesarea Philippi, he axed his disciples sayinge: whom do men saye that I the sonne of man am? They saide, some saye that thou arte Ihon Baptist, some Helias, some Ieremias, or one of the prophetes. He sayde vnto them: but whom saye ye that I am? Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. And Iesus answered and sayde to him: happy arte thou Simon the sonne of Ionas, for fleshe and bloud hath not opened vnto the that, but my father which is in heven. And I saye also vnto the, that thou arte Peter: and upon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevayle ageynst it. And I wyll geve vnto the, the keyes of the kyngdom of heven: and what soever thou byndest vpon erth, shall be bounde in heven: and what soever thou lowsest on erthe, shalbe lowsed in heven.

Then he charged his disciples, that they shulde tell no man, that he was Iesus Christ. From that tyme forth, Iesus began to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many thinges of the Elders, and of the hie prestes, and of the scribes, and must be killed, and ryse agayne the thirde daye. But Peter toke him a syde, and began to rebuke him sayinge: master faver thy sylfe this shall not come vnto the. Then tourned he aboute, and sayde vnto Peter: come after me Satan, thou offendest me, because thou sauourest not godly thinges, but worldly thinges.

Iesus then sayde to his disciples. If eny man wyll folowe me, leet him forsake him sylfe, and take vp his crosse and folowe me. For who soever wyll save his lyfe, shall loose it. And whosoever shall loose his lyfe for my sake, shall fynde it. What shall it proffet a man, though he shulde wynne all the whoole worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father, with his angels: and then shall he rewarde every man accordinge to his dedes. Verely I saye vnto you, some ther be amonge them that here stonde, which shall not taste of death, tyll they shall have sene the sonne of man come in his kyngdome.

*The. xvii. Chapter.*

And after. vi. dayes Iesus toke Peter and Iames and Ihon his brother, and brought them vp into an hie mountayne out of the waye, and was transfigured before them: and his face did shyne as the sunne, and his clothes were as whyte as the light. And beholde ther appered vnto them,

Moses and Helyas, talkinge with him. Then answered Peter, and sayde to Iesus: master here is good beinge for vs. If thou wylt, leet vs make here. iii. tabernacles, one for the, and one for Moses, and one for Helyas. Whyll he yet spake, beholde a bright cloude shadowed them. And beholde there came a voyce out of the cloude sayinge: this is my deare sonne, in whom I delite, heare him. And when the disciples hearde that, they fell on their faces, and were soore afrayed. And Iesus came and touched them, and sayde: aryse and be not afrayed. And when they looked vp, they saw no man, saue Iesus onely.

And as they came doune from the mountayne, Iesus charged them sayinge: se that ye shewe the vision to no man, vntyll the sonne of man be rysen ageyne from death. And his disciples axed of him, sayinge: Why then saye the scribes, that Helyas muste fyrst come? Iesus answered, and sayd vnto them: Helyas shall fyrst come, and restore all things. And I saye vnto you that Helyas is come alreedy, and they knewe him not: but have done vnto him what soever they lusted. In lyke wyse shall also the sonne of man suffre of them. Then the disciples perceaved that he spake vnto them of Ihon baptist.

And when they were come to the people, ther cam to him a certayne man, and kneled doune to him, and sayde: Master have mercy on my sonne for he is franticke: and is sore vexed. And oft tymes he falleth into the fyre, and oft into the water And I brought him to thy disciples, and they coulde not heale him. Iesus answered and sayde: O generacion faythles and coked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. And Iesus rebuked the devyll, and he cam out of him. And the child was healed even that same houre.

Then came the disciples to Iesus secretly and sayde: Why could not we cast him out? Iesus sayd vnto them: Because of youre vnbelefe. For I saye veryly vnto you: yf ye had faythe as a grayne of musterd seed, ye shuld saye vnto this mountayne, remove hence to yonder place, and he shuld remove: nether shuld eny thinge be vnpossible for you to do. How be it this kynde goeth not oute, but by prayer and fastinge.

As they passed the tyme in Galile, Iesus sayde vnto them: the sonne of man shal be betrayed into the hondes of men, and they shall kill him, and the thyrd daye he shall ryse agayne. And they sorowed greatly.

And when they were come to Capernaum, they that were wont to gadre poll money, came to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the house, Iesus spake fyrst to him, saying What thinkest thou Simon? of whome do the kynges of the erth take tribute or poll money? of their chyldren, or of straungers? Peter sayde vnto him: of straungers. Then sayd Iesus vnto him agayne: Then are the chyldren fre. Neverthelesse, lest we shuld offende them: goo to the see and cast in thyne angle, and take the fysshe that fyrst cometh vp:

and when thou hast opened his mouthe, thou shalt fynde a pece of twentie pence: that take and paye for me and the.

*The. xviii. Chapter.*

The same tyme the disciples came vnto Iesus saying: who is the greatest in the kyngdome of heven? Iesus called a chylde vnto him, and set him in the middes of them: and sayd. Verely I say vnto you: except ye tourne, and become as chylde, ye cannot enter into the kyngdom of heven. Whosoever therfore humble him sylfe as this chylde, the same is the greatest in the kyngdome of heven. And who soever receaveth suche a chylde in my name, receaveth me. But whosoever offende one of thes lytelons, which beleve in me: it were better for him, that a milstone were hanged aboute his necke, and that he were drowned in the depth of the see. Wo be vnto the world because of offences. How be it, it cannot be avoided but that offences shalbe geven. Neverthelesse woo be to the man, by whom the offence commeth.

Wherfore yf thy honde or thy fote offende the, cut him of and cast him from the. It ys better for the to enter into lyfe halt or maymed, rather then thou shuldest haveinge two hondes or two fete, be cast into everlasting fyre. And yf also thyne eye offende the, plucke him oute and cast him from the. It is better for the to enter into lyfe with one eye, then havynge two eyes to be cast into hell fyre.

Se that ye despise not one of these litelons. For I saye vnto you, that in heven their angels alwayes behold the face of my Father, which is in heven. Ye and the sonne of man is come to saue that which is lost. How thinke ye? Yf a man have an hondred shepe, and one of them be gone astray, dothe he not leve nynty and nyne in the mountains, and go and seke that one which is gone astray? If it happen that he fynd him, verely I say vnto you: he reioyseth more of that shepe, then of the nynty and nyne which went not astray. Even so it is not the wyll of youre father in heven, that one of thes lytelons shulde perishe.

