

## The Gospell of

hym. Then he arose / and toke the chyld and his mother by nyght / and departed into egipte / and was there unto the deathe of herod / to fulfill that which was spoken of the lorde / by the prophet / which sayeth: out of egipte haue y called my soñe. Ise. xi.  
Ru.  
xxiii

¶ Then Herod perceauynge that he was mocked of the wyse men / was excedynge worathe / and sent forthe and slewe all the chyldre that were in bethlehẽ / and i all the costes there of / as many as were two yere olde and vnder / accordige to the tyme which he had diligently searched out of the wyse men. Jere.  
xxi.

\* Rachell was buried not ferre from bethlehem / ad the prophet signifieth that as she mourned her sone beniamyn / in whoes byrth she dyed / so shuld the mothers of these chyldren mourne. And here maye we see howe it goeth all waye / with the righte chursten men before the world / for the saythes sake / which they haue yn christe / nott withstandinge they are wonderfully mayntained & defended alwaye of god / ageynst all power of hell.

¶ Then was fulfilled / that whych was spokẽ by the prophet Jeremi / sayinge: On the hilles was a voice herde / mournynge / wepyng / and greate lamentacion \* Rachel wepyng for her childre / and wolde not be cõsforted / be cause they were not. ¶ When Herod was deed / lo an angell of the lorde apered vnto Joseph in egipte sayinge: arise and take the chyld and his mother / and go into the londe of israhel. For they are deed / which sought the chyldes deeth. The he arose vp / and toke the chyld and his mother / and cam into the londe of israhel. But when he herde that Archilaus dyd raygne in iury / in the roume of his father Herod / he was afrayde to go thyder / nott withstandinge after he was warned in his slepe / he turned aside into the parties of galile / and wõt and dwelt in a cete called nazareth / to fulfill / that which was spokẽ by the prophet: He shalbe called of nazareth. Iai. ri.  
Judi.  
xiiij.

## The thryde Chapter.



¶ In those dayes Jhon the baptysyer / cam and preached in the wyldernes of iury saynge: repent / the kyngedome of heven ys at hond. Thys ys he of whom it ys spoken be the prophet Iay / whych sayth: the voice of a cryer in wyldernes / prepaire ye the lordes waye / and make hys pathes strayght. Lu. iij.  
Jho. i

¶ Thys Jhon had hys garment of camell? heere / and a girdyll of a skynne about hys loynes. Hys meate was \* locusts / and wyldhe ony. Then went out to him Jerusalem / and all Iai. xl.  
War. i

\* Locustes / are more then oware

icury/and all the region rounde about iordane/and were bap-  
 pyed of hym in iordane/knowledgyng the synnes.

¶ **W**he he sawe many of the pharises and of the saduces co-  
 me to hys baptyim/ he sayd vnto the. O generacion of viper?/  
 who hath taught you to flye frō the vegaunce to come? bryng  
 forth the therfore the frute? belongynge to repentaunce. And  
 se that ye oncethynke not to saye in youre selues/ we haue A-  
 braham to oure father. For y saye vnto you / that god ys able  
 of these stones/ to reyse vp chylde vnto Abraham. Eren no-  
 weys the axe put vnto the roote of the trees: so that every tree  
 whych bryngeth not forth/ good frute/ shalbe hewen doune/  
 and cast in to the fyre/

¶ **B**aptise you in water/ in token of repentaunce / but he that  
 cometh after me/ ys myghtyer the y: whose shewes y am not  
 worthy to beare. He shall baptise you with the holy goost / 7  
 with fyre/ whiche hath also hys fanne in hys hond / and wyll  
 pourdege hys floore/ and gaddre the wheete in to hys garner/  
 and will burne the chaff with everlastinge fyre.

¶ **T**hen cam Jesus from galile into iordan to Ihon/ for to be  
 baptised of him. But Ihon forbade hym sayinge: y ought to be  
 sayd to him/ let ytr be so nowe. For thus hit becōmeth vs/ to  
 fulfyll all \*rightwesnes. The he suffred hym. And Jesus as  
 soone as he was baptised/ ca strayght out of the water: And lo  
 here was opē vnto him: and he sawe the spirite of god descēde  
 lyke a dove/ and lyght vppō him. And lo there cam a voice frō  
 he vē saying: thys ys my deare sonne/ in whom is my delyte.

Joh. i.  
 Wat.  
 xvij.

