

## The Prophet Jonah

W. T. unto the Christian reader.

**A**s the envious Philistines stopped the wells of Abraham and filled them up with earth, to put the memorial out of mind, to the intent that they might challenge the ground: even so the fleshly minded hypocrites stop up the veins of life which are in the scripture, with the earth of their traditions, false similitudes & lying allegories: & that of like zeal — to make the scripture their own possession & merchandise: and so shut up the kingdom of heaven which is God's word neither entering in themselves nor suffering them that would.

The scripture hath a body without — and within a soul, spirit & life. It hath without a bark — a shell and as it were an hard bone for the fleshly minded to gnaw upon. And within it hath pith, kernel, marrow & all sweetness for God's elect which he hath chosen to give them his Spirit, & to write his law and the faith of his Son in their hearts.

The scripture containeth .iiij. things in it first the law to condemn all flesh: secondarily the Gospel, that is to say, promises of mercy for all that repent & knowledge their sins at the preaching of the law & consent in their hearts that the law is good, & submit themselves to be scholars to learn to keep the law & to learn to believe the mercy that is promised them: & thirdly the stories & lives of those scholars — both what chances fortuneth them, & also by what means their schoolmaster taught them and made them perfect, & how he tried the true from the false.

When the hypocrites come to the law, they put glosses to and make no more of it than of a worldly law which is satisfied with the outward work and which a Turk may also fulfill. When yet God's law never ceaseth to condemn a man until it be written in his heart and until he keep it naturally without compulsion & all other respect save only of pure love to God and his neighbor — as he naturally eateth when he is an hungered, without compulsion & all other respect, save to slake his hunger only.

And when they come to the Gospel, there they mingle their leaven & say, God now receiveth us no more to mercy — But of mercy receiveth us to penance, that is to wit, holy deeds that make them fat bellies & us their captives — both in soul and body. And yet they feign their Fool the Pope so merciful,

that if thou make a little money glisten in his Balaam's eyes, there is neither penance nor purgatory nor any fasting at all but to fly to heaven as swift as a thought and at the twinkling of an eye.

And the lives stories and gesticions of men which are contained in the Bible, they read as things no more pertaining unto them — than a tale of Robin Hood, & as things they wot not whereto they serve, save to feign false descant & juggling allegories, to stablish their kingdom withal. And one the chiefest & fleshliest study they have, is to magnify the saints above measure & above the truth & with their poetry to make them greater then ever God make them. And if they find any infirmity or sin ascribed unto the saints, that they excuse with all diligence, diminishing the glory of the mercy of God & robbing wretched sinners of all their comfort — & think thereby to flatter the saints and to obtain their favor & to make special advocates of them: even as a man would obtain the favor of worldly tyrants: as they also feign the saints much more cruel than ever was any heathen man & more wreakful and vengeable than the poets feign their gods or their furies that torment the souls in hell — if their evens be not fasted & their images visited & saluted with a Pater noster (which prayer only our lips be acquainted with our hearts understanding none at all) and worshipped with a candle & the offering of our devotion, in the place which they have chosen to hear the supplications & meek petitions of their clients therein.

But thou reader think of the law of God how that it is altogether spiritual, & so spiritual that it is never fulfilled with deeds or works, until they flow out of thine heart with as great love toward thy neighbor, for no deserving of his, yea though he be thine enemy, as Christ loved thee and died for thee, for no deserving of thine, but even when thou wast his enemy. And in the meantime, throughout all our infancy & childhood in Christ, till we be grown up into perfect men in the full knowledge of Christ & full love of Christ again & of our neighbors for his sake, after the ensample of his love to us — remember that the fulfilling of the law is — a fast faith in Christ's blood coupled with our profession & submitting ourselves to learn to do better

And of the Gospel or promises which thou meetest in the scripture, believe fast that God will fulfill them unto thee — and that unto the

uttermost Jot, at the repentance of thine heart, when thou turnest to him & forsakest evil, even of his goodness & fatherly mercy unto thee, and not for thy flattering him with hypocritical works of thine own feigning. So that a fast faith only without respect of all works, is the forgiveness both of the sin which we did in time of ignorance with lust and consent to sin, & also of all the sin which we do by chance & of frailty, after that we are come to knowledge and have professed that law out of our hearts. And all deeds serve only for to help our neighbors & to tame our flesh that we fall not to sin again, & to exercise our souls in virtue, & not to make satisfaction to Godward for that sin that is once past.

And all other stories of the Bible, without exception, are the practicing of the law & of the Gospel, and are true and faithful ensamples & sure earnest that God will even so deal with us, as he did with them, in all infirmities, in all temptations, & in all like cases & chances. Wherein ye see on the one side, how fatherly & tenderly & with all compassion God entreateth his elect which submit themselves as scholars, to learn to walk in the ways of his laws, & to keep them of love. If they forgot themselves at a time & went astray, he sought them out & fet them again with all mercy. If they fell & hurt themselves, he healed them again with all compassion & tenderness of heart. He hath oft brought great tribulation & adversity upon his elect: but all of fatherly love only, to teach them & to make them see their own hearts & the sin that there lay hid, that they might afterward feel his mercy. For his mercy waited upon them, to rid them out again, as soon as they were learned & come to the knowledge of their own hearts: so that he never cast man away how deep so ever he had sinned, save them only which had first cast the yoke of his laws from their necks, with utter defiance & malice of heart. Which ensamples how comfortable are they for us, when we be fallen into sin & God is come upon us with a scourge — that we despair not, but repent with full hope of mercy after the ensamples of mercy that are gone before? And therefore they were written for our learning, as testifieth Paul Ro. xv. to comfort us, that we might the better put our hope & trust in God, when we see — how merciful he hath been in times past unto our weak brethren that are gone before — in all their adversities, need, temptations, yea & horrible sins into which they now & then fell.

And on the other side ye see how they that hardened their hearts & sinned of malice & refused

mercy that was offered them & had no power to repent, perished at the later end with all confusion & shame mercilessly. Which ensamples are very good & necessary, to keep us in awe & dread in time of prosperity as thou mayest see by Paul .j. Cor .x. that we abide in the fear of God, & wax not wild and fall to vanities and so sin and provoke God and bring wrath upon us.

And thirdly ye see in that practice, how as God is merciful & longsuffering, even so were all his true prophets & preachers — bearing the infirmities of their weak brethren & their own wrongs & injuries with all patience & longsuffering — never casting any of them off their backs, until they sinned against the Holy Ghost, maliciously persecuting the open & manifest truth: contrary unto the ensample of the Pope, which in sinning against God & to quench the truth of his Holy Spirit, is ever chief captain and trumpet-blower, to set other awork, and seeketh only his own freedom, liberty, privilege, wealth, prosperity, profit, pleasure, past time, honor & glory — with the bondage, thralldom, captivity, misery, wretchedness & vile subjection of his brethren: & in his own cause is so fervent, so stiff & cruel, that he will not soft one word spoken against his false majesty, wily inventions and juggling hypocrisy to be unavenged — though all Christendom should be set together by the ears, and should cost he cared not how many hundred thousand their lives.

Now that thou mayest read Jonah fruitfully & not as a poet's fable, but as an obligation between God and thy soul, as an earnest penny given thee of God — that he will help thee in time of need, if thou turn to him and as the word of God the only food and life of thy soul — this mark & note. First count Jonah the friend of God and a man chosen of God to testify his name unto the world: but yet a young scholar, weak & rude, after the fashion of the apostles, while Christ was yet with them bodily. Which though Christ taught them ever to be meek & to humble themselves, yet oft strove among themselves who should be greatest. The sons of Zebedee would sit, the one on the right hand of Christ and the other on the left. They would pray, that fire might descend from heaven, and consume the Samaritans.

When Christ asked who say men that I am, Peter answered, thou art the Son of the living God — as though Peter had been as perfect as an angel. But immediately after, when Christ preached unto them of his death & passion, Peter was angry & rebuked Christ & thought earnestly that he had raved & not

wist what he said: as at another time, when Christ was so fervently busied in healing the people, that he had no leisure to eat, they went out to hold him, supposing that he had been beside himself. And one that cast out devils in Christ's name, they forbade, because he waited not on them — so glorious were they yet.

And though Christ taught alway to forgive, yet Peter after long going to school, asked whether men should forgive .vii. times, thinking that .viii. times had been too much. And at the last supper Peter would have died with Christ — but yet within few hours after, he denied him, both cowardly & shamefully. And after the same manner though he had so long heard that no man might avenge himself, but rather turn the other cheek to, than to smite again — yet when Christ was in taking, Peter asked whether it were lawful to smite with the sword, and tarried none answer, but laid on rashly. So that though when we come first unto the knowledge of the truth, and the peace is made between God & us, & we love his laws & believe & trust in him, as in our father & have good hearts unto him & be born anew in the Spirit: yet we are but children and young scholars weak & feeble & must have leisure to grow in the Spirit, in knowledge, love & in the deeds thereof — as young children must have time to grow in their bodies.

And God our Father & schoolmaster feedeth us & taught us according unto the capacity of our stomachs, & maketh us to grow & wax perfect, & fineth us & trieth us as gold — in the fire of temptations & tribulations. As Moses witnesseth Deutero .viiij. saying: Remember all the way by which the Lord thy God carried thee this .xl. years in the wilderness, to humble thee & to tempt or prove thee, that it might be known what were in thine heart. He brought thee into adversity & made thee an hungered, & then feed thee with man which neither thou ner yet thy fathers ever knew of — to teach thee that a man liveth not by bread only, but by all that proceedeth out of the mouth of God. For the promises of God are life unto all that cleave unto them — much more than is bread & bodily sustenance: as the journey of the children of Israel out of Egypt into the land promised them — ministereth the notable ensamples & that abundantly, as doth all the rest of the Bible also. Howbeit, it is impossible for flesh to believe & to trust in the truth of God's promises, until he have learned it in much tribulation, after that God hath delivered him out thereof again.