Moreover yf thy brother treaspace agenst the. Go and tell him his faute betwene him and the alone. Yf he heare the, thou hast wone thy brother: But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre witnesses, all thinges maye be stablissed. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, take him as an hethen man, and as a publican. Verely I say vnto you, what soever ye bynde on erth, shalbe bounde in heven. And what soever ye lowse on erth, shalbe lowsed in heven.

Agayne I say vnto you, that yf two of you shall agre in erth apon eny maner thinge, what soever they shall desyre: it shalbe geven them of my father which is in heven. For where two or thre are gathered togedder in my name, there am I in the myddes of them.

Then came Peter to him, and sayde: master how ofte shall I forgeve my brother, yf he synne agaynst me, seven tymes? Iesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seven tymes. Therefore is the kingdome of heven lykened vnto a certayne kynge, which wolde take a countis of his servauntis. And when he had begone to reckon, one was broughte vnto him, whiche ought him ten thousande talentis: whome because he had nought to paye his master commaunded him to be solde, and his wyfe, and his chylde, and all that he had, and payment to be made. The servaunt fell doune and besought him sayinge: Sir, geve me respyte, and I wyll paye it every whit. Then had the Lorde pytie on that servaunt, and lowsed him, and forgave him the det.

And the sayde servaunt went oute and founde one of his felowes, which ought him an hundred pence, and leyd hondes on him, and toke him by the throote, sayinge: paye me that thou owest. And his felowe fell doune and besought him sayinge: have pacience with me, and I wyll paye the all. And he wolde not, but went and cast him into preson, tyll he shulde paye the det. When his other felowes sawe what was done, they were very sory, and came and tolde vnto their lorde all that had happened. Then his lorde called him, and sayde vnto him. O evyll servaunt I forgave the all that det, because thou prayedst me: was it not mete also that thou shuldest have had compassion on thy felow, even as I had pitie on the? And his lorde was wrooth, and delyuered him to the iaylers, tyll he shuld paye all that was due to him. So lyke wyse shall my hevenly father do vnto you, except ye forgeve with youre hertes, eache one to his brother their treaspases.

*The. xix. Cha*

And it came to passe, when Iesus had fynished those sayinges, he gat him from Galile, and came into the coostes of Ieury beyonde Iordan, and moche people folowed him, and he healed them there.

Then came vnto him the pharises temtinge him, and sayinge to him: Ys it lawfull for a man to put a waye his wyfe for all maner of causes? He answered and sayd vnto them: Have ye not redde, how that he which made man at the beginnunge, made them man and woman and sayde: for this thinge, shall a man leve father and mother and cleve vnto his wyfe, and they twayne shalbe one flesshe. Wherfore now are they not twayne, but one flesshe. Let not man therfore put a sunder, that which God hath cuppled to gedder.

Then sayde they to him: why did Moses commaunde to geve a testimoniall of divorsement and to put hyr awaye? He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes: But from the beginnyng it was not so. I saye therfore vnto you, whosoever putteth awaye his wyfe (except it be for fornicacion) and

maryeth another, breaketh wedlocke. And whosoever maryeth her which is divorced, doeth commyt advoutry.

Then sayde his disciples to him: yf the mater be so betwene man and wyfe, then is it not good to mary? He sayde vnto them: all men can not away with that sayinge save they to whom it is geven. Ther are chaste, which were so borne out of their mothers belly. And ther are chaste, which be made of men. And ther be chaste, which have made them selves chaste for the kyngdome of hevens sake. He that can take it, let him take it.

Then wer brought to him yonge chyldren, that he shuld put his hondes on them and praye. And the disciples rebuked them. But Iesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heaven. And when he had put his hondes on them he departed thence.

And beholde one came and sayde vnto him: good master, what good thinge shall I do, that I maye have eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but one, and that is God. But yf thou wylt entre in to lyfe, kepe the commaundementes.

The other sayde to him, Which? And Iesus sayde: breake no wedloke, kill not, steale not: beare not falce witnes: honoure father and mother: and love thyne neighbour as thy sylfe. And the younge man sayde vnto him: I have observed all these thingis from my youth, what lacke I yet? And Iesus sayde vnto him yf thou wylt be perfecte, goo and sell that thou hast, and geve it to the povre, and thou shalt have treasure in heaven, and come and folowe me. When the younge man hearde that sayinge, he went awaye mourninge. For he had greate possessions.

Then Iesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a ryche man to enter into the kyngdome of heaven. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kyngdome of God. When his disciples hearde that, they were excedingly amased, sayinge: who then can be saved? Iesus behelde them, and sayde vnto them: with men this is vnpossible, but with God all thinges are possible.

Then answered Peter, and sayde to him: Beholde, we have for saken all and folowed the, what shall we have? Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste, ye which folowe me in the seconde generacion shall syt also vpon. xii. seates, and iudge the. xii. tribes of Israel. And whosoever forsaketh housses, or brethren, or systers, other father, or mother, or wyfe, or chyldren, or landes, for my names sake, the same shall receave an hundred folde, and shall inheret everlastyng lyfe. Many that are fyrste shalbe laste, and the laste shalbe fyrste.

*The. xx. Chapter.*

For the kyngdome of heven ys lyke vnto an houssholder, which went out erly in the morninge to hyre labourers into hys vyneyarde. And he agreed with the labourers for a peny a daye, and sent them into his vyneyarde. And he went out about the thyrde houre, and sawe other standing ydell in the market place, and sayd vnto them, go ye also into my vyneyarde: and whatsoever is right, I will geve you. And they went there waye. Agayne he went out about the sixte and nynthe houre, and dyd lyke wyse. And he went out aboute the eleventhe houre and founde other stondynge ydell, and sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vyneyarde, and what so ever is right, that shall ye receave.

When even was come, the lorde of the vyneyarde sayde vnto hys steward: call the labourers, and geve them their hyre, beginnyng at the laste, tyll thou come to the fyrste. And they whiche were hyred aboute the eleventhe houre, came and receaved every man a peny. Then came the fyrst, supposyng that they shuld receave moare: and they like wyse receaved every man a peny. And when they had receaved it, they murmured agaynst the good man of the housse saying: These laste have wrought but one houre, and thou hast made them equall vnto vs which have born the burthen and heet of the daye.