## The fourgthe Chapter.

Wat. i.  
 Lu. iiij.

**W**hen was Jesus led awaie of  
 the spirite into a desert / to be temptred of the dev-  
 yll. And when he had fasted fourtye dayes/ and xl.  
 nyghtes / att the last he was anhungred. Then  
 came vntyll hym the tempter/ and sayde: yff thou be the so-  
 nne of god/ commaunde that these stones be made breed.

greshoppers/ 7 sou  
 che men vse to eas-  
 re i diuers parties  
 of the cite.

Put youre truste  
 i goddes wordes  
 only/ 7 not i abrah-  
 am. Let sayntes  
 be an ensaple vnto  
 you 7 not youre  
 truste 7 confidence  
 For then ye make  
 Chust of them.

\* All Rightwes-  
 nes / ys fulfilled  
 when we forsake  
 all oure awne ri-  
 ghtwesnes / that  
 god only maye be  
 counted he whi-  
 ch is right wes/ 7  
 maketh right wes/  
 right wes/ throw  
 feith. This doeth  
 Ihon i that he pu-  
 tterh frō hym hys  
 awne right wesnes/  
 es/ 7 wold be we-  
 shed of Chust ad  
 made right wes.  
 This also doeth  
 Chuste / i that he  
 takerh nort righ-  
 twesnes 7 honour  
 on hym: but suff-  
 erh hym silfe to be  
 baptised 7 killed/  
 for baptyim is none  
 othe thinge then  
 deeth.

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He answered and sayde: yt ys wyrtten/man shall nott live deu. xviii.  
only bi breade/ But by every worde that proceadeth out of the  
mouth of god.

¶ Then the devyll toke him vp in to the holy cete / and set psal. xc.  
hym on a pynacle of the temple/ and sayd vnto him: yf thou be  
the sonne of god/ cast thy sylfe doune. For hit ys wyrtten/ he  
shall geve hys angell? charge ouer the/ and with there hādes  
they shall stey the vp/ that thou dast he nott thy fore agaynst  
a stone. Iesus seyde to hym / hit ys wyrtten also: thou shalt Deu. vi.  
not tempre thy lorde god.

¶ The devyll toke hym vp agayne and ledde him in to an ex=  
cedynghe hie mōūtayne / and shewed hym all the kyngdomes  
of the worlde/ and the beauty of them/ and sayd vnto him: all  
these wyll y geve the / yf thou wilt fall doune and wo:ship=  
pe me. Then sayd Iesus vnto hym / aveyd satan. For hit ys Deu. vi  
wyrtten/ thou shalt wo:shippe thy lorde god / and hym only/  
shalt thou serue.

¶ Then the devyll left him / and lo the angell? cam and mi=  
nistred vnto hym.

¶ When Iesus had herde that Jhon was taken / he depar=  
ted in to galile/ and left nazareth/ and went and dwelte in ca=  
pernaū/ whych ys a cete vppon the see/ in the cost? of zabulon  
and neptalim / to fulfyll that whych was spoken be Jsay the  
prophet/ sayinge: the londe of zabulon and neptalim/ the wa=  
ye of the see beyond iordan/ galile of the gentyls / the people  
whych satt in dereknes/ sawe great lygth/ And to them which  
satt in the region and shadowe of deeth lygth is spronge.

¶ From that tyme Iesus began to preache/ and to saye: Re=  
pent/ for the kyngedome of heven ys at honde.

¶ As Iesus walked by the see of galile/ he sawe two brethren. Mar. i  
Symon whych was called Peter/ and Andrew hys brother/  
castyng a nett in to the see (ffor they were fysshers) and he  
sayd vnto them / folowe me / and I wyll make you fysshers  
of men. And they streyght waye leste there nett? and folowed  
hym.

¶ And he went forthe from thence / and sawe other two bre=  
thren / James the sonne of zebede/ and Jhon his brother in

the shyppe/with Zebede their father /mendinge there nett?/ and called them. And they with out tarynge left the shyppe and there father and folowed hym.

¶ And Jesus wet about all galile/teachynge in there synago- ges/ and preachynge the gospell of the kyngdom/and healyn- ge all manner of syctnes / and all māner diseases amonge the people. And hys fame spred a broade through out all siria. And they brought vnto hym all sicke people/that were taken with dyvers diseases and gryppynge?/and them that were pos- sessed with devyll?/and those which were lunaticke/and tho- se that had the palsy: And he healed thē. And there folowed him a greate noūbre of people/ from galile/ and from the ten- cetes/and from ierusalem / and from iury/and from the re- gions that lye beyond iordan.