God therefore to teach Jonah & to shew him his own heart & to make him perfect & to instruct us also by his ensample, sent him out of the land of Israel where he was a prophet — to go among the heathen people & to the greatest & mightiest city of the world then — called Nineveh: to preach that within .vi. days they should all perish for their sins & that the city should be overthrown. Which message the freewill of Jonah had as much power to do — as the weakest hearted woman in the world hath power — if she were commanded — to leap into a tub of living snakes & adders: as happily if God had commanded Sara to have sacrificed her son Isaac, as he did Abraham — she would have disputed with him ere she had done it — or though she were strong enough — yet many an holy saint could not have found in their hearts, but would have disobeyed and have run away from the presence of the commandment of God with Jonah if they had been so strongly tempted.

For Jonah thought of this manner: lo I am here a prophet unto God's people the Israelites. Which though they have God's word testified unto them daily, yet despise it & worship God under the likeness of calves & after all manner fashions save after his own word, & therefore are of all nations the worst & most worthy of punishment. And yet God for love of few that are among them & for his name's sake spareth them & defendeth them. How then should God take so cruel vengeance on so great a multitude of them to whom his name was never preached to and therefore are not the tenth part so evil as these? If I shall therefore go preach so shall I lie & shame myself & God thereto and make them the more to despise God and set the less by him and to be the more cruel unto his people.

And upon that imagination he fled from the face or presence of God: that is, out of the country where God was worshipped in & from prosecuting of God's commandment, and thought, I will get me another way among the heathen people & be no more a prophet, but live at rest & out of all cumbrance. Nevertheless the God of all mercy which careth for his elect children & turneth all unto good to them & smiteth them to heal them again & killeth them to make them alive again, & playeth with them (as a father doth some time with his young ignorant children) & tempteth them & proveth them to make them see their own hearts, provided for Jonah — how all thing should be.

When Jonah was entered into the ship, he laid him down to sleep and to take his rest: that is, his conscience was tossed between the commandment

of God which sent him to Niniveh, & his fleshly wisdom that dissuaded & counseled him the contrary & at the last prevailed against the commandment & carried him another way — as a ship caught between .ij. streams, & as poets feign the mother of Meleager to be between divers affections — while to avenge her brother's death, she sought to slay her own son. Whereupon for very pain & tediousness, he lay down to sleep, for to put the commandment which so gnew & fret his conscience, out of mind, as the nature of all wicked is — when they have sinned agood — to seek all means with riot, revel & pastime, to drive the remembrance of sin out of their thoughts or as Adam did, to cover their nakedness with aprons of pope holy works. But God awoke him out of his dream, and set his sins before his face.

For when the lot had caught Jonah, then be sure that his sins came to remembrance again & that his conscience raged no less than the waves of the sea. And then he thought that he only was a sinner & the heathen that were in the ship none in respect of him — and thought also, as verily as he was fled from God, that as verily God had cast him away: for the sight of the rod maketh the natural child not only to see & to knowlege his fault, but also to forget all his father's old mercy & kindness. And then he confessed his sin openly & had yet lever perish alone than that the other should have perished with him for his sake: and so of very desperation to have lived any longer, bade cast him into the sea betimes — except they would be lost also.

To speak of lots, how farforth they are lawful, is a light question. First to use them for the breaking of strife — as when partners, their goods as equally divided as they can, take every man his part by lot, to avoid all suspicion of deceitfulness: & as the apostles in the first of the Acts, when they sought another to succeed Judas the traitor, & .ij. persons were presents — then to break strife & to satisfy all parties, did cast lots, whether should be admitted — desiring God to temper them & to take whom he knew most meet — seeing they wist not whether to prefer — or haply could not all agree on either — is lawful and in all like cases. But to abuse them unto the tempting of God & to compel him therewith to utter things whereof we stand in doubt, when we have no commandment of him so to do, as these brethren here did, though God turned it unto his glory — cannot be but evil.

The heathen shipmen astonied at the sight of the miracle — feared God, prayed to him, offered

sacrifice & vowed vows. And I doubt not, but that some of them or haply all came thereby unto the true knowledge & true worshipping of God & were won to God in their souls. And then God which is infinite merciful in all his ways — wrought their souls health out of the infirmity of Jonah, even of his good will & purpose & love wherewith he loved them before the world was made — & not of chance — as it appeareth unto the eyes of the ignorant.

And that Jonah was .ijj. days & .ijj. nights in the belly of his fish: we cannot thereby prove unto the Jews & infidels or unto any man — that Christ must therefore die and be buried & rise again. But we use the ensample and likeness to strength the faith of the weak. For he that believeth the one can not doubt in the other: inasmuch as the hand of God was no less mighty in preserving Jonah alive against all natural possibility & in delivering him safe out of his fish — than in raising up Christ again out of his sepulcher. And we may describe the power & virtue of the resurrection thereby — as Christ himself borroweth the similitude thereto Mat. xii. saying unto the Jews that came about him & desired a sign or a wonder from heaven to certify them that he was Christ: this evil & wedlock-breaking nation (which break the wedlock of faith wherewith they be married unto God — and believe in their false works) seek a sign, but there shall no sign be given them save the sign of the Prophet Jonah. For as Jonah was .ijj. days and .ijj. nights in the belly of the whale, even so shall the son of man be .ijj. days & .ijj. nights in the heart of the earth.

Which was a watch word — as we say, & a sharp threatening unto the Jews & as much to say as thus — ye hard hearted Jews seek a sign: lo, this shall be your sign, as Jonah was raised out of the sepulcher of his fish & then sent unto the Ninivites to preach that they should perish, even so shall I rise again out of my sepulcher & come & preach repentance unto you. See therefore when ye see that sign that ye repent or else ye shall surely perish & not escape. For though the infirmities which ye now see in my flesh be a let unto your faiths, ye shall yet then be with out excuse — when ye see so great a miracle & so great power of God shed out upon you. And so Christ came again after the resurrection, in his Spirit & preached repentance unto them — by the mouth of his apostles & disciples, & with miracles of the Holy Ghost. And all that repented not perished shortly after and were for the most part slain with sword and the rest carried away captive into all quarters of the world for an ensample, as ye see unto this day.

And in like manner since the world began, wheresoever repentance was offered and not received, there God took cruel vengeance immediately: as ye see in the flood of Noah, in the overthrowing of Sodom & Gomorrah & all the country about: & as ye see of Egypt, of the Amorites, Canaanites & afterward of the very Israelites, & then at the last of the Jews too, and of the Assyrians and Babylonians and so throughout all the empires of the world.

Gildas preached repentance unto the old Britains that inhabited England: they repented not — & therefore God sent in their enemies upon them on every side & destroyed them up & gave the land unto other nations And great vengeance hath been taken in that land for sin since that time.

Wycliffe preached repentance unto our fathers not long since: they repented not for their hearts were indurate & their eyes blinded with their own Pope holy righteousness wherewith they had made their souls gay against the receiving again of the wicked spirit that bringeth. vij. worse than himself with him & maketh the later end worse than the beginning: for in open sins there is hope of repentance, but in holy hypocrisy none at all. But what followed? they slew their true & right king and set up .iij. wrong kings arow, under which all the noble blood was slain up and half the commons thereto — what in France & what with their own sword, in fighting among themselves for the crown — & the cities and towns decayed and the land brought half into a wilderness in respect of that it was before.

And now Christ to preach repentance, is risen yet once again out of his sepulcher in which the Pope had buried him and kept him down with his pilars and poleaxes and all disguisings of hypocrisy — with guile, wiles and falsehood, and with the sword of all princes which he had blinded with his false merchandise. And as I doubt not of the ensamples that are past, so am I sure that great wrath will follow, except repentance turn it back again and cease it.

When Jonah had been in the fishes belly a space & the rage of his conscience was somewhat quieted and swaged and he come to himself again and had received a little hope — the qualms & pangs of desperation which went over his heart, half overcome, he prayed — as he maketh mention in the text saying: Jonah prayed unto the Lord his God out of the belly of the fish. But the words of that prayer are not here set. The prayer that here standeth in the text — is the prayer of praise &

thanksgiving which he prayed and wrote when he was escaped and past all jeopardy.

In the end of which prayer he saith, I will sacrifice with the voice of thanksgiving and pay that I have vowed — that saving cometh of the Lord. For verily to confess out of the heart, that all benefits come of God, even out of the goodness of his mercy and not deserving of our deeds, is the only sacrifice that pleaseth God. And to believe that God only is the saver, is the thing that all the Jews vowed in their circumcision — as we in our baptism. Which vow Jonah now taught with experience, promiseth to pay. For those outward sacrifices of beasts, unto which Jonah had haply ascribed too much before, were but feeble & childish things & not ordained — that the works of themselves should be a service unto God — but unto the people, to put them in remembrance of this inward sacrifice of thanks & of faith to trust and believe in God the only saver. Which signification when was away — they were abominable and devilish idolatry and image-service: as our ceremonies and sacraments are become now to all that trust & believe in the work of them and are not taught the significations — to edify their souls with knowledge and the doctrine of God.

When Jonah was cast upon land again, then his will was free and had power to go whither God sent him & to do what God bade — his own imaginations laid apart. For he had been at a new school, yea and in a furnace where he was purged of much refuse & dross of fleshly wisdom, which resisted the wisdom of God & led Jonah's will contrary unto the will of God. For as far as we be blind in Adam, we cannot but seek & will our own profit, pleasure & glory. And as far as we be taught in the Spirit, we cannot but seek & will the pleasure and glory of God only.