He answered to one of them sayinge: frende I do the no wronge: dydest thou not agre with me for a penny? Take that which is thy duty, and go thy waye. I will geve vnto this last, as moche as to the. Ys it not lawfull for me to do as me listeth with myne awne? Ys thyne eye evyll because I am good? Soo the laste shalbe fyrste, and the fyrste shalbe laste. For many are called and feawe be chosen.

And Iesus ascended to Ierusalem, and toke the. xii. disciples a parte in the waye, and sayde to them. Beholde we goo vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chefe prestes, and vnto the scribes, and they shall condemne him to deeth, and shall delyvre him to the gentils, to be mocked, to be scourged, and to be crucified: and the thyrd daye he shall ryse agayne.

Then came to hym the mother of zebedes chyldren with her sonnes, worshippyng him, and desyringe a certayne thinge of him. And he sayd vnto her: what wilt thou have? She sayde vnto him: Gravnte that these my two sonnes may sit, the one on the right hond, and the other on thy lifte hond in thy kyngdome.

Iesus answered and sayd: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptyme that I shalbe baptised with? They answered to him, that we are. And he sayd vnto them: Ye shall drinke of my cup, and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryght hond and on

my lyft hond, is not myne to geve: but to them for whom it is prepared of my father.

And when the ten hearde this, they disdayned at the two brethren: But Iesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls have dominacion over them. And they that are great, exercise power over them. It shall not be so amonge you. But whosoever wyll be greate amonge you, let him be youre minister: and whosoever wilbe chefe, let him be youre servaunt, even as the sonne of man came, not to be ministred vnto, but to minister, and to geve his lyfe for the redempcion of many.

And as they departed from Hierico, moche people folowed him. And beholde two blinde men sittinge by the way syde, when they hearde Iesus passe by, cryed sayinge: Thou Lorde the sonne of David have mercy on vs. And the people rebuked them, because they shulde holde their peace. But they cryed the moare, sayinge: have mercy on vs thou Lorde which arte the sonne of David. Then Iesus stode styll, and called them, and sayde: what will ye that I shulde do to you: They sayd to him: Lorde that oure eyes maye be opened. Iesus had compassion on them, and touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

*The. xxi. Chapter.*

When they drewe neye vnto Ierusalem, and were come to Betphage, vnto mounte olivete: then sent Iesus two of his disciples, saiynge to them. Go in to the tounne that lyeth over agaynste you, and annone ye shall fynde an asse bounde, and her colte with her: lose them and bringe them vnto me. And if eny man saye ought vnto you, saye ye that the lorde hath neade of them: and streyght waye he will let them go. All this was done, to fulfyll that which was spoken by the Prophet, sayinge: Tell ye the doughter of Sion: beholde thy kynge cometh vnto the meke, and sittinge vpon an asse and a colte, the fole of an asse vsed to the yooke. The disciples went and dyd as Iesus commaunded them, and brought the asse and the colte, and put on them their clothes, and set him theron. And many of the people spread their garments in the waye. Other cut doune braunches from the trees, and strawed them in the waye. Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of David. Blessed be he that cometh in the name of the Lorde, Hosanna in the hyst.

And when he was come in to Ierusalem, all the cyte was moved sayinge: who is this? And the people sayde: this is Iesus the Prophet of Nazareth a cyte of Galile. And Iesus went in to the temple of God, and cast out all them that soule and bought in the temple, and overthrew the tables of the mony chaungers, and the seates of them that solde doves, and sayde to them: It is wrytten, my housse shalbe called the housse of prayer. But

ye have made it a denne of theves. And the blinde and the halt came to him in the temple, and he healed them.

When the chefe prestes and scribes sawe the marveylls that he dyd, and the chyldren cryinge in the temple and sayinge, Hosanna to the sonne of David, they disdayned, and sayde vnto him: hearest thou what these saye? Iesus sayde vnto them yee: have ye never redde, of the mouth of babes and suckelinges thou haste ordeyned prayse? And he lefte them, and went out of the cite vnto Bethanie, and had his abydinge there.

In the mornynge as he returned into the cyte ageyne, he hungred, and spyed a fygge tree in the waye, and came to it, and founde nothinge ther on, but leues only, and sayd to it, never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe that, they marveled sayinge: Howe sone is the fygge tree wyddered awaye? Iesus answered, and sayde vnto them: Verely I saye vnto you, yf ye shall have faith and shall not dout, ye shall not only do that which I have done to the fygge tree: but also yf ye shall saye vnto this mountayne, take thy silfe awaye, and cast thy silfe into the see, it shalbe done. And whatsoever ye shall axe in prayer (if ye beleve) ye shall receive it.

And when he was come in to the temple, the chefe prestes and the elders of the people came vnto him as he was teachinge, and sayde: By what auctorite doest thou these things? and who gave the this power? Iesus answered, and sayde vnto them: I also will axe of you a certayne question, which if ye assoyle me, I in lyke wyse wyll tell you by what auctorite I do these things. The baptime of Iohn: whence was it? from heven or of men? Then they reasoned amonge them selves sayinge: yf we shall saye from heven, he will saye vnto vs: why dyd ye not then beleve hym? But and if we shall saye of men, then feare we the people. For all men helde Iohn as a prophet. And they answered Iesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges.

What saye ye to this? A certayne man had two sonnes, and came to the elder and sayde: sonne go and worke to daye in my vineyarde. He answered and sayde, I will not: but afterwarde repented and went. Then came he to the second, and sayde lyke wyse. And he answerd and sayde: I will syr: yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Iesus sayde vnto them: verely I saye vnto you, that the publicans and the harlotes shall come into the kyngdome of God before you. For Iohn came vnto you in the waye of rightewesnes, and ye beleved hym not. But the publicans and the harlotes beleved him. And yet ye (though ye sawe it) were not yet moved with repentaunce, that ye myght afterwarde have beleved hym.

Herken another similitude. Ther was a certayne housholder, which planted a vineyarde, and hedged it rounde about, and made a wynpresse

in it, and bilt a tower, and let it out to husbandmen, and went in to a straunge cowntre. And when the tyme of the frute drewe neare, he sent his servaunts to the husbandmen, to receave the frutes of it. And the husbandmen caught his servaunts and bet one, kylled another, and stoned another. Agayne, he sent other servants, moo then the fyrst: and they served them lyke wyse. But last of all, he sent vnto them his awne sonne sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayde amonge them selves: This is the heyre: come, let vs kyll him, and let vs take his inheritaunce to oureselves. And they caught him and thrust him out of the vineyarde, and slewe him. When the lorde of the vyneyarde commeth, what will he do with those husbandmen? They sayde vnto him: he will cruellye destroye those evyll persons, and wyll let out his vyneyarde vnto other husbandmen which shall delyver him the frute at tymes convenient.