## The fyfth Chapter.

Lu. vi.



**W**hen he sawe the people/ he went vp into a mountaine/and wen he was sett/ hys disciples cam vnto him / and he opened his mouth/and taught them sayinge: Blessed are the poure in sprete: for there is the kyngdom of heven. Blessed are they that mourne: for they shalbe comforted. Blessed are the meke: for they shall inheret \* the erthe. Blessed are they which hūger and thirst for rightewesnes: for they shalbe fyl- led. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are the pure in hert: for they shall se god. Ble- ssed are the maynteyners of peace: for they shalbe called the chyldren of god. Blessed are they which suffre persecucion for rightewesnes sake: for there is the kyngdom of heven. Blessed are ye whē mens shall revyle you/and persecute you/ and shal falsly saye all manner of evle sayings? agaynst you for my sake. Reioyce ad be gladdē/for greate is youre rewar- de in heven. For: so persecuted they the prophett? which were before youre dayes.

\* Erth.

The worlde thi- keth too possesse the erthe/and to defend there aw- ne/when they vse violence & power: but christ teache- th that the worlde muste be possessed with mekenes on- ly/and with oute power and viole- nce.

All these dedes here rehearsed as to norishe the peace/ to shewe mercy/ to suffre psecutio/ and so forth/ma- ke not a man ha- ppye and blessed/ nether deserve t- he rewarde of he- ven: but declare and restific that we are happy and blessed and that we shall have gr- eate p̄mociō i he- ven. and certyfy/ eth vs i oure her- tes that we are goodes sonnes/ & that the holy go- ost is in vs. for all good thynges are given to vs frely of god for christes blouddes sake ad his merittes

S

## The gospell.

**S**alt.  
 whye the pachers  
 ceasse too preache  
 goodd worde/ the  
 muste they nedea  
 be oppressed 2 tr/  
 od vnder fore w/  
 ith mannes tradi/  
 cions.

\* Jort.

Is as moche too  
 late as the leest let  
 ter. for so is the le  
 est letter that the  
 brues or the he/  
 brues haue/ called

**B**reakith

This do they w/  
 hich saye that the  
 se Christ? comau/  
 dment? are not co  
 maundmēt? but  
 consailes.

\* The leest

That is to saye.  
 I shall little set by  
 and despised.

**B**reate

That is / I shall be  
 moche sett by / 2  
 bad in reverence.  
 The goodnes of  
 the pharisaies / sto  
 dith in ovrwarde  
 work? 2 appiera/  
 unce: but Christe  
 requyrieth te good  
 nes of the herte.

\* Racha.

In the whoarce  
 soude in the thro/  
 ate / 2 betokeneth  
 all sygnes of wr/  
 atch

**Y**e are the salt of the erthe. but ahyf the salte be once vnfa  
 very/ what can be salted there with: it is thence for the good  
 for nothyng / but to be cast out at the doores / and that men  
 treade it vnder fete. Ye are the light of the worlde. A cite  
 that is sett on an hill cannot be hyd / nether do men light a cā  
 dle and put it vnder a bussell / but on a candelstycfe / and it  
 lighteth all those which are in the housse. Set that youre light  
 so schyne before men / that they maye se youre good werk? / and  
 glorysie youre father / which is in heven.

**Y**e shall not thynke / that y am come to disanull the lawe  
 other the prophett?: no y am not come to dysanull them / but  
 to fulfyll them. For truely y say vnto you / tyll heven and er the  
 perysshe / one \* Jort / or one tytle of the lawe shall not scape /  
 tyll all be fulfyllled.

**W**ho soeuer breaketh one of these leest commaundment?  
 and shall teche men so / he shall be called the \* leest in the kyn  
 gdom of heven. But who soeuer shall observe and teache  
 them / that persone shall be called \* greate in the kyngdom of  
 heven.

**F**or I say vnto you except youre rightewesnes excede / the Ero. rr.  
 rightewesnes of the scribes and pharyses / ye cannot entre in <sup>2. r. 14.</sup>  
 to the kyngdom of heven.