And as for the .iii. days journey of Nineveh, whether it were in length or to go round about it or through all the streets, I commit unto the discretion of other men. But I think that it was then the greatest city of the world.

And that Jonah went a day journey in the city — I suppose he did it not in one day: but went fair & easily preaching here a sermon & there another & rebuked the sin of the people for which they must perish.

And when thou art come unto the repentance of the Ninevites, there hast thou sure earnest, that howsoever angry God be, yet he remembreth mercy unto all that truly repent and believe in mercy. Which ensample our Savior Christ also

casteth in the teeth of the indurate Jews saying: the Ninevites shall rise in judgment with this nation and condemn them, for they repented at the preaching of Jonah, and behold a greater than Jonah is here — meaning of himself. At whose preaching yet, though it were never so mighty to pierce the heart, & for all his miracles thereto, the hard hearted Jews could not repent: when the heathen Ninevites repented at the bare preaching of Jonah rebuking their sins without any miracle at all.

Why? For the Jews had leavened the spiritual law of God and with their glosses had made it altogether earthy and fleshly, and so had set a veil or covering on Moses' face, to shadow and darken the glorious brightness of his countenance. It was sin to steal: but to rob widow's houses under a color of long praying, & to poll in the name of offerings, and to snare the people with intolerable constitutions against all love — to catch their money out of their purses — was no sin at all.

To smite father and mother was sin: But to withdraw help from them at their need, for blind zeal of offering, unto the profit of the holy Pharisees — was then as meritorious as it is now to let all thy kin chose whether they will sink or swim — while thou buildest and makest goodly foundations for holy people which thou hast chosen to be thy christ — for to supple thy soul with the oil of their sweet blessings, & to be thy Jesus for to save thy soul from that purgatory of the blood that only purgeth sin — with their watching, fasting, woolward-going & rising at midnight etc. wherewith yet they purge not themselves from their covetousness, pride, lechery or any vice that thou seeist among the lay people.

It was great sin for Christ to heal the people on the Sabbath day unto the glory of God his Father — but none at all for them to help their cattle unto their own profit.

It was sin to eat with unwashen hands or on an unwashen table, or out of an unwashen dish: but to eat out of that purified dish that which came of bribery, theft & extortion — was no sin at all.

It was exceeding meritorious to make many disciples: But to teach them to fear God in his ordinances — had they no care at all.

The high prelates so defended the right of holy church and so feared the people with the curse of God & terrible pains of hell, that no man durst leave the vilest herb in his garden untithed. And the offering and things dedicat unto God for the profit of his holy vicars where in such estimation and reverence, that is was much greater sin to

swear truly by them, than to forswear thyself by God: what vengeance then of God, and how terrible and cruel damnation think ye preached they to fall on them that had stolen such holy things? And yet saith Christ — that righteousness and faith in keeping promise, mercy and indifferent judgment were utterly trodden underfoot and clean despised of those blessed fathers — which so mightily maintained Aaron's patrimony and had made it so prosperous and environed it and walled it about on every side with the fear of God — that no man durst touch it.

It was great holiness to garnish the sepulchers of the prophets & to condemn their own fathers for slaying of them: and yet were they themselves for blind zeal of their own constitutions, as ready as their fathers to slay whosoever testified unto them — the same truth which the prophets testified unto their fathers. So that Christ compareth all the righteousness of those holy patriarchs unto the outward beauty of a painted sepulcher full of stench and all uncleanness within.

And finally to beguile a man's neighbor in subtle bargaining and to wrap and compass him in with cautels of the law, was then as it is now in the kingdom of the Pope. By the reason whereof they excluded the law of love out of their hearts, and consequently all true repentance: for how could they repent of that they could not see to be sin?

And on the other side they had set up a righteousness of holy works, to cleanse their souls withal: as the Pope sanctifieth us with holy oil, holy bread, holy salt, holy candles, holy dumb ceremonies and holy dumb blessings, and with whatsoever holiness thou wilt — save with the holiness of God's word which only speaketh unto the heart and sheweth the soul her filthiness and uncleanness of sin, and leadeth her by the way of repentance unto the fountain of Christ's blood to wash it away through faith. By the reason of which false righteousness they were disobedient unto the righteousness of God, which is the forgiveness of sin in Christ's blood and could not believe it. And so through fleshly interpreting the law and false imagined righteousness, their hearts were hardened and made as stony as clay in an hot furnace of fire — that they could receive neither repentance ner faith or any moisture of grace at all.

But the heathen Ninevites, though they were blinded with lusts agood — yet were in those .ij. points uncorrupt and unhardened, & therefore with only the preaching of Jonah came unto the knowledge of their sins and confessed them &

repented truly & turned every man from his evil deeds & declared their sorrow of heart & true repentance — with their deeds which they did out of faith & hope of forgiveness, chastising their bodies with prayer & fasting & with taking all pleasures from the flesh: trusting — as God was angry for their wickedness, even so should he forgive them of his mercy — if they repented & forsook their mis-living.

And in the last end of all, thou hast yet a goodly ensample of learning — to see how earthy Jonah is still for all his crying in the whale's belly. He was so sore displeased because the Ninevites perished not, that he was weary of his life and wished after the death for very sorrow & pain — that he had lost the glory of his prophesying — in that his prophesy come not to pass. But God rebuked him with a likeness saying: it grieveth thine heart for the loss of a vile shrub or spray — whereon thou bestoweddest no labor or cost, neither was it thine handwork. How much more then should grieve mine heart — the loss of so great a multitude of innocents as are in Nineveh, which are all mine hand's work. Nay Jonah — I am God over all, and Father as well unto the heathen as unto the Jews and merciful to all and warn ere I smite: neither threat I so cruelly by any prophet — but that I will forgive if they repent and ask mercy: neither on the other side — whatsoever I promise — will I fulfill it — save for their sakes only which trust in me and submit themselves to keep my laws of very love, as natural children.

On this manner to read the scripture is the right use thereof & why the Holy Ghost caused it to be written. That is that thou first seek out the law — what God will have thee to do — interpreting it spiritually without gloss or covering the brightness of Moses' face — so that thou feel in thine heart — how that it is damnable sin before God — not to love thy neighbor that is thine enemy — as purely as Christ loved thee — and that not to love thy neighbor in thine heart — is to have committed already all sin against him. And therefore until that love be come — thou must knowledge unfeignedly that there is sin in the best deed thou doest. And it must earnestly grieve thine heart and thou must wash all thy good deeds in Christ's blood — ere they can be pure and an acceptable sacrifice unto God — and must desire God the Father for his sake — to take thy deeds aworth & to pardon the imperfectness of them, & to give thee power to do them better and with more fervent love.

And on the other side thou must search diligently for the promises of mercy which God hath promised thee again. Which .ij. points, that is to wit, the law spiritually interpreted — how that all is damnable sin that is not unfeigned love out of the ground and bottom of the heart after the ensample of Christ's love to us — because we be all equally created and formed of one God our Father — and indifferently bought & redeemed with one blood of our savior Jesus Christ: and that the promises be given unto a repenting soul that thirsteth and longeth after them — of the pure and fatherly mercy of God through our faith only without all deserving of our deeds or merits of our works — but for Christ's sake alone and for the merits and deservings of his works, death and passions that he suffered altogether for us & not for himself: which .ij. points I say, if they be written in thine heart, are the keys which so open all the scripture unto thee — that no creature can lock thee out — and with which thou shalt go in and out — and find pasture and food everywhere. And if these lessons be not written in thine heart, then is all the scripture shut up — as a kernel in the shell — so that thou mayst read it and commune of it and rehearse all the stories of it and dispute subtly and be a profound sophister — and yet understand not one Jot thereof.

And thirdly that thou take the stories & lives which are contained in the Bible — for sure and undoubted ensamples — that God so will deal with us unto the world's end.

Herewith Reader farewell and be commended unto God, and unto the grace of his Spirit. And first see that thou stop not thine ears unto the calling of God, and that thou harden not thine heart beguiled with fleshly interpreting of the law & false imagined and hypocritical righteousness, and so the Ninevites rise with thee at the day of judgment & condemn thee.

And secondarily if thou find ought amiss — when thou seeist thyself in the glass of God's word — think it compendious wisdom — to amend the same betimes, monished & warned by the ensample of other men — rather than to tarry until thou be beaten also.

And thirdly if it shall so chance, that the wild lusts of thy flesh shall blind thee and carry thee clean away with them for a time: yet at the later end, when the God of all mercy shall have compassed thee in on every side with temptations, tribulations, adversities & cumbrance — to bring thee home again unto thine own heart, & to set thy sins which thou wouldest so feign cover & put out of

mind with delectation of voluptuous pastimes — before the eyes of thy conscience: then call the faithful ensample of Jonah & all like stories unto thy remembrance — and with Jonah turn unto thy Father that smote thee: not to cast thee away, but to lay a corrosive and a fretting plaster unto the pock that lay hid & fret inward — to draw the disease out & to make it appear — that thou mightest feel thy sickness & the danger thereof & come & receive the healing plaster of mercy.

And forget not that whatsoever ensample of mercy God hath shewed since the beginning of the world, the same is promised thee — if thou wilt in like manner turn again and receive it as they did. And with Jonah be known of thy sin & confess it & knowledge it unto thy Father.

And as the law which freteth thy conscience, is in thine heart & is none outward thing — even so seek within in thine heart — the plaster of mercy, the promises of forgiveness in our Savior Jesus Christ — according unto all the ensamples of mercy that are gone before.

And with Jonah let them that wait on vanities & seek God here & there & in every temple save in their hearts go — & seek thou the testament of God in thine heart. For in thine heart is the word of the law, & in thine heart is the word of faith in the promises of mercy in Jesus Christ. So that if thou confess with a repenting heart & acknowledge and surely believe that Jesus is Lord over all sin, thou art safe.