Iesus sayde vnto them: dyd ye never redde in the scriptures? The stone which the bylders refused the same is set in the principall parte of the corner: this was the lordes doinge, and yt is mervelous in oure eyes. Therfore saye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to the gentyls, which shall brynge forth the frutes of it. And whosoever shall fall on this stone, he shalbe broken, but on whosoever it shall fall vpon, it will grynde him to powder. And when the chefe prestes and Pharises hearde these similitudes, they perceived that he spake of them. And they went about to laye honds on him, but they feared the people, because they tooke him as a Prophet.

*The. xxii. Chapter.*

And Iesus answered and spake vnto them agayne, in similitudes sayinge. The kingdome of heven is lyke vnto a certayne kynge, which maryed his sonne, and sent forth his servantes, to call them that were byd to the weddinge, and they wolde not come. Ageyne he sent forth other servauntes, sayinge: Tell them which are bydden: beholde I have prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy, come vnto the mariage. But they made light of it, and went their wayes: one to his ferme place, another about his merchaundise, the remnaunt toke his seruantes and intreated them vngodly and slewe them. When the kinge hearde that, he was wroth, and send forth his warryers and destroyed those murtherers, and brent vp their cyte.

Then sayde he to his servauntes: the weddinge was prepared. But they which were bydden, were not worthy. Go ye therfore out into the hie wayes, and as many as ye finde, byd them to the mariage. The servauntes went out into the hie wayes, and gaddered togedder as many as they coulde fynde, both good and bad, and the weddinge was furnysshed with gestes. Then the kynge came in, to viset the gestes, and spyed there a

man which had not on a wedding garment, and sayde vnto him: frende, how fortun'd it that thou comest in hither and hast not on a wedding garment? And he was even spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote, and caste hym into vtter darcknes, there shalbe wepinge and gnasshing of teth. For many are called and feawe be chosen.

Then went the Pharises and toke counsell how they might tangle him in his wordes. And they sent vnto him their disciples with Herodes seruautes sayinge: Master, we knowe that thou art true, and teachest the waye of god trulie, nether carest for eny man, for thou consydrest not mennes estate. Tell vs therefore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? Iesus perceaved their wikednes, and sayde: Why tempte ye me ye ypocrites? Let me se the tribute money. And they toke hym a peny. And he sayde vnto them: whose is this ymage and superscription? They sayde vnto him: Cesars. Then sayde he vnto them. Geve therefore to Cesar, that which is Cesars: and geve vnto god, that which is goddes. When they hearde that, they marveled, and lefte hym and went there waye.

The same daye the Saduces came to him (which saye that there is no resurreccion) and axed him sayinge: Master, Moses bade, yf a man dye havinge no chyldren, that the brother mary his wyfe, and reyse vp seed vnto his brother. Ther were with vs seven brethren, and the fyrste married and deceased with oute yssue, and lefte his wyfe vnto his brother. Lyke wise the seconde and the thryd, vnto the seventh. Laste of all the woman dyed also. Now in the resurreccion, whose wyfe shall she be of the seven? For all had her. Iesus answered and sayde vnto them: ye are deceaved, and vnderstonde not the scriptures, nor yet the power of God. For in the resurreccion they nether mary nor are maryed: but are as the angels of God in heven.

As thouchynge the resurreccion of the deed: have ye not redde what is sayde vnto you of God, which sayeth: I am Abrahams God, and Ysaacks God, and the God of Iacob? God is not the God of the deed: but of the lyvinge. And when the people hearde that, they were astonyed at his doctrine.

When the Pharises had hearde, how that he had put the Saduces to silence, they drewe to gedder, and one of them which was a doctoure of lawe, axed a question temptinge him and sayinge: Master which is the chefe commaundment in the lawe? Iesus sayde vnto him: love the Lorde thy God with all thine herte, with all thy soule, and with all thy mynde. This is the fyrst and the chefe commaundement. And ther is another lyke vnto this. Love thine neighbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Whyll the Pharises were gaddered togeder, Iesus axed them sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the

sonne of David. He sayde vnto them: how then doeth David in spirite, call him Lorde sayinge? The Lorde sayde to my Lorde, syt on my right honde: tyll I make thyne enemyes thy fote stole. Yf David call him Lorde: how is he then his sonne? And none coulde answere him ageyne one worde: nether durste eny from that daye forth, axe him eny moo questions.

*The. xxiii. Chapter.*

Then spake Iesus to the people, and to his disciples sayinge. The scribes and the Pharises sit in Moses seate. All therfore what soever they byd you observe, that observe and do: but after their workes do not: For they saye, and do not. Ye and they bynde hevy burthens and grevous to be borne, and ley them on mennes shulders: but they them sylfes will not heave at them with one of their fyngers. All their workes they do, for to be sene of men. They set abroade their philateries, and make large borders on there garmentes, and love to sit vppermooste at feastes, and to have the chefe seates in the synagoges, and gretinges in the marketes, and to be called of men Rabi.

But ye shall not suffre youre selves to be called Rabi. For one is youre master, that is to wyt Christ, and all ye are brethren. And call no man youre father vpon the erth, for there is but one youre father, and he is in heaven. Be not called masters, for there is but one youre master, and he is Christ. He that is greatest amonge you, shalbe youre seruaunte. But whosoever exalteth him silfe, shalbe brought lowe. And he that humbleth him silfe, shalbe exalted.

Wo be vnto you Scribes and Pharises, ypocrites, for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in, nether suffre ye them that come, to enter in.

Wo be vnto you Scribes and Pharises ypocrites: ye devoure widdowes houses, and that vnder a coloure of praying longe prayers: wherfore ye shall receave greater damnacion.

Wo be vnto you Scribes and Pharises ypocrites, which compasse see and londe, to bringe one into youre belefe: and when he ys brought, ye make him two folde more the chylde of hell, then ye youre selves are.