**Y**e have herde howe it was sayd vnto them of the olde ty: *Lc. xxiiij.*  
 me. Thou shalt not kyll. Who soeuer shall kyll / shall be in da  
 unger of iudgement. But I say vnto you / who soeuer ys an  
 gre wiht hys brother / shall be in daunger of iudgemēt. Who  
 soeuer shall say vnto his brother \* racha / shall be in daüger of  
 a coußeill. But who soeuer shall say vnto his brother thou fo  
 le / shall be in daunger of hell fyre. Therefore whe thou offerest  
 thy gyfte att the altre / and there remembrest that thy brother  
 hath eny thyng agaynst the: leue there thyne offeringe be  
 fore the altre / and go thy waye fyrst and reconcytle thy sulff to  
 thy brother / and then come and offre thy gyfte.

**A**gre with thine aduersary at once / whyles thou arte in the  
 waye with hym / lest thine aduersary deliure the to the iudge /

Exo. xx. and the iudge deliuer the to the minister / and the thou be cast in to prison. I say vnto the verely: thou shalt not come out thence tyll thou have payed the vtmoost forthynge.

¶ Ye have herde howe yt was sayde to them of olde tyme / thou shalt not commytt advourie. But I say vnto you / that who soever eyeth a wyfe / lustynge after her / hath commyted advourie with her already in his hert.

¶ Wherefore yf thy right eye offende the / \* plucke hym out and caste him from the / Better hit is for the / that one of thy membres perysse then that thy whole body shuld be caste in to hell. Also yf thy right honde offend the / curt hym of and caste hym from the. Better hit is that one of thy membres perisse / then that all thy body shulde / be caste in to hell.

Math. xviiij. mar. ix. Deu. xxiij. ¶ Hit ys sayd / whosoever put awaye his wyfe / let hym geve her a testimonyall of her divorcement. But I say vnto you: whosoever put awaye hys wyfe (except hit be for fornicacion) causeth her to breake matrimony / And whosoever maryeth her that is divorced / breaketh wedlocke.

Math. xix. mar. x. Lu. vi. Le. xix. ¶ Agayne ye haue herde / howe it was said to them of olde tyme / thou shalt not forswere thy silfe / but shalt performe thine othe to god. But I saye vnto you / Swere not at all: nether by heven / for hit ys goddes seate: nor yet by the erth / for it is hys fote stole: Nether by Jerusalem / for it is the cite of the greate kynge: Nether shalt thou swere by thy heed / be cause thou canst not make one heer whyte / or blacke: But youre comunicacion shalbe / ye / ye: nay / nay. For what soever is more then that / commeth of evle.

Leu. xxiij. Deu. xix. Luc. vi. Le. xix. z. xvi. ¶ Ye have herde howe it is sayd / an eye for an eye: a tothe for a tothe. But I say vnto you / that ye with stond not \* wrōge: But yf a man geve the a blowe on thy right cheke / turne to hym the othere. And yf eny man wyll sue the at the lawe / and taker thi coote from the / lett hym have thi clooke also. And whosoever wyll compell the to goo a myle / goo wyth hym twayne. Geve to him that axeth: and from him that wolde borowe turne not away.

\* Plucke  
To plucke oute  
spiritually is he  
re commaunded  
that is when the  
yes luste is put a  
waic and kyllid in  
the hert.

Swear.  
All swearynge z  
othes which a mā  
of him silfe doith /  
are here forbyde /  
never thelesse whē  
love / neade / thy  
neghbur / proffy /  
re / or goddys hou  
oure requyryth h  
it / then is hit well  
done too / swear.  
like as wrath for  
bydden is / z yet is  
lawdable whē hit  
proceedith of love  
to honoure god  
with all.

No \* man shuld a  
venge hyme silfe /  
or seke wreeke / no  
nott by the lawe:  
butt the ruler w  
hich hath the sw  
earde shuld do su  
ch thyngs of hym  
silfe / or when the  
negbures off love  
warne hym / and  
requyre hym.

### The gospell

**T**he have herde howe it is said: thou shalt love thyne neighbour/and hate thyne enemy. But y saye vnto you/love youre enemies. Blesse them that cursse you. Doo good to them that hate you/Praye for them which doo you wronge/and persecute you/that ye maye be the chyl dren of youre hevenly father: for he maketh his sunne to aryse /on the evle/and on the good/and sendeth his reyne on the iuste and on the oniuiste. For if ye shall love them/which love you: what rewarde shall ye have? Doo not the \* publicāns even so: And if ye be frēdly to your brethren only: what singuler thyng doo ye? Doo nott the publicans lyke wyse: Ye shall therfore be perfecte/cuē as youre hevenly father is perfecte.