And finally when the rage of thy conscience is ceased and quieted with fast faith in the promises of mercy, then offer with Jonah the offering of praise and thanksgiving, & pay the vow of thy baptism — that God only saveth — of his only mercy & goodness: that is, believe steadfastly & preach constantly — that it is God only that smiteth, and God only that healeth: ascribing the cause of thy tribulation unto thine own sin, and the cause of thy deliverance unto the mercy of God.

And beware of the leaven that saith we have power in our freewill before the preaching of the Gospel — to deserve grace, to keep the law, of

congruity, or God to be unrighteous. And say with John in the first — that as the law was given by Moses, even so grace to fulfill it, is given by Christ. And when they say our deeds with grace deserve heaven — say thou with Paul Ro. vj. that everlasting life is the gift of God through Jesus Christ our Lord, & that we be made sons by faith John j. & therefore heirs of God with Christ Ro .viiij. And say that we receive all of God through faith that followeth repentance — & that we do not our works unto God — but either unto ourselves, to slay the sin that remaineth in the flesh & to wax perfect — either unto our neighbors which do as much for us again in some other things. And when a man exceedeth in gifts of grace — let him understand that they be given him, as well for his weak brethren, as for himself: as though all the bread be committed unto the panter — yet for his fellows with him — which give the thanks unto their lord — and recompense the panter again with other kind service in their offices. And when they say that Christ hath made no satisfaction for the sin we do after our baptism: say thou with the doctrine of Paul — that in our baptism we receive the merits of Christ's death through repentance and faith of which two — baptism is the sign. And though when we sin of frailty after our baptism we receive the sign no more — yet we be renewed again through repentance and faith in Christ's blood — which twain — the sign of baptism ever continued among us in baptizing our young children doth ever keep in mind and call us back again unto our profession if we be gone astray — & promiseth us forgiveness. Neither can actual sin be washed away with our works — but with Christ's blood: neither can there be any other sacrifice or satisfaction to Godward for them — save Christ's blood. For as much as we can do no works unto God — but receive only of his mercy with our repenting faith — through Jesus Christ our Lord and only savor: unto whom & unto God our Father through him, and unto his Holy Spirit — that only purgeth, sanctifieth & washeth us in the innocent blood of our redemption — be praise for ever

## The Story of the prophet Jonah.

*The first Chapter.*

**T**he word of the Lord came unto the prophet Jonah the son of Amittai saying: rise & get thee to Nineveh that great city & preach unto them — how that their wickedness is come up before me.

And Jonah made him ready to flee to Tarshish from the presence of the Lord, & gat him down to Joppa, and found there a ship ready to go to Tarshish, & paid his fare, & went aboard — to go with them to Tarshish from the presence of the Lord.

But the Lord hurled a great wind into the sea, so that there was a mighty tempest in the sea: inso-much that the ship was like to go in pieces. And the mariners were afraid & cried every man unto his god, & cast out the goods that were in the ship into the sea, to lighten it of them. But Jonah gat him under the hatches & laid him down and slumbered. And the master of the ship came to him & said unto him, why slumberest thou. Up — & call unto thy god — that God may think on us — that we perish not.

And they said one to another, come & let us cast lots — to know for whose cause we are thus troubled. And they cast lots. And the lot fell upon Jonah.

Then they said unto him, tell us for whose cause we are thus troubled: what is thine occupation, whence comest thou, how is thy country called, & of what nation art thou?

And he answered them, I am an Hebrew: & the Lord God of heaven which made both sea and dry land — I fear. Then were the men exceedingly afraid & said unto him, why didest thou so? For they knew that he was fled from the presence of the Lord — because he had told them.

Then they said unto him, what shall we do unto thee — that the sea may cease from troubling us? For the sea wrought & was troublous. And he answered them, take me and cast me in to the sea — & so shall it let you be in rest: for I wot — it is for my sake — that this great tempest is come upon you. Nevertheless the men assayed with rowing to bring the ship to land: but it would not be — because the sea so wrought & was so troublous against them. Wherefore they cried unto the Lord & said: O Lord let us not perish for this man's death, neither lay innocent blood unto our charge: for thou Lord even as thy pleasure was, so thou hast done.

And then they took Jonah & cast him into the sea, & the sea left raging. And the men feared the Lord exceedingly: & sacrificed sacrifices unto the Lord: and vowed vows.

*The second Chapter.*

But the Lord prepared a great fish — to swallow up Jonah. And so was Jonah in the bowels of the fish .iij. days & .iij. nights. And Jonah prayed unto the Lord his God out of the bowels of the fish.

And he said: in my tribulation I called unto the Lord — and he answered me: out of the belly of hell I cried, and thou heardest my voice. For thou hadest cast me down deep in the midst of the sea: & the flood compassed me about: and all thy waves & rolls of water went over me: & I thought that I had been cast away out of thy sight. But I will yet again look toward thy holy temple. The water compassed me even unto the very soul of me: the deep lay about me: and the weeds were wrapt about mine head. And I went down unto the bottom of the hills, & was barred in with earth on every side for ever. And yet thou Lord my God broughtest up my life again out of corruption. When my soul fainted in me — I thought on the Lord: & my prayer came in unto thee, even in to thy holy temple. They that observe vain vanities — have forsaken him that was merciful unto them. But I will sacrifice unto thee with the voice of thanksgiving, & will pay that I have vowed — that saving cometh of the Lord.

And the Lord spake unto the fish: and it cast out Jonah again upon the dry land.

*The .iij. Chapter.*

Then came the word of the Lord unto Jonah again saying: up — and get thee to Nineveh that great city, & preach unto them the preaching which I bade thee. And he arose & went to Nineveh at the Lord's commandment. Nineveh was a great city unto God — containing .iij. days journey

And Jonah went to & entered into the city even a day's journey, and cried saying: There shall not pass .xl. days but Nineveh shall be overthrown.

And the people of Nineveh believed God, and proclaimed fasting, and arrayed themselves in sackcloth — as well the great as the small of them.

And the tidings came unto the king of Nineveh — which arose out of his seat — and did his apparel off & put on sackcloth — & sat him down in ashes. And it was cried and commanded in Nineveh by the authority of the king and of his lords

saying: see that neither man or beast, ox or sheep taste ought at all — & that they neither feed or drink water.

And they put on sackcloth both man and beast — & cried unto God mightily — and turned every man from his wicked way — and from doing wrong in which they were accustomed, saying: who can tell whether God will turn & repent — & cease from his fierce wrath — that we perish not: And when God saw their works, how they turned from their wicked ways, he repented on the evil which he said he would do unto them — and did it not.

*The .iiij. Chapter.*

Wherefore Jonah was sore discontent and angry. And he prayed unto the Lord and said: O Lord, was not this my saying when I was yet in my country? And therefore I hastened rather to flee to Tarshish: for I knew well enough that thou was a merciful God, full of compassion — long ere thou be angry and of great mercy and repentest when thou art come to take punishment. Now therefore take my life from me, for I had lever die than live. And the Lord said unto Jonah, art thou so angry?

And Jonah gat him out of the city and sat him down on the east side thereof, and made him there

a booth and sat thereunder in the shadow — till he might see what should chance unto the city.

And the Lord prepared as it were a wild vine which sprang up over Jonah — that he might have shadow over his head — to deliver him out of his pain. And Jonah was exceeding glad of the wild vine.

And the Lord ordained a worm against the spring of the morrow morning which smote the wild vine, that it withered away. And as soon as the sun was up, God prepared a fervent east wind: so that the sun beat over the head of Jonah — that he fainted again and wished unto his soul that he might die — and said, it is better for me to die than to live.

And God said unto Jonah, art thou so angry for thy wild vine? And he said, I am angry agood — even on to the death. And the Lord said, thou hast compassion on a wild vine — whereon thou bestowedest no labor ner madest it grow — which sprang up in one night and perished in another: and should not I have compassion on Nineveh that great city — wherein there is a multitude of people, even above an hundred thousand that know not their right hand from the left — besides much cattle?

## The Old Testament Epistles

*THESE ARE THE EPISTLES TAKEN OUT OF THE OLD TESTAMENT,  
Which are read in the church after the use of Salisbury Upon certain days of the year*

*Genesis. xxxvii.*

At that time Joseph said unto his brother. Hear I pray you a dream that I dreamed. Behold we were making of sheaves in the field: and see, my sheaf arose and stood upright, and your sheaves stood round about and made an obeisance unto my sheaf. Then said his brethren unto him what shalt thou be our king, or shalt thou reign over us? And they hated him the more for his dream and for his words. And he dreamed yet another dream and told it his brethren. And he said: behold, I dreamed yet another dream, Me thought the sun and the moon and eleven stars did worship me. And when he had told it his father and his brethren, his father rebuked him and said unto him: what meaneth this dream which thou hast dreamed? shall I come and thy mother and thy brethren and fall before thee on the ground? And though his brethren hated him: yet his father kept the thing in mind. And when his brethren were gone to pasture their father's sheep at Shechem, Israel said to Joseph: do not thy brethren feed the sheep at Shechem? come that I may send thee to them And he said: here am I. And he said: go good son and see whether it be well with thy brethren and with the sheep, and bring me word again. And he sent him out of the valley of Hebron for to go to Shechem. And a man found him wandering in the field and asked him saying: what seekest thou? And he said, I seek my brethren: tell me I pray thee, where feed they? And the man said: they are departed hence. For I heard them say: let us go to Dothan. And when they saw him afar off, and ere he drew nigh them, they contrived to slay him And they said one to another: behold, this dreamer cometh. But now come and let us kill him and cast him into a sand pit, and say some cruel beast hath devoured him, and let us see whereto his dreams will come. When Reuben heard that, he would have rid him out of their hands, and said: let us not kill him.