Wo be vnto you blynd gides, which saye whosoever sweare by the temple, it is no thinge: but whosoever sweare by the golde of the temple, he offendeth. Ye foles and blinde? whether is greater, the golde, or the temple that sanctifieth the golde. And whosoever sweareth by the aulter, it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aultre, offendeth. Ye foles and blinde: whether is greater the offeringe, or the aultre which sanctifieth the offeringe? Whosoever therfore sweareth by the aultre, sweareth by it, and by all that thereon is. And whosoever

swaereth by the temple, swaereth by it, and by hym that dwelleth therin. And he that swaereth by heven, swereth by the seate of God and by hym that sytteth ther on.

Wo be to you Scribes and Pharises ypocrites, which tythe mynt, annyse and commen, and leave the waygthtyer mattres of the lawe vndone: iudgement, mercy, and fayth. These ought ye to have done, and not to have left the othre vndone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

Wo be to you scribes and pharises ypocrites, which make clene the vtter syde of the cuppe, and of the platter: but within they are full of brybery and excesse. Thou blinde Pharise, clense fyrst, the ynnesyde of the cup and platter, that the outsyde of them maye be clene also.

Wo be to you Scribes and Pharises ypocrites, for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are with in full of deed bones and of all fylthynes. So are ye, for outwarde ye appere righteous vnto men, when within, ye are full of ypocrisie and iniquite.

Wo be vnto you Scribes and Pharises ypocrites: ye bylde the tombes of the Prophetes, and garnisse the sepulchres of the righteous, and saye: Yf we had bene in the dayes of oure fathers, we wolde not have bene parteners with them in the bloud of the Prophetes. So then ye be witnesses vnto youre selves, that ye are the chyldren of them which killed the prophetes. Fulfill ye lyke wyse the measure of youre fathers. Yee serpentes and generacion of vipers, how shuld ye scape the dampnacion of hell?

Wherefore, beholde I sende vnto you, prophetes, wyse men and scribes, and of them ye shall kyl and crucifie: and of them ye shall scourge in youre synagoges, and persecute from cyte to cyte, that vpon you maye come all the righteous bloude that was sheed vpon the erth, from the bloud of righteous Abell, vnto the bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altre. Verely I say vnto you, all these thinges shall light vpon this generacion. Hierusalem, Hierusalem which kyllest prophetes, and stonest them which are sent to the: how often wolde I have gadered thy chyldren to gether, as the henne gadreth her chickens vnder her winges, but ye wolde not: Beholde youre habitacion shalbe lefte vnto you desolate. For I saye to you, ye shall not se me hence forthe, tyll that ye saye: blessed is he that commeth in the name of the Lorde.

*The. xxiii. Chapter.*

And Iesus went out and departed from the temple: and his disciples came to hym, for to shewe him the byldinge of the temple. Iesus sayde vnto

them: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another, that shall not be cast doune.

And as he sat vpon the mount Olivete, his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy commynge, and of the ende of the worlde? And Iesus answered, and sayde vnto them: take hede that no man deceave you. For many shall come in my name sayinge: I am Christ, and shall deceave many.

Ye shall heare of warres, and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe, but the ende is not yet. For nacion shall ryse ageynste nacion, and realme ageynste realme: and ther shalbe pestilence, honger and erth quakes in all quarters. All these are the beginninge of sorowes.

Then shall they put you to trouble, and shall kyll you: and ye shal be hated of all nacions for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one the other. And many falce Prophetes shall aryse, and shall deceave many. And because iniquite shall have the vpper hande, the love of many shall abate. But he that endureth to the ende, the same shalbe safe. And this glad tidingees of the kyngdome shalbe preached in all the worlde, for a witnes vnto all nacions: and then shall the ende come.

When ye therfore shall se the abhominacion that betokeneth desolacion, spoken of by Daniell the Prophet, stonde in the holy place: let him that redeth it, vnderstonde it. Then let them which be in Iurey, flye into the mountaynes. And let him which is on the housse toppe, not come downe to fet eny thinge out of his housse. Nether let him which is in the felde, returne backe to fetche his clothes. Wo be in those dayes to them that are with chylde, and to them that geve sucke. But praye that youre flight be not in the winter, nether on the saboth daye. For then shalbe greate tribulacion, suche as was not from the beginninge of the worlde to this tyme, ner shalbe. Ye and except those dayes shuld be shortened, there shuld no fleshe be saved: but for the chosens sake, those dayes shalbe shortened.

Then yf eny man shall saye vnto you: lo, here is Christ, or there is Christ: beleve it not. For there shall arise false christes, and false prophetes, and shall do great myracles and wondres. In so moche that if it were possible, the verie electe shuld be deceived. Take hede, I have tolde you before. Wherefore if they shall saye vnto you: beholde he is in the desert, go not forth: beholde he is in the secret places, beleve not. For as the lightinge cometh out of the eest and shyneth vnto the weest: so shall the commynge of the sonne of man be. For wheresoever a deed karkas is, even thither will the egles resorte.

Immediatly after the tribulacions of those dayes, shall the sunne be derkened: and the mone shall not geve hir light, and the starres shall fall

from heven, and the powers of heven shall move. And then shall appere the sygne of the sonne of man in heven. And then shall all the kynreddes of the erth morne, and they shall se the sonne of man come in the cloudes of heven with power and greate glorie. And he shall sende his angeles with the greate voyce of a trompe, and they shall gader to gether his chosen, from the fower wyndes, and from the wone ende of the worlde to the other.

Learn a similitude of the fygge tree: when his braunches are yet tender and his leves spronge, ye knowe that sommer is nye. So lyke wyse ye, when ye see all these thynges, be ye sure that it is neare, even at the dores. Verely I saye vnto you, that this generacion shall not passe tyll all these be fulfilled. Heven and erth shall perisshe: but my wordes shall abyde. But of that daye and houre knowith no man, no not the angels of heven, but my Father only.

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

Wake therefore, because ye knowe not what houre youre master wyll come. Of this be sure, that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly watche, and not suffre his housse to be broken vppe. Therefore be ye also redy, for in the houre ye thinke he wolde not: wyll the sonne of man come. If there be any faithfull servaunt and wyse, whome his master hath made ruler over his housholde to geve them meate in seasons convenient: happy is that servaunt whom his master (when he cometh) shall finde so doinge. Verely I saye vnto you, he shall make him ruler over all his goodes. But and yf that evill servaunt shall saye in his herte, my master wyll defer his commynge, and beginne to smyte his felowes, ye and to eate and to drinke with the dronken: that servauntes master wyll come in a daye when he loketh not for him, and in an houre that he is not ware of, and wyll devyde him, and geve him his rewarde with ypocrites. There shalbe wepinge and gnasshinge of tethe.