\* Publicans gad/dred rentes/ toll/ cultume/ z tribute for the romans/ z were comely her/hen men ther yn/ to appoired of the romans.

### The Byxt Chapter

**T**ake hede to youre almes. Math. xiii.

at ye geve it not in the syght of men/to the intent that ye wolde be sene of them. Or ellſ ye gett no rewarde of youre father in heven. When soever therfore thou gevesthynce almes/thou shalt not make a trompet to be blown before the / as the ypocryttſ doin the synagoggs / and in the stretſ/for to be prayesed of mē. Verily I say vnto you/they have there rewarde. But whē thou doest thynce almes/lett not thy lyfte hōd knowe/what thy right hond doth/that thynce almes maye be secrete/and thy father which seith i secrete/shall rewarde the openly.

And when thou prayest/thou shalt nott be as the ypocryttſ are. For they love to stond and praye in the synagoggs/and in corners of the stretſ/be cause they wolde be sene of mē. Verily I saye vnto you they haue there rewarde. But whē thou prayest/entreinto thi chamber/and shutt thi dore to the / and praye to thi father which ys in secrete: and thi father which seith in secrete/shall \*rewarde the openly.

\* Rewarde.  
ye shall nott thpk/ne/that oure ded//

But when ye praye/babble nor moche/as the gentyls do: for they thinke that they shalbe herde/for there moche bab

- blyng safe. Et ye not lyke them there fore. For youre father knoweth wherof ye have neede / be fore ye are of him . After this maner there fore praye ye.
- Zuc. xi.** **O**ure father / which art in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled / as well in erth / as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases / even as we forgeve them whych treaspas vs. Lede vs nott in to tempracion. but delyvre vs from yvell / Amen. For and yf ye shall forgeve other men theire treaspases / youre father in heve shall also forgeve you. But and ye will nott forgeve men there treaspases / no more shall youre father forgeve youre treaspases
- Math. xviii.** **M**oreovre when ye faste / be not sad as the ypocryttys are. For thy disfigure there faces / that hit myght appere vnto me that they faste. Verely say vnto you / they haue there reward. But thou whē thou fastest / annoynte thyne heed / and washe thy face / that it appere not vnto men howe that thou fastest: but vnto thy father which ys in secrete: and thy father which seyth in secrete / shall rewarde the openly.
- Zuc. xii.** **G**addre not treasure to gather on erth / where ruste and moththes corrupte / and wheretheves breake through and steale. But gaddre ye treasure to gyddre in heven / whtne the ruste / ner yet moththes corrupte: and wheretheves neither breake vppen / ner yet steale. For wheresoever youre treasure ys / there are youre hertys also
- Zuc. xi.** **T**he light of thy body is thyne eye. Wherefore if thyne eye be \* synge / all thy body ys full of light. But and yf thyne eye be wycked / then is all thy boddy full of dercknes. Whrefore yf the light that ys in the be dercknes: howe greate ys that dercknes?
- Zuc. xvi.** **N**o man can serve two masters. For other he shall hate the one / and love the other: or els he shall lene to the one / and despise that other. Ye cannott serve god and māmon. There fore y say vnto you / be not carefull for youre lyfe what ye shall care / or what ye shall dryncke / nor yet for youre boddy / what raymēt ye shall weare. Ys not the lyfe more worth then meate: and the boddy moare of value then rayment? Beholde
- es deserve any thing of god as a labourer deserueth hys hyre. For all good thynges come of the bountifusnes / liberalite / mercy / promyses / & trewth of goddis Christys bloud dy but it ys a maner of spekinge. as we saye (thy labour or going was well rewarded) vnto hi that hath but sett only the promyses of a noddy man.
- \*Synge. The eye is synge when a man i all his dedes loketh butt on the wil of god / & loketh nott for laude / honour or eni other rewarde in this worlde. nother ascrybeth heven or a hyer roume i heve vnto his dedes: but accepteth heven as a thig purchasid bi the bloud of Christe / & workech frely for loyes sake only.



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the fowles of the aier: for they sowe not nether reepe / nor yet cary into the barnes / and yett youre hevely father fedeth thē. Are ye nott better then they ?