And Reuben said moreover, shed no blood, but cast him into yonder pit that is in the wilderness and lay no hands upon him: for he would have rid him out of their hands and delivered him to his father again.

*Exodi. xij.*

And the Lord spake unto Moses and Aaron in the land of Egypt saying: This month shall be your chief month: even the first month of the year shall it be unto you. Speak ye unto all the fellowship of Israel saying: that they take the tenth day of this month to every household, a sheep. If the household be too few for a sheep, then let him and his neighbors that is next unto his house, take according to the number of souls, and count unto a sheep according to every man's eating. A sheep without spot and a male of one year old shall it be, and from among the lambs and the goats shall ye take it. And ye shall keep him inward until the. xiiii. day of the same month And every man of the multitude of Israel shall kill him about even. And they shall take of the blood and strike it on the. ii. side posts and on the upper door post of the houses, wherein they eat him. And they shall eat the flesh the same night, roast with fire, and with unleavened bread and with sour herbs they shall eat it. See that ye eat not thereof sodden in water, but roast with fire: both head, feet and pertinence together. And see that ye let nothing of it remain, unto the morning: if ought remain, burn it with fire. Of this manner shall ye eat it: with your loins girded, and shoes on your feet, and your staves in your hands. And ye shall eat it in haste, for it is the Lord's Passover.

*Exodus. xx*

Thus saith the Lord God. Honour thy father and mother, that thy days may be prolonged in the land which thy Lord God giveth thee. Thou shalt not kill. Thou shalt not break wedlock. Thou shalt not steal. Thou shalt bear no false witness against thy neighbour. Thou shalt not covet thy neighbor's house: neither shalt thou covet thy neighbor's wives, his manservant, his maid, his ox, his ass or ought that is his. And all the people saw the thundering and the lightening and the noise of the horn, and how the mountain smoked. And when the people saw it, they removed and stood afar off and said to Moses: talk thou with us and we will hear: but let not God talk with us lest we die. And Moses said unto the people, fear not. For God is come to prove you and that his fear may be among you, that

ye sin not. And the people stood afar off, and Moses went into the cloud where God was. And the Lord said unto Moses: thus thou shalt say unto the children of Israel. Ye have seen how I have talked with you out of heaven. Ye shall not make therefore with me, gods of gold: in no wise shall ye do it. An altar of earth shalt thou make unto me, and there offer thy burnt offerings and thy peace offerings, and thy sheep and thine oxen. And unto all places where I shall put the remembrance of my name, thither will I come unto thee and bless thee.

*Exodus. xxiiij*

And the Lord said unto Moses: come up to me into the hill, and be there, and I will give thee tables of stone and a law and commandments, which I have written to teach them. Then Moses rose up and his minister Joshua, and Moses went up into the hill of God, and said unto the elders: tarry ye here, until we come again unto you: and behold here is Aaron and Hur with you. If any man have any matters to do, let him come to them. When Moses was come up into the mount, a cloud covered the hill, and the glory of the Lord abode upon mount Sinai, and the Lord covered it. vi. days. And the seventh day he called unto Moses out of the cloud. And the fashion of the glory of the Lord was like consuming fire on the top of the hill in the sight of the children of Israel. And Moses went into the mountain. And Moses was in the mountain forty days and forty nights.

*Lev. xix.*

At that time the Lord spake to Moses saying: speak unto the whole multitude of the children of Israel, and say to them: I am the Lord your God. Ye shall not steal nor lie, nor deal falsely one with another. Ye shall not swear by my name falsely, that thou defile not the name of thy God: I am the Lord. Thou shalt not beguile thy neighbour with cavillations, nor rob him violently: neither shall the workman's labour abide with thee until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God. I am the Lord. Ye shall do none unrighteousness in judgment. Thou shalt not favour the poor nor honour the mighty, but shalt judge thy neighbour righteously. Thou shalt not go up and down a false privy accuser among the people, neither shalt thou help to shed the blood of thy neighbour. I am the Lord. Thou shalt not hate thy brother in thine heart, but shalt in any wise rebuke thine neighbour, that thou bear no sin for his sake. Thou shalt not avenge

thyself nor bear hate in mind against the children of thy people, but shalt love thine neighbour even as thyself. I am the Lord. Mine ordinances shall you keep, saith the Lord almighty.

*Numbe. xx.*

In these days when there was no water for the multitude, they gathered themselves together against Moses and against Aaron. And the people did chide with Moses and spake saying: would God we had perished when our brethren perished before the Lord. Why have ye brought the congregation of the Lord into this wilderness, that both we and our cattle should die here? wherefore led ye us out of Egypt to bring us unto this ungracious place, which no place of seed ner of figs ner vines ner of pomegranates, neither is there any water to drink? And Moses and Aaron went from the congregation unto the door of the tabernacle of witness, and fell on their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses saying: take the staff, and gather, thou and thy brother Aaron the congregation together, and say unto the rock before their eyes, that he give forth his water. And thou shalt bring them water out of the rock, and shalt give the company drink, and their beasts also.

And Moses took the staff from before the Lord as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, hear ye rebellious, must we fet you water out of this rock? And Moses lift up his hand with his staff and smote the rock two times and the water came out abundantly, and the multitude drank, and their beasts also. And the Lord spake unto Moses and Aaron, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of strife, because the children of Israel strove with the Lord, and he was sanctified upon them.

*iii. Regum xvii. (1 Kings 17)*

In those days it chanced that the son of the wife of the house was sick, and the sickness was so great that there remained no breath in him. Then she said to Elijah, what have I to do with thee, thou man of God? Didest thou come to me, that my sin should be kept in mind and to slay my son? And he said unto her, give me thy son, and he took him out of her lap and carried him up into an high chamber, where he himself dwelt, and laid him on the bed.

And he called unto the Lord and said: O Lord my God, hast thou dealt so cruelly with the widow with whom I dwell, as to kill her son? And he measured the child. *iii.* times, and called unto the Lord and said: Lord my God, let this child's soul come again into him. And the Lord hearkened unto the voice of Elijah, and this child's soul came again unto him, and he revived. And Elijah took the child and carried him down out of the chamber into the house, and delivered him to his mother. And Elijah said: see, thy son is alive. Then said the woman to Elijah: now I know that thou art a man of God, and that the word of the Lord is truly in thy mouth.

*iii. Kings. xix. (1 Kings 19)*

In those days came Elijah to Beer-sheba, that is in Judah, and left his lad there. And he went into the wilderness a day's journey, and came and sat under a juniper tree, and wished to his soul that he might die, and said: it is now enough Lord, take my soul, for I am not better than my fathers. And as he lay and slept under a juniper tree: behold, an angel touched him, and said thus: up and eat. And he looked up: and behold there was at his head a cake baken on the coals and a cruse of water. And he ate and drank and laid him down again. And the angel of the Lord came again the second time and touched him, and said: up and eat: for thou hast a great way to go. And he arose and ate and drank and walked through the strength of that meat forty days and forty nights, even unto the mount of God Horeb.

*Esther. xiii*

In the days of Esther, Mordecai prayed the Lord, being mindful of all his works and said Lord, Lord king almighty: for in thy power all things are put, neither is there any that can resist thy will, if thou have determined to save Israel. Thou madest heaven and earth, and whatsoever is contained within the compass of heaven: thou art Lord of all, neither is there any that can resist thy majesty. Thou knowest all thing, and wotest that it was not of pride or of spite, or any desire of glory that I did not worship most proud Hamon: for I would have been ready, and that gladly (for the saving of Israel) to have kissed even the steps of his feet. But I feared lest I should turn the glory of my God unto a man, and feared to worship any man save my God. And now Lord king and God of Abraham have mercy on thy people for our enemies are minded to destroy us and to bring thine inheritance utterly to naught. Despise not the portion which thou

deliveredst for thyself out of Egypt. Hear my prayer and be merciful unto the part and inheritance, and turn our sorrow into joy. that we may live and praise thy name O Lord, and stop not the mouths of them that praise thee. And all Israel with like mind and prayer, cried unto the Lord, because that present death was not far from them.

*Isaiah. i.*

This saith the Lord God. Wash and be clean: put away the wickedness of your imaginations out of my sight. Cease to do evil and learn to do well. Study to do righteously and help the oppressed. Avenge the fatherless and defend the cause of widows. Come let us shew each his grief to other and make an atonement saith the Lord. And so though your sins be like to purple, they shall be made as white as snow, and though they be as red as scarlet, they shall be made like white wool. If ye will agree and hearken, ye shall eat the best of the land saith the Lord God.

*Isa. ij*

The word that Isaiah the son of Amos saw in a vision, concerning Judah and Jerusalem. It shall come to pass in the last days that the mount of the house of the Lord, shall be set in the top of the mountains, and shall be lift up above the hills: and all nations shall resort thereto.

And much people shall go and say: come and let us go up to the hill of the Lord and unto the house of the God of Jacob: that he may teach us his ways, and that we may walk in his paths. For out of Zion shall come the law, and the word of God out of Jerusalem. And he shall be judge among the heathen and tell many nations their faults. And they shall turn their swords into mattocks and their spears into scythes. One nation shall not lift up a sword against another, neither shall they teach to war any more. O house of Jacob come and let us walk in the light of the Lord.

*Isa. xj*

There shall come a rod out of the stock of Jesse, and a branch shall spring out of his root. And on him shall light the spirit of the Lord: the spirit of wisdom and of understanding, the spirit of counsel and of strength, the spirit of knowledge and of reverence, and it shall make him savor of the fear of the Lord. And he shall not judge after the sight of his eyes: neither shall rebuke after the hearing of his ears. But he shall judge the causes of the poor with righteousness, and shall rebuke with equity for the humble of the earth. And he shall smite the

earth with the rod of his mouth, and with the breath of his lips shall slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his raynes.