*The. xxv. Chapter.*

Then the kyngdome of heven shalbe lykened vnto. x. virgins, which toke their lampes, and went to mete the brydgrome: fyve of them were folysshe, and fyve were wyse. The folysshe toke their lampes, but toke none oyle with them. But the wyse tooke oyle with them in their vesselles with their lampes also. Whill the brydgrome taryed, all

slombred and slepte. And even at mydnyght, there was a crye made: beholde, the brydgrome cometh, goo out against him. Then all those virgins arose, and prepared their lampes. And the folysse sayde to the wyse: geve vs of youre oyle, for oure lampes goo out? but the wyse answered sayinge. Not so, lest ther be not ynough for vs and you: but goo rather to them that sell, and by for youre selves. And whill they went to bye, the brydgrome came: and they that were redy, went in with him to the weddinge, and the gate was shett vp: Afterwardes came also the other virgins sayinge: master master, open to vs. But he answered and sayde: verely I saye vnto you: I knowe not you. Watche there fore: for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

Lykwyse as a certeyne man redy to take his iorney to a straunge countre, called his servautes and delivered to them his gooddes. And vnto one he gave. v. talentes, to another. ii. and to another one: to every man after his abilite, and streyght waye departed. Then he that had received the fyve talentes, went and bestowed them, and wanne other fyve talentes.

Lykwyse he that received. ii. gayned other. ii. But he that received the one, went and digged a pit in the erth and hyd his masters money. After a longe season the lorde of those servautes came and rekened with them. Then came he that had received fyve talentes, and brought other fyve talentes sayinge: master, thou deliveredst vnto me fyve talentes: beholde I have gayned with them fyve talentes moo. Then his master sayde vnto him: well good servaunt and faithfull. Thou hast bene faithfull in lytell, I will make the ruler over moche: entre in into thy masters ioye. Also he that received. ii. talentes, came and sayde: master, thou deliveredest vnto me. ii. talentes: beholde, I have wone. ii. other talentes with them. And his master sayde vnto him, well good servaunt and faithfull. Thou hast bene faithfull in lytell, I wyll make the ruler over moche: go in into they masters ioye.

Then he which had received the one talent, came, and sayd: master, I considered that thou wast an harde man, which repest where thou sowedst not, and gadderest where thou strawedst not, and was therfore afrayde, and went and hyd thy talent in the erth: Beholde, thou hast thyne awne. His master answered and sayde vnto him: thou evyll servaunt and slewthfull, thou knewest that I repe where I sowed not, and gaddre where I strawed not: thou oughtest therfore to have had my money to the chaungers, and then at my commynge shulde I have received myne awne with vantage. Take therfore the talent from him, and geve it vnto him which hath. x. talentes. For vnto every man that hath shalbe geven, and he shall have aboundance: and from him that hath not, shalbe taken awaye, even that he hath. And cast that vnprofitable servaunt into vtter dercknes: there shalbe wepyng and gnasshinge of teeth.

When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie, and before him shalbe Gaddred all nacions. And he shall seperate them one from a nother, as a

shepherde deuideth the shepe from the gootes. And he shall set the shepe on his right honde, and the gootes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyldren of my father, inheret ye the kyngdom prepared for you from the beginninge of the worlde. For I was an hongred, and ye gave me meate. I thursted, and ye gave me drinke. I was herbourlesse, and ye lodged me. I was naked and ye clothed me. I was sicke and ye visited me. I was in preson and ye came vnto me. Then shall the righteous answer him sayinge master, when sawe we the an hongred, and feed the or athurst, and gave the drinke? when sawe we the herbourlesse, and lodged the? or naked and clothed the? or when sawe we the sicke or in preson, and came vnto the? And the kynge shall answer and saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of the leest of these my brethren, ye have done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed, into everlastinge fire, which is prepared for the devyll and his angels. For I was an hungred, and ye gave me no meate. I thursted, and ye gave me no drinke. I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke and in preson, and ye visited me not.

Then shall they also answer him sayinge: master when sawe we the an hungred, or athurst, or herbourlesse, or naked, or sicke, or in preson, and did not minstre vnto the? Then shall he answer them and saye: Verely I saye vnto you, in as moche as ye did it not to one of the leest of these, ye did it not to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall.

*The. xxvi. Chapter.*

And it came to passe, when Iesus had fynished all these sayinges, he sayde vnto his disciples: Ye knowe that after ii. dayes shalbe ester, and the sonne of man shalbe delyvered to be crucified.

Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste, called Cayphas, and heelde a counsell, how they myght take Iesus by suttelte and kylle him. But they sayd, not on the holy daye, lest eny vproure aryse amonge the people.

When Iesus was in Bethany, in the house of Symon the leper, ther came vnto him a woman, which had an alablaster boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. When his disciples sawe that, they had indignacion sayinge: what neded this wast? This oyntment myght have bene well solde, and geven to the povre. When Iesus vnderstod that, he sayde vnto them: why trouble ye the woman? She hath wrought a good worke upon me. For ye shall have povre folcke alwayes with you: but me shall ye not have all wayes. And in that she

casted this oyntment on my bodye, she dyd it to burye me withall. Verely I saye vnto you, wheresoever this gospell shalbe preached throughout all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

Then one of the twelve called Iudas Iscarioth, went vnto the chefe prestes, and sayd: what will ye geve me, and I will deliver him vnto you? And they apoynted vnto him thirty peces of sylver. And from that tyme he sought oportunitie to betraye him.

The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto him: where wylt thou that we prepare for the to eate the paschall lambe? And he sayd: Go into the cite, vnto soche a man, and saye to him: the master sayeth, my tyme is at hande, I will kepe myne ester at thy housse with my disciples. And the disciples did as Iesus had apoynted them, and made redy the ester lambe.

When the even was come, he sate doune with the. xii. And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. And they were excedinge sorowfull, and beganne every one of them to saye vnto him: is it I master? He answered and sayde: he that deppeth his honde with me in the disshe, the same shall betraye me. The sonne of man goeth as it is written of him: but wo be to that man, by whom the sonne of man shalbe betrayed. It had bene good for that man, yf he had never bene borne.