¶ Which of you (though he toke thought there fore) coulde put one cubit vnto his stature ? And why care ye then for rayment? Be holde the lyles of the felde / howe they growe / They labour nott / nether spyn. And yet for all that I saye vnto you / that even Solomon in all his royalte / was not arayed *ij. Co. ii.* lyke vnto one of these. Wherfore ys god so clothe the grasse / which ys to daye in the felde / ⁊ to morowe shalbe cast into the founnace: shall he not moche more do the same vnto you / o ye of litle sayth?

\* Founnace.  
When heere there  
founnaces ⁊ opens  
with suche thyns  
ges in those cun-  
tryes.

¶ Therefore take no thought sayinge: what shall we eate / or what shall we drynke / or where with shall we be clothed ? (After all these thyns seke the gentyls) For youre hevely father knoweth that ye haue neade of all these thyns. But rather seke ye fyrst the kyngdō of heve / ⁊ the rightewesnes there of / and all these thyns shall be ministred vnto you. Care nott therefore for the daye folowynge. For the daye folowynge shall care for it selfe. Eche dayes \*trouble ys suffycient for the same selfe daye.

\* Trouble is the  
dayly labour. he  
wil hit be ynough  
that we labour  
dayly wryth our  
fourther care.

## The viij. Chapter.

Too Judge or cōdem / belongith to god only / therfore who someuer iudgeth with oute godd's cōmaundment / takith goddes honoure fro him / ⁊ that is the beame in the eye



**J**udge nott lest ye be iudged. *Luc. vi.*

For as ye iudge / so shall ye be iudged. And with what measure ye mete. with that same shall it be measured to you agayne. Why saist thou a mote in thy brothers eye / and perceavest nott the beame that ys in thine awne eye? Or why saist thou to thy brother? suffre me to plucke out a mote out of thine eye / And beholde a beame is in thine awne eye. Ypocrite / fyrst cast out the beame out of thine awne eye / and then shalt thou se clerely to plucke out the mote out of thy brothers eye.

\* Holye.  
The holye thynges

¶ Geve nott that which is \* holy to doggs / nether cast ye

your pierles before *\*swyne* lest they treade them vnder the  
ir fete / and the other turne agayne and all to rent you. *are the woorde of  
god / that sanctifi-  
eth all thinges.*

*Lu. xi.  
Iaco. i.  
Deu. iiii.* **¶** *U*xe and hit shalbe geven you : Seke and ye shall fynde /  
knocke and it shalbe opened vnto you . For whosoever axeth  
receaveth / and he that sekerh syndeth / and to him that knoc-  
kerh / it shalbe opened *Is there eny man a monge you which  
wolde proffer his sonne a stone if he axed hym breed? or if he  
axed sy/he/wolde he proffer him a serpent : Yf ye then which  
are erle/can geve to youre chyl dren good gystes: howe moche  
more shall youre father/ whych is in heve/ geve good thinge /*

*Lu. vi.* to them that axe of hym?

**¶** Therefore what soever ye wolde that men shulde do to  
you / even so do ye to them. Thys is the lawe and the pro-  
phet.

*Lu. xii.* **¶** Entre in att the straite yate : for wyde is the yate / and  
broade ys the waye that leadeh to destruccion : and many  
there be / whych goin there at . For straite is the yate / and  
narwe is the waie / which leaderh vnto life : and feawe the-  
re be / that fynde itt.

*mar. viij  
Lu. xij.  
Lu. vi.* **¶** Be ware of falce prophet / which come to you / in she-  
pes clothyng / but inwardly they are ravenyng woldes.  
Ye shall knowe them by there frutes . So men gaddre gra-  
pes of thornes? or fegge of bryeres? Even so every good tree/  
bryngeth forth good frute. But a corrupte tree / bringeth for-  
the evyll frute . A good tree cannot bringe forth badde frute:  
ner yet a badde tree can bringe forth good frute. Every tree/  
that bringeth not forth good frute / shalbe hewen downe / and  
cast in to the fyre. Wherefore by there frutes ye shall knowe  
them. Nott all they that saye vnto me / master / master / shall  
entre in to the kyngdom of heven : But he that sulsilleth  
my fathers wyll whych is in heven. Many wyll saye to  
me in that daye / master / master / have we not in thy name  
prophesyed? and yn thy name have we not cast out devyll?  
and in thy name have we not done many myracles?  
And then wyll I knowlegge vnto them / that I never kne-  
we them . Departe from me / ye workers of iniquite.