*Isaiah. xii*

I will praise thee O Lord, that though thou were angry with me, yet thine anger is turned, and thou hast comfort me. Behold God is my salvation: I will be bold therefore and not fear. For the Lord God is my strength and my praise whereof I sing: and is become my savior. And ye shall draw water in gladness out of the wells of salvation. And ye shall say in that day: give thanks unto the Lord: call on his name: make his deeds known among the heathen: remember that his name is high. Lift up. Sing unto the Lord, for he hath done excellently, and that is known throughout all the world. Cry and shout thou inhabiter of Zion, for great among you is the holy of Israel.

*Isaiah. li.*

Hearken unto me, ye that follow righteousness and seek the Lord. Look unto the rock ye were cut out, and to the cave and pit ye were digged out. Look unto Abraham your father and unto Sarah that bare you: how I called him only, and blessed him and multiplied him. For the Lord hath compassion on Zion and hath compassion on all that is decayed therein, and will make her wilderness as paradise, and her desert as the garden of the Lord. Joy and gladness shall be found therein, with Thanksgiving and the voice of praise. Hearken unto me my people, and turn your ears to me my folk. There shall a law go out from me, and my judgment will I stablish to be a light unto nations. My righteousness is nigh, and my salvation shall go out, and mine arms shall judge nations. And islands shall look for me and shall tarry after mine arm. Lift up your eyes to heaven and behold the earth beneath. For heaven shall vanish away as smoke, and the earth shall wear away as a vesture, and the inhabiters thereof shall perish away after the same manner, but my salvation shall endure ever, and my righteousness shall not perish. Hearken unto me ye that know righteousness and so let the people that have my law in their hearts. Fear not the rebukes of man neither faint for their blasphemies. For worms shall eat them as a garment, and moths shall devour them as it were wool.

But my righteousness shall continue ever, and my salvation from generation to generation.

*Isaiah. liii.*

Isaiah said, Lord, who believeth our sayings, and the arm of the Lord, to whom is it opened? He came up as a sparrow before him, and as a root out of a dry land. There was neither fashion or beauty on him. And when we looked on him, there was no godliness that we should lust after him. He was despised and cast out of men's company, and one that had suffered sorrow, and had experience of infirmity: and we were as one that had hid his face from him. He was so despicable, that we esteemed him not. Truly he took upon him our diseases, and bare our sorrows. And yet we counted him plagued, and beaten and humbled of God. He was wounded for our transgression, and bruised for our iniquities. The correction that brought us peace was on him, and with his stripes we were healed. And we went astray as sheep, and turned every man his way: and the Lord put on him the wickedness of us all. He suffered wrong and was evil entreated, and yet opened not his mouth: he was as a sheep led to be slain: and as a lamb before his shearer, he was dumb and opened not his mouth. By the reason of the affliction, he was not esteemed: and yet his generation who can number? When he is taken from the earth of living men: for my people's transgression he was plagued. He put his sepulchre with the wicked, and with the rich in his death: because he did none iniquity, neither was guile found in his mouth. And yet the Lord determined to bruise him with infirmities. His soul giving herself for transgression, he shall see seed of long continuance, and the will of the Lord shall prosper in his hand. Because of the labour of his soul, he shall see and be satisfied. With his knowledge, he being just, shall justify my servants and that a great number: and he shall bear their iniquities. Therefore I will give him his part in many and the spoil of the rich he shall divide: because he gave his soul to death, and was numbered with the trespassers, and he bare the sin of many, and made intercession for transgressors.

*Isaiah. lviii*

Cry with the throat and spare not. Lift up thy voice as a trumpet, and tell my people their offences and the house of Jacob their sins. For me they seek day by day, and will know my ways, as a people that doth righteousness, and hath not forsaken the equity of their God. They seek of me righteous judgments, and will draw nigh unto God. Why have we fasted and thou hast not looked upon it, have humbled our souls, and thou wouldest not wit it. Behold when ye fast, ye can find your own

lusts, and can call cruelly on all your debtors. Ye fast to law and strive and to smite with fist wickedly. Fast not as ye now do, to make your voice to be heard up on high. Should it be such a manner of fast that I should choose, a day that a man should hurt his soul in? Or to bow down his head like a bulrush? Or to spread sackcloth and ashes under him? Shouldest thou call this a fast, and a day acceptable unto the Lord? Or is not this rather the fast that I have chosen? To lose wicked bonds and to unbind bundles of oppression? And to let the bruised go free? And that ye should break all manner yokes? yea and to break the bread to the hungry, and to bring the poor that are harbourless unto house, and when thou seest a naked, that thou clothe him and that thou shouldest withdraw thyself from helping thine own flesh? Then should the light break out as doth the day spring, and then health should shortly bud out. And thy righteousness shall go before thee, and the glory of the Lord would come upon thee. Then shouldest thou call, and the Lord should answer: then shouldest thou cry, and he shall say, lo here am I. For I the Lord thy God am merciful.

*Isa. lx*

Up and receive light Jerusalem: for thy light is come, and the glory of the Lord is up over thee. For behold, darkness shall cover the earth, and a thick mist the nations. But the Lord shall rise as the sun over thee, and his glory shall be seen upon thee. And the heathen shall walk in thy light, and the kings in the brightness that is risen over thee. Lift up thine eyes round about and see. All these are gathered together and are come unto thee. Thy sons shall come from far, and thy daughters shall be ever by thy side. Then thou shalt see, and shalt have plenty: thine heart shall wonder and break out in joy, when the multitude of the sea are turned to thee, and the armies of the heathen are come unto thee. The abundance of camels shall cover thee, and the dromedaries of Midian and Ephah shall come all of them from Sheba, and bring gold and frankincense, and shall preach the praise of the Lord.

*Isa. lxij*

This saith the Lord: upon the walls of Jerusalem, I have set keepers which shall never cease, neither by day nor yet by night. And ye that stir up the remembrance of the Lord, see that ye pause not, neither let him have rest until he have prepared and made Jerusalem glorious in the earth. The Lord hath sworn by his right hand and by his strong

arm, that he will not give thy corn any more to be eaten of thine enemies: and that aliens shall not drink thy new wine wherefore thou hast laboured. But they that made it shall eat it and shall praise the Lord: and they that gathered it, shall drink it in the court of my holy temple. Go from gate to gate, and prepare the way for the people, cast up gravel and make the way high and cleanse it of stones, and set up a banner for the people. Behold the Lord will make it known unto the ends of the world. And say ye unto the daughter of Zion: behold he that is thy saviour cometh and his reward with him and his work before him. And they shall be called a people of holiness redeemed of the Lord. And thou shalt be called an haunted city and not forsaken.

*Eze. xviii.*

This saith the Lord. The soul that sinneth, she shall die. The son shall not bear part of the father's wickedness. The righteousness of the right shall be upon him, and the wickedness of the wicked shall be on him. And yet the wicked if he turn from all his sins which he did, and keep all mine ordinances, and do justly and righteously, he shall live and not die. None of the sins that he hath done shall be reckoned unto him: In the righteousness that he hath done, he shall live. For I desire not the death of a sinner (saith the Lord Jehovah) but rather that he should turn from his way, and live. And so if a righteous turn from his righteousness and do wickedness, and shall do like unto all the abominations which a wicked doth, shall he live? No, none of those righteousness that he did shall be remembered. But in the wickedness which he wrought, and in the sin which he did, in them shall he die. But you will say, the way of the Lord is not equal. Hear I pray you ye house of Israel. Is not my way equal? If a righteous turn from his righteousness and do wickedly, and die therefore: in the wickedness which he did he shall die. And when a wicked turneth from his wickedness and doth justly and righteously, he shall save his soul: because he feared and turned from all his wickedness which he did, he shall live and not die, saith the Lord almighty.

*Ezekiel xxxvi.*

Thus saith the Lord. I will sanctify my name that is defiled among the heathen: Which ye have defiled among them: that the heathen may know that I am the Lord (saith the Lord Jehovah) when I am sanctified upon you in their sight. And I will take you from the heathen, and will gather you out

from all lands and will bring you out of your own country. And I will pour pure water upon you, and ye shall be cleansed from all uncleanness, and from all your idols. I will cleanse you. And I will give you a new heart, and will put a new spirit in you. And will take away that stony heart out of your flesh, and give you a fleshy heart. And I will put my spirit in you, and will make that ye shall walk in mine ordinances and keep my laws and do them. And ye shall dwell in the land which I gave your fathers. And ye shall be my people, and I will be your God.