Then Iudas wich betrayed him, answered and sayde: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate, Iesus toke breed and gave thankes, brake it, and gave it to the disciples, and sayde: Take, eate, this is my body. And he toke the cup, and thanked, and gave it them, sayinge: drinke of it every one. For this is my bloude of the new testament, that shalbe shedde for many, for the remission of synnes. I saye vnto you: I will not drinke hence forth of this frute of the vyne tree, vntyll that daye, when I shall drinke it new with you in my fathers kyngdome.

And when they had sayde grace, they went out into mounte olyvete. Then sayd Iesus vnto them: all ye shall be offended by me this night. For it is wrytten. I will smyte the shepeherde, and the shepe of the flocke shalbe scattered abroode. But after I am rysen ageyne, I will goo before you into Galile. Peter answered, and sayde vnto him: though all men shulde be offended by the, yet wolde I never be offended. Iesus sayde vnto him. Verely I saye vnto the, that this same night before the cocke crowe thou shalt denye me thryse. Peter sayde vnto him: Yf I shulde dye with the, yet wolde I not denye the. Lyke wyse also sayde all the disciples.

Then went Iesus with them into a place which is called Gethsemane, and sayde vnto the disciples, syt ye here, whyll I go and praye yonder. And he toke with him Peter and the two sonnes of zebede, and began to wexe

sorrowfull and to be in an agonye. Then sayd Iesus vnto them: my soule is hevy even vnto the deeth. Tary ye here and watche with me. And he went a lytell aparte, and fell flat on his face, and prayed sayinge: O my father, yf it be possible, let this cuppe passe from me: neverthelesse, not as I wyll, but as thou wylt. And he came vnto the disciples, and founde them aslepe, and sayde to Peter: what, coulde ye not watche with me one houre: watche and praye, that ye fall not into temptacion. The spirite is willynge, but the flesshe is weake.

He went awaye once moare, and prayed, sayinge: O my father, yf this cuppe can not passe away from me, but that I drinke of it, thy wyll be fulfilled. And he came, and founde them a slepe agayne. For their eyes were hevy. And he lefte them and went agayne and prayed the third tyme sayinge the same wordes. Then came he to his disciples and sayd vnto them: Slepe hence forth and take youre reest. Take hede the houre is at honde, and the sonne of man shalbe betrayed into the hondes of synners. Ryse, let vs be goinge: beholde, he is at honde that shall betraye me. Whyll he yet spake: lo, Iudas one of the xii. came and with him a greate multitude with swardes and stave, sent from the chefe prestes and elders of the people. And he that betrayed him, had geven them a token, sayinge: whosoever I kysse, that same is he, ley hondes on him. And forth with all he came to Iesus, and sayde: hayle master, and kyssed him. And Iesus sayde vnto him: frende, wherfore arte thou come? Then came they and layed hondes on Iesus and toke him.

And beholde, one of them which were with Iesus, stretched oute his honde and drue his swearde, and stroke a servaunt of the hie preste, and smote of his eare. Then sayde Iesu vnto him: put vp thy swearde into his sheathe. For all that ley hond on the swerde, shall perisse with the swearde. Ether thinkest thou that I cannot now praye to my father, and he shall geve me moo then. xii. legions of angelles? But how then shuld the scriptures be fulfilled: for so must it be.

The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe, with swardes and staves for to take me. I sate daylie teaching in the temple amonge you and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsake him and fled. And they toke Iesus and leed him to Cayphas the hie preeste, where the Scribes and the Elders where assembled. And Peter folowed him a farre of, vnto the hie prestes place: and went in, and sate with the servauntes, to se the ende.

The chefe prestes and the elders, and all the counsell, sought false wites agenste Iesus, for to put him to deeth, but founde none: in somoche that when many false witnesses cam, yet founde they none. At the last came two false witnesses and sayd: This felowe sayde: I can distroye the temple of God, and bylde it agayne in. iii. dayes.

And the chefe preste arose, and sayde to him: answerest thou nothinge? How is it that these beare witness ageynst the? But Iesus helde his peace: And the chefe Preeste answered, and sayd to him: I charge the in the name of the lyvinge God, that thou tell vs, whether thou be Christ the sonne of God. Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you, hereafter shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: what thinke ye? They answered and sayd: he his worthy to dye. Then spat they in his face, and boffeted him with fistes. And other smote him with the palme of their hondes on the face, sayinge: tell vs thou Christ, who is he that smote the?

Peter sate with out in the palice. And a damsell came to him sayinge: Thou also waste with Iesus of Galilee: but he denyed before them all sayinge: I woot not what thou sayst. When he was goone out into the poorche, a nother wenche sawe him, and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. And agayne he denyed with an oothe that he knew the man. And after a whyle came vnto him they that stode bye, and sayde vnto Peter: suerly thou arte even one of them, for thy speache bewreyeth the. Then beganne he to course and to swear, that he knewe not the man. And immedyatly the cocke krew. And Peter remembred the wordes of Iesu which sayde vnto him: before the cocke crowe, thou shalt deny me thryse: and went out at the dores and wepte bitterly.

#### *The. xxvii. Chapter.*

When the mornynge was come, all the chefe prestes and the elders of the people helde a counsayle agenst Iesu, to put him to deeth, and brought him bounde and delivered him vnto Poncius Pilate the debite.

Then when Iudas which betrayed him, sawe that he was condempned, he repented him sylfe, and brought ageyne the. xxx. plattes of sylver to the chefe prestes and elders sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. And he cast doune the sylver plattes in the temple and departed, and went and hounge him sylfe.

And the chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury, because it is the pryce of bloud. And they toke counsell, and bought with them a potters felde to bury strangers in. Wherefore that felde is called the felde of bloud, vntyll this daye. Then was fulfilled, that which was spoken by Ieremy the prophet sayinge: and they toke. xxx. sylver plattes, the prise of him that was valued, whom

they bought of the chyldren of Israel, and they gave them for the potters felde, as the Lorde appoynted me.

Iesus stode before the debite: and the debite axed him sayinge: Arte thou the kyng of the Iues? Iesus sayd vnto him: Thou sayest, and when he was accused of the chefe prestes and elders, he answered nothinge. Then sayd Pilate vnto him: hearest thou not how many thinges they laye ageynste the? And he answered to him never a worde: in somoche that the debite marveyllled greatlie.