## The Gospell of

\* The same.

Here Christe requirith faith/for where re faith is not there is not the cōmaundment fulfilled: Ro. iij. And all goode workes after owrwarde appiaraunce with ovrre faith arsyn: contrarie wyse where faith is/there must the yeary goode werkes folowe. Christe callith here/doige: too doo with a pure herte. Actu. xv. And souche goodnes stōdith fast agaiſt all windes / that is too safe agaynste al the powre of hel/for hit is bilt on the rocke Christe / thooowe faith.

\* In wīnes. Moses callith the lawe a wytnes vnto the people. deur. xxxi. for the lawe aculith vs/ is a testimōie agaynst oure syn. lyke wyse here/ yf the prestes bare recorde that Christe hadde clenſyd this leper/ yet belevyd not/ the testified they agaiſt themselves.

\* wilt

\* Faith knoweth not / erusteth i the favour and goodnes of god

Whosoever heareth of me these sayings/ and dothe the same/ I will lycen him vnto a wise man/ whych bilt his housse on a rocke: and aboundaunce of rayne descended / and the fludds cam/ and the wyndd of blewe / and beet vpon that same housse / and it was not over throwen because it was grounded on the rocke. And whosoever heareth of me these sayings/ and doth not the same/ shalbe lykened vnto a folysheman/ whych bylt his housse upon the sonde / and aboundaunce of rayne descended / and the fludds cam/ and the wyndd of blewe/ and beet vpon that house/ and it was over throwe/ and great was the fall of it.

And it cam to passe / that when Jesus had ended these sayings/ the people were astonied at his doctryne. For he taught them as one havynge power/ and nott as the scribes/

## The viij. Chapter.



When Jesus was come downe from the mountayne / moche people followed him. And lo/ there cā a lepre / and worshaped him saynge: master / if thou wilt/ thou canst make me clene. He putt forth his hand and tewed him saynge: I will/ be clene/ and immediatly his leprosy was clesed. And Jesus said vnto him. Set thou tell no man/ bur go and she we thy self to the preste and offer the gyfte/ that moſes cōmaunded to be offred in wīnes to them.

When Jesus was entred into capernaum/ there cam vnto him a certayne Centurion/ besedynge him/ and saynge: master/ my seruaūt lyeth sicke att home of the palsye/ and is grievously payned. And Jesus seyde vnto him: I will come and cure him. The Centurion answered and sayde: Syr/ I am not worthi/ that thou shuldest come vnder the roſe of my housse/ but speake the worde only/ and my seruaūt shalbe healed. For y also my selfe am a mā vndre power/ and have ſowdeer vndre me/ and y sayeto one/ go/ and he goeth: and to an othere/

Mar. i.  
Luc. v.

come/and he cometh:and to my seruaunt/do this/and he doth hit. When Iesus herde these sayngs: He marveyled / and said to them that folowed him: Verely I sey vnto you/I have nott foude so great sayth: no/nor i ysraell. I say there fore vnto you / that many shal come from the east and weest / and shall rest with Abraham/ Ysaac/ and Jacob / in the kyngedome of heven:and the childre of the kyngdom shalbe cast out in to the vtmost derknes / there shalbe wepige and gnasshing of tethe. Then Iesus sayd vnto the Centurion/ go thi waye /and as thou hast beleued so be it vnto the. And his seruaunt was healed that same houre.

Mar. i  
Luc. iiii  
¶ And Iesus went into peters housse/and sawe his wywes mother lyinge sicke of a fevre / and he touched her hande/ and the fevre leest her: and she arose/ and ministrered vnto them.

¶ When the even was come they brought vnto him many that were possessed with devylls/ and he cast out the spirites with a worde/and healed all that were sicke/to fulfill that which was spoken by Esay the prophet sainge: he toke on him oure infirmytes/and bare oure sicknesses.

esay: liij  
luc. ix  
¶ When Iesus sawe moche people about him/ he commaunded to go over the water. And there cam a scribe and sayd vnto him: master / I woll folowe the whyther summever thou goest. And Iesus said vnto him: the foxes have holes/ and the bryddes of the aier have nestes/ but the sonne of the man hath not where on to leye hys heed/ Anothre that was one of hys disciples seyde vnto him: master suffre me fyrst / to go and burye my fater. But Iesus said vnto him: folowe me / and let the deed burye their deed.