*Joel. ii*

And now therefore saith the Lord. Turn to me with all your hearts, in fasting and lamentation. And tear your hearts and not your garments, and turn unto the Lord your God. For he is full of mercy and compassion, long ere he be angry, and great in mercy and repenteth when he is at the point to punish. Who can tell whether the Lord will turn and have compassion and shall leave after him a blessing? Sacrifice and drink offering unto the Lord your God. Blow a trumpet in Zion, proclaim fasting and call a congregation. Gather the people together, bring the elders to one place, gather the young children and they that suck the breasts, together. Let the bridegroom come out of his chamber and the bride out of her parlor. Let the priests that minister unto the Lord, weep between the porch and the altar, and say: spare (Lord) thy people and deliver not thine inheritance unto rebuke that the heathen should reign over them. Why should they say: among the nations, where is their god. And the Lord envied for his land's sake and had compassion on his people. And the Lord answered and said unto his people Behold, I sent you corn, new wine and oil, that ye shall be satisfied therewith. Neither will I deliver you any more unto the heathen

*Joel. ij., iij.*

This saith the Lord. Children of Zion be glad and rejoice in the Lord your God. For he hath given you a teacher of righteousness, and will make descend unto you the first rain and the latter, as at the beginning. And the barns shall be full of corn, and the wine presses flow with wine and oil. And I will restore you again with my great power which I have sent unto you, the years which the locusts and caterpillars have devoured. And ye shall eat and have enough and praise the name of the Lord your God, which hath wrought wonders with you. And

my people shall not be in shame for ever. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and that there is no more. And my people shall not be in shame for ever. And ye shall know that I the Lord your God, dwell in Zion my holy mount. And Jerusalem shall be holy, and there shall no stranger pass through there any more. And at that day the mountains shall drop sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall run with water. And a fountain, shall go out of the house of the Lord and water the river of Shittim. Egypt shall go to ruin, and Edom shall be a desert and a wilderness, which oppressed the children of Israel, and which shed innocent blood in their land. And Judah shall continue ever, and Jerusalem from generation to generation. And I will cleanse their blood which I have not cleansed. And the Lord shall dwell in Zion.

*Zecha. ij*

Shout and be glad daughter of Zion for behold I come and dwell in the midst of thee saith the Lord. And many nations shall cleave unto the Lord at that day and shall be my people. And I will dwell in the middle of thee, and thou shalt know that the Lord Sabaoth hath sent me unto thee. And the Lord shall inherit Judah which is his part in the holy ground, and he shall choose Jerusalem yet again. Let all flesh hold their peace before the Lord: for he is risen out of his holy temple.

*Zech. viij*

Thus saith the Lord: I will return to Zion and will dwell in the middle of Jerusalem. And Jerusalem shall be called the city of truth and the hill of the Lord Sabaoth and an holy hill. Thus saith the Lord Sabaoth: yet there shall sit both old men and old women in the streets of Jerusalem and men with staves in their hands for the multitude of days. And the streets of the city shall be filled with boys and wenches playing in the streets thereof. Thus saith the Lord Sabaoth, though it seem hard in the eyes of the remnant of this people, shall it seem hard in mine eyes saith the Lord Sabaoth. Thus saith the Lord Sabaoth: behold I will deliver my people from the east country and from the land of the going down of the sun, and will bring them that they shall dwell in the midst of Jerusalem. And they shall be my people, and I will be their God in truth and righteousness.

*Ecclesiasticus. xv*

He that feareth God, will do good: and he that keepeth the law shall obtain wisdom: and she will come against him as an honorable mother: as a woman yet a virgin shall she receive him. She shall feed him with the bread of life and understanding: and the water of wholesome wisdom she shall give him to drink. And she shall exalt him among his

neighbors: and shall open his mouth even in the thickest of the congregation. And she shall fill him with the spirit of wisdom and understanding, and with the garment of glory shall apparel him. She shall make him rich with joy and gladness and shall inherit him of an everlasting name.

Obscure words and phrases.

A flaw of wind — sudden gust of wind.

against he come — to meet him.

*Albertus de secretis mulierum* — A Medieval book “The Secrets of Women.”

Astonied (Orig. astunnyed, astoyned), amazed, struck with amazement. astoyned: dismayed. Also, (Oxford English Dict.) — amazed, overwhelmed, confounded, astonished.

Avoid — withdraw.

Bowels — heart.

Carrion lean, caren leane — skeleton.

Cast in his teeth — cast upon him the same reproach.

*Clarkes* — **clark, -ly**, etc., obsolete form of CLERK, etc.

Clave asunder and gnashed on him with their teeth: Mng. — so fierce was their rage

Clave unto — became close to.

Cleave — be close unto the Lord.

Crabs (orig., crabbes) — crab apples

Dam — the mother of the sheep or goat.

*duns* — A copy of the work of Duns Scotus; a textbook of scholastic theology or logic embodying his teaching. Teachings that involved hair-splitting. Dunce is the application of the name John *Duns* Scotus the “Subtle Doctor” who died in 1308 and whose work was attacked by reformers. The Oxford English Dictionary, 2nd Edition, Harry Badley, W.A. Craigins & C.T. Onions, Clarendon Press, Oxford, 1989.

*Ear and sow* — ere and sowe (Orig.) — To cultivate with a plow; plow; till. “A rough valley which is neither eared nor sown. Deut. xxi.4. (see page 1990). p. 1816. The Century Dictionary and Cyclopeda.

Either other — each other, one another, each the other; Middle Eng. Dict.

*Ensamples* — A pattern or model; a guiding example. [arcaic and poetical.] p. 1942. vol. III. The Century Dictionary and Cyclopeda, William D. Whitney, Editor-in-Chief, published by The Century Co., New York, 1899.

Fet a compass — Fetched a compass; circled around.

For his heart did melt upon his brother, — he was filled with compassion for his brother and overcome with tears.

For lucre or vantages sake — for worldly gain or benefit’s sake.

Forcast, — rejection. (From the list of obsolete or obsolescent words and phrases.) forcast, s., prognostication, Deut. 32:28. "In thinges pertaining to this presente lyfe ye haue a witte and a forecaste." — Udal, Luke xii. Richardson. vnderstonge, understanding

Fraye, fray: (archaic,) — scare; frighten away.

Freten — eaten into, spread.

*Gat* —gate (Orig.) —Obsolete form referring to an ACT OF GOING.

Inde — (Cush in ASV) according to Middle English Dictionary (MED) Inde can mean southern Asia or parts of India.

It is hard for you to kick against the prick: Mng. — It is hard for you to kick against the pricks, the truth manifoldly piercing your heart and conscience by the violence of your resistance to it.

Jacob sod pottage. Gutenberg Dict: Sethen, v. to seethe, Prompt.; seeth, pt. s., seethed, boiled, C2; y-sode — boiled (ASV).

Let thee — hinder you.

**Lever:** a comparative of **lief** that in a predicative use as a const. *dative* or with *to* = rather. The Oxford English Dictionary, 2nd Edition.

*linwod* — the work of William Lindewood, Divinity Professor at Oxford and bishop of St. Davids (1446)

Lucre — worldly gain.

Meat — food.

Merce — amerce, fine.

*Missals* —Prayer book pertaining to the mass.

*mo* — An early form of *more*. p. 433. Dictionary of Early English

Month's minds — (Roman Catholic Church) a Mass celebrated in remembrance of a person one month after his or her death. (Collins Dict.)

Moren banyng — widespread cursing.

Much people — a great number of people.

Much people came unto him — a great multitude of people came to him.

Nether — lower.

*Nimrothes* —[From the name of Nimrod described in Gen. x. 8-9 as 'a mighty one in the earth' and 'mighty hunter before the Lord'.] ... A tyrannical ruler; A tyrant. p. 426 vol. X. The Oxford English Dictionary, 2nd Edition.

Plecke — speck, spot

*Pore* —To read or study carefully.

*Portesses* —A portable breviary in the mediæval church.

*Praetors* —Latin "leader," "chief", as in Praetorian Guard.

*Prelates* —A high-ranking ecclesiastic, as a bishop.

*Psalm .cxviii.* —Psalm 119 in modern Bibles.

Quit — conducted

Rybandes — ribbons, fringes.

*Scacely read* —Obsolete form of SCARCE, SCATCH. The Oxford English Dictionary, 2nd Edition.

*Stues* — Obsolete variant of STEW p. 982 vol. XVI. The Oxford English Dictionary, 2nd Edition.

*stew* — A brothel. (Developed from sense of 3. —a heated room used for hot air or vapour baths: hence, a hot bath), on account of public hot-air bath-houses for immoral purposes. In plural (chiefly collectively: sometimes a quarter occupied by houses of ill-fame). p. 663. The Oxford English Dictionary, 2nd Edition.

Sundry (Orig., sondrie): distinct or different for each respectively (Ox Eng Dict)

*tached* — To fasten, lay hold of (15th to 17th Century, arrest). Replaced in this sense by attack. p. 652. Dictionary of Early English.

## Word Lists

*than they found* — then they founde (Orig.) — THEN, A variant form of *than*. This was very common until the 18th Century. p. 664. Dictionary of Early English, Joseph T. Shipley, 1955, Philosophical Library, Inc. New York, N.Y.

They clave asunder: Mng. — they were overwrought with indignation and envy. (Greek) διεπριοντο Pass, fig. be cut to the quick, be infuriated. fr. διαπρω saw asunder.

To filthy lucre — to filthy worldly gain.

To harbor — to give hospitality.

To house — (Greek) εις οικιαν n. f. acc. into a house; mng. into your house / home.

totehill — mound.

*Touchstone* — twichstone (Orig.) — A stone formerly used to test the purity of gold or silver

Turtles — turtle doves.

Unghostly — Unspiritually-minded

Utter — set forth.

vnheale: — unhele (or unheal), to uncover.

Wist I — had I known

Wist no man — had known no man

Wit — understanding.

*wont* — Custom; habit; practice.

Wool ward — a harsh and pious act of self-denial.

*wot* — First and third pers. sing. pres. of *wit*, to know.

*Wresting* — To distort or twist the meaning.

Wroth (Orig., wrooth): angry, wrathful.

## Word Changes

After three years I returned — after thre yeare I returned

A great multitude of people — moche people

A great parlor prepared — a greate parloure paved

A hindrance unto you — a let vnto you

About three months — aboute a .iii. monethes

Above forty years old — above fourty yeare olde

Abrogated — abrogat

Account — comptes

accustomed — wonte

Acknowledge — knowledge

Adultery — advoutrie

Advantage — vauntage Mng. gain, advantage

Afflicted — evyll intreated

After — after that

After the outer appearance — after the vtter aperaunce

After we have received the knowledge (orig. after that we have received the knowledge)

A little leaven leavens — A lytell leven doth leven

All parts — all parties

Always of good cheer — alwaye of good chere

Among others to spy — amonge other to spye

An hundred years old — an hondred yeare olde

And Abraham hastened into his tent (orig., And Abraham went a pace in to his tent.) a pace: (gutenberg) promptly (middle english dictionary) quickly, briskly (asv) hastened. apace: (m-w) at a quick pace, swiftly.