At that feest, the debite was wonte to deliver vnto the people a presoner, whom they wolde desyer. He had then a notable presoner, called Barrabas. And when they were gadered together, Pilate sayde vnto them: whether wyll ye that I geve losse vnto you, Barrabas or Iesus which is called Christ? For he knewe well, that for envie they had delivred him.

When he was set doune to geve iudgement, his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. For I have suffered many thinges this daye in a dreame about him.

But the chefe preestes and the elders had parswaded the people, that they shulde axe Barrabas, and shulde destroye Iesus. Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loosse vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified.

When Pilate sawe that he prevayled nothinge, but the moare busines was made, he toke water and wasshed his hondes before the people sayinge: I am innocent of the bloud of the iuste person, and that ye shall se. Then answered all the people and sayde: his bloud be on vs, and on oure chyldren. Then let he Barrabas loose vnto them, and scourged Iesus and delivered him to be crucified.

Then the soudeours of the debite toke Iesus vnto the comen hall, and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobe, and platted a croune of thornes and put vpon his heed, and a rede in his ryght honde: and bowed their knees before him, and mocked him, saying: hayle kinge of the Iewes: and spitted vpon him, and toke the rede and smoot him on the heed.

And when they had mocked him, they toke the robe of him ageyne, and put his awne reyment on him, and leed him awaye to crucify him. And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare his crosse. And when they cam vnto the place, called Golgotha (that is to saye, a place of deed mens sculles) they gave him veneger to drinke mengled with gall. And when he had tasted therof, he wolde not drinke.

When they had crucified him, they parted his garmentes, and did cast lottes: to fulfill that was spoken by the prophet. They deuyned my garmentes amonge them: and upon my vesture did cast lottes. And they sate and watched him there. And they set vp over his heed the cause of his death written. This is Iesus the kynge of the Iewes. And ther were two theues crucified with him, one on the right honde, and a nother on the lyfte.

They that passed by, revyled him waggyng ther heeddes and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes, save thy sylfe. If thou be the sonne of God, come doune from the crosse. Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: He saved other, him sylfe he can not save. If he be the kynge of Israel: let him now come doune from the crosse, and we will beleve him. He trusted in God, let him deliver him now, yf he will have him: for he sayde, I am the sonne of God. That same also the theues which were crucified with him, cast in his tethe.

From the sixte houre was there dercknes over all the londe vnto the nynt houre. And about the nynt houre Iesus cryed with a loude voyce, sayinge: Eli Eli lama sabathani. That is to saye, my God, my God, why hast thou forsaken me? Some of them that stode there, when they herde that, sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke a sponge and filled it full of veneger, and put it on a rede, and gave him to drinke. Other sayde, let be: let vs se whyther Helyas will come and deliver him. Iesus cryed agayne with a lowde voyce and yelded vp the goost.

And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome, and the erth dyd quake, and the stones dyd rent, and graves dyd open: and the bodies of many saintes which slept, arose and came out of the graves after his resurreccion, and came into the holy cite, and appered vnto many.

When the Centurion and they that were with him watchinge Iesus, sawe the erth quake and those thinges which hapened, they feared greatly sayinge. Of a surete this was the sonne of God.

And many wemen were there, beholdinge him a farre of, which folowed Iesus from Galile, ministringe vnto him. Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyl dren.

When the even was come, there came a ryche man of Aramathia named Ioseph, which same also was Iesus disciple. He went to Pilate and begged the body of Iesus. Then Pilate commaunded the body to be delivered. And Ioseph toke the body, and wrapped it in a clene lynnyn clooth, and put it in his newe tombe, which he had hewen out, even in the roke, and rolled a greate stone to the dore of the sepulcre, and departed.

And there was Mary Magdalene and the other Mary sittynge over ageynste the sepulcre.

The nexte daye that foloweth good frydaye, the hie prestes and pharises got themselves to Pilate and sayde: Syr, we remember, that this deceaver sayde whyll he was yet alyve After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye, lest paraventure his disciples come, and steale him awaye, and saye vnto the people, he is rysen from deeth, and the laste erreure be worse then the fyrst. Pilate sayde vnto them. Take watche men: Go, and make it as sure as ye can. And they went and made the sepulcre sure with watche men, and sealed the stone.

*The. xxviii. Chapter.*

The Sabboth daye at even which dauneth the morowe after the Sabboth, Mary Magdalene and the other Mary came to se the sepulcre.

And beholde ther was a greate erth quake. For the angell of the Lorde descended from heven: and came and rowlled backe the stone from the dore, and sate apon it. His countenaunce was lyke lyghtnyng, and his rayment whyte as snowe. And for feare of him the kepers were astunyed, and he came as deed men.

The angell answered, and sayde to the wemen, feare ye not. I knowe that ye seke Iesus which was crucified: he is not here: he is rysen as he sayde. Come, and se the place where the lorde was put: and goo quickly and tell his disciples that he is rysen from deeth. And beholde, he will go before you into Galile, there ye shall se him. Lo I have tolde you.

And they departed quickly from the sepulcre with feare and greate Ioye: and did runne to bringe his disciples worde. And as they went to tell his disciples: beholde, Iesus met them sayinge: All hayle. And they came and held him by the fete and worshipped him. Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren, that they goo in to Galile, and there shall they se me.

When they were gone: beholde, some of the kepers came in to the cyte, and shewed vnto the hie prestes, all the thinges that were hapened. And they gaddered them to gedder with the elders, and toke counsell, and gave large money vnto the soudiers sayinge: Saye that his disciples came by nyght, and stole him awaye whill ye slept. And if this come to the rulers eares, we wyll pease him, and save you harmeles. And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye.

Then the. xi. disciples went awaye into Galile, in to a mountayne where Iesus had appoynted them. And when they sawe hym, they worshipped him. But some of them doutted. And Iesus came and spake vnto them

sayinge: All power ys geuen vnto me in heven, and in erth. Go therfore and teache all nacions, baptylinge them in the name of the father, and the sonne, and the holy goost: Teachinge them to observe all thynges, what soever I commaunded you. And lo I am with you all waye, even vntyll the ende of the worlde.

Here endeth the Gospell of S. Mathew.