And ate their meals together — and dyd eate their meate togedder

And complain bitterly — and rayle

And diminished Paul's authority — and mynisshed Pauls auctorite

And establish the gospel — and stablysshe the gospell

And girt himself — and gyrd himselfe

And in many ways — and many ways

And knew not that it was truth — and wist not, that it was truthe

And of others dared — And of other durst

And press unto — and preace vnto

And the temple courtyard cast out and mete it not — and the quyre which is within the temple cast oute and mete it not

And with all living things that are with you (orig., and wyth all lyvyngge thinge that is wyth you.) (see ASV) and with every living creature that is with you.

And wondered what manner — and cast in her mynde

Anoint my body toward his burying — anyont my boddy to his buryingewarde

Appease — pease

Are without water — are with outen water

Armour — harnes

As a thousand years, and a thousand years as one day — as a thousande yeare, and a thousand yeare as one daye

As others do — as other do

As though those things — as though tho thinges

Asia — Achaia

Astonished — astonnyed, astonyed

Astounded — astonied

Aware — ware

Be holy — Be ye holy

Be no otherwise minded — be none other wyse mynded

Became bound to — clave to

Because Elizabeth — because that Elizabeth

Because there was press — because that ther was preace

Because they received — because they dyd receau

Before Philip — Before that Philip

Behind (orig. sp.) — by hynde.

Believe me, that I am in the Father and the Father in me — Beleve me, that I am the father and the father in me; Greek: πιστευετε μοι οτι εγω εν τω πατρι και ο πατηρ εν εμοι

Brothers — brethren

But continue in the things — But continue thou in the thynges

But is escaped from death — but is scaped from deth

Called being a servant — called a servaunt

Cast lots — did cast lottes

Communing (orig., comenyngge).

Dared — durst

Day nor night — daye nether nyght

Dazzle — Orig. dasell.

Departed — auoyded

Desires and hearts — reynes and hertes; reins and hearts (ASV)

Did I pillage you by any of them — Did I pill you by eny of them

Diminish — mynyshe

Discussion — despicions

Word Lists

Dishonors her head — dishonesteth hyr heed

Do all things without — Do all thynges without

Do those things — do tho thinges

Dwell — dweld.

Earth quaked — erth dyd quake

Either by revelation — other by revelacion

*Either made or* —other made or (Orig.) —OTHER, Following an alternative clause with or: = EITHER. p. 983. vol. X. The Oxford English Dictionary, 2nd Edition.

Establish — stablisse

Esteem others better — esteme other better

Excommunicated — excommunicat

Fervent toward them — feruent to them warde

Fetch — fet

Filthy worldly gain — filthy lucre

Fine linen — raynes

For he that is entered into his rest ceases — For he that is entered into his rest doth cease

For pressing of people around him — for prease

For you ought to say — for that ye ought to saye

Foster-brother — norsfelowe — nurse fellow.

Fourteen years ago — xiiii. yeares agone

From dead works to serve — from dead works for to serve

Give an account — Geve a comptes

Glorify — laude

Glorifying — lawdynges

Got — gate

Grow troubled within — waxe abashed

Had not known — wist not

Had rather a great deal — haddest leuer a greate deale

Hangs on a tree — hangeth on tree

Has no honour — hath none honoure

he armed his servants (Orig., he harnessed his seruantes): harnessed, armed.

He ate locusts — he dyd eate locustes

He brings fear upon — he feareth them

He helped them — he holpe them

Hemorrhoids (Orig. sp.) — emerods.

he was ere than I — he was yer then I

He which plows, should plow in hope — he which eareth, shuld eare in hope

Hearken — listen.

Hebrewess (Orig. sp.) — Hebruas.

Helped — holpen

Here it is good for us to be — here is good beinge for vs

Hindered hitherto — let hitherto

Hindered — let

His love toward them — his loue to them warde

his loved ones and neighbors — his lovers and neighbours

His power toward us — his power to vs warde

Hospitable — harberous

I know not — I wote not

I know well — I wote well

If you answer me — if ye assoyle me

Ignorance — ignorancye

impossible — unpossible.

In order to — for to

In the Lord always — in the Lorde alwaye

In those things — in tho thinges

It hurt not the grass — it hurt the grasse — (Greek) μη αδικησουσιν τον χορτον — not injure, damage, spoil the grass.

It is but a scab — (orig. skyrfe)

It is good for us being here — it is good beinge here for vs

John baptized — lohn dyd baptise

Known — wist

Lame — halt

Let your servant — lettest thou thy seruaunt	Or — other
Linen — bysse	Others of the dead — wother of the deed
Long ago — longe agone	Outer darkness — vtter darcknes
lord you know — lorde thou wottest	Overshadowed — shadowed
Maid-servants — wenches	Owed — ought
Manginess (Orig. sp.) — maungynesse.	Partner — felowe
Many — moche	Perish anywhere else — perishe eny other where
Meat dedicated unto idols — meate dedicat vnto ydols	Praise of his glory — laude of his glory
Methinks — me thynketh	Praise — laude, lawde
Modesty — shamfastnes	Praise-worthy — laudable
More perfect therein — perfecter therin	Press of the crowd — for preace
Nevertheless — Neverthelater	Press on into — preace into
No occasion — none occasion	Privately — prevely
No other— none other	Questioned — apposed
No other of the apostles — no nother of the apostles	Quick faith — living faith.
Nor is that thing — Nether is that thyng	Ran to bring — did runne to bringe.
No other wise — no nother wise	Reigned — did reign
none other — none nother	Scab — scale.
Nor by man — nether by man	Selfsame hour — selfe houre
Nor diminished — ner minished	Shall acknowledge — shalt knowledge
Nor give your members — Nether geve ye youre mem- bers	Son of man — sonne of the man
Nor have seen — nor ye have sene	Sowedst not thou good seed in thy close — did you not sow good seed in your field.
Nor his disciples — nether his disciples	Spirit — Goost
Nor the sheep — nether the shepe	Spiritual — goostlye
Nor — ner	Spoke more boldly — spake boldlyer
Nothing so closed — no thinge so close	Spoke — spake.
Offered up prayers — did offer up prayers	Stairway — grece
Or do you not know — Ether wote ye not	Succor (orig. sp.) — soker.
Or for love — other for loue	Suffered to shew — dyd suffre to shewe
Or in respect of an holy day — or for a pece of an holydaye; (Greek) εν μερει with regard to.	Tarried for us — taryed vs
Or — Ether	Tarried — haunted
	Than to hear — then for to heare

Word Lists

Thanks — thanke

That is but little — that ys lesse

That others may fear — that other maye feare

That they would enter into the temple — that they wolde into the temple

The author and avenger — theauctor and vengear

The coming of that Just One — the comynge of that iust

The glory of God — the laude of God

The law is helped and furthered through faith — the lawe is holpe and fordered thorowe fayth

The press of people — the preace

The selfsame things — the same selfe things

The Spirit of the Lord abides upon me — The Sprete of the Lorde vpon me

The splendid clothing — the gaye clothynge

The wind blows where he pleases — The wynde bloweth where he listeth

Then Abraham rose up early in the morning and saddled his ass, and took two of his young men with him (orig., Than Abraham rose vp early in the mornynge and sadled his asse, and toke two of his meyny wyth him.) meyny — menial, they of the household (guten). meyny, s., men of his household. young men (asv). servants (LXX).

Then berated they him — Then rated they him

They of his household that belonged to him — they that longed vnto him

They shall uphold you — they shall stey the vp

Those things — tho things, tho thynges

Though you know them yourselves and be also established — though that ye knowe them youre selves and be also stablISHED

Three parts — thre parties

Threescore years old — threscore yere olde

To fetch anything — to fet eny thinge

To give us — for to geve vs

To put down through death — for to put down through death

To strengthen you — to strength you

To us — vnto vs

To you ward — toward you.

To you — vnto you

Toward God — to Godward

Transgress the law — dost transgresse the lawe

Trouble — disease

Trouble — diseasest

Utterly astounded — abasshed

Ware — aware.

Was in the wilderness — was in wyldernes

Weight — weigh

What shall hinder me to be baptized — what shall let me to be baptised

Whatever — what soever

Wheretofore (Orig. sp.) where to fore; — whereas (KJV)

Which are outside — which are with outforth

Which glorify themselves — which laude themselves

Which owed him — whiche ought him

Which were once given light — which were once lighted

Will you understand — Wilt thou vnderstonde

Without spot — withouten spot

Who are you Lord — what arte thou Lorde

Wicked one be uttered — wicked be vttered

Will vouchsafe to work — will witesafe to worke

With her — to herwarde

Without forbidding — vnforboden

Without witness — with outen witnes

women changed — wemen did change

Write no other things — write no nother thinges

Yea you know not what you teach — ye thou wotest not what thou teachest

Yet scarcely — Yet scace

You can't forbear — thou cannest not forbear

You shall not commit adultery — Thou shalt not com-  
mitt advourie

You shall not suffer your Holy One to see corruption —  
Thou shalt not soffre thyne Holye to se corrupcion

You suppose that the gift — thou wenest that the gifte

You were under the fig tree — thou wast vnder the  
fygge tree

Your fellow-servant — thy felow

Your speech betrays you — thy speache bewreyeth the