Mar. uij  
luc. viij  
¶ And he entred i to a shyppe/and his disciples folowed him/ And lo there arose a greate storme in the see/in somoche / that the shyppe was hyd with waves/ and he was a slepe. And his disciples cam vnto him/ and awocke him/ sayinge: master/save vs/we perishe. And he said vnto them: why are ye fearfull/o ye endewed with tytel fairthe? Then he arose / and rebufed the wyndes and the see / and there folowed a greate calme. And men marveyled and said: what man is this/ that borthe wyndes and see obey him?

Centurion.

Is a captaync of an E. me/whom I call som tyme a cēturi/on/ but for the moost parte an vnder captayne

\* burie  
Some pretend goodde werke because they wolde not folowe Christe & beleve: but Christes signis misterly/ that such werkes are deed and loost.



## The Gospell of

¶ And whē he was come to the other syde / into the cōtre of <sup>mar. vi.</sup> the gregesens / there met him two possessed of devylls / whych <sup>Lu. viij.</sup> cam out of the graves / and were out of measure ferece / so that no man myght go by that waye. And lo they cryed out sayng: O iesu the sonne of god / what have we to do with the? art thou come hyther to tormēt vs before the tyme be come? There was a good waye of from them a greate heerd of swyne feedinge. Then the devylls besought him sayng: if thou cast vs out / suffre vs to go oure waye into the heerd of swyne. And he said vnto them: go youre wayes. Then went they out / and departed into heerd of swyne. And lo / all the heerd of swyne was caryed with violēce hedlinge ito the see / & perished in the water. Thē the heerdmē / flect & wēt there ways ito the cite / & tolde every thinge / and what had fortunēd vnto thē that were possessed of the devylls. And lo / all the cite cā out / and met Iesus. And whē they sawe him they besought him / to departe out of there costis.

## The ix. Chapter.

**A**d he entred into the Shippe: <sup>Mat. ij.</sup> and passed over and cam in to his awne cite. And <sup>Luc. v</sup> lo / they brought vnto him a man sicke of the palsey / lyinge in his bed. And when Iesus sawe there saith / he said to the secte of the palsey: sonne be of good chere / thi synnes are foryeven the. And lo certeyne of the scribes said in them selves / he blasphemeth. And whē Iesus sawe there thoughtes / he sayd: wherfore thinke ye evyll in youre hertis? Whether ys syer to saye / thi synnes ar foryeven the / or to saye: a ryse and walke? That ye maye knowe / that the sonne of man hath the power to foryeve synes in erth / thē said he vnto the sicke of the palsey: a ryse / take vppe thi bed / and go home to thynne houffe. And he arose and departed to his houffe. The people that sawe hit / marveyllēd and glorified god / which had geven suche power to men.

This cite was  
capernaum.

**Mat. ii** **Luc. v** ¶ And as Jesus passed forthe from thence he sawe  
 a man sitt at the receyre of custume named Ma-  
 thew / and said to him : folowme. And he arose  
 ⁊ folowed him. And hit cā to passe / that iesus satt  
 at meate i his housse. And lo / many publicās and  
 synners / cam and satt downe also with Jesus / and  
 his disciples. When the pharyses had perceaved  
 that / they said vnto his disciples : why eateth youre  
 master with publicans and synners : ¶ When Jesus  
 herd hat / he said vnto them : the whole neade nott  
 the vysiciou / butt they that are sicke. Go and lerne /  
**Os. vi.** what that meaneth / I haue pleasure inmercy / and  
 nort in offerynge. For I am nort come to call the  
 rightewes / but synners to repentance.

**Mat. ii** **Luc. v.** ¶ Then cam the disciples of Ihon to him / sayinge :  
 why do we and the pharises faste ofte / but thi dis-  
 ciples faste nort ? And Jesus sayde vnto them : can  
 the weddyngge chyl dren **S** morne as slonge as the  
 brydgrome ys with them ? The tyme will cū / when  
 the brydegrome shalbe taken from them / and then  
 shall they faste. No man ⁊ pecyeth an olde garment  
 with a pece of newe cloth. For thē taketh he a wa-  
 yethe pece ageyne from the garment / and the rent  
 is made worse. Nether do men putt newe wyne /  
 into olde vessell : for thē the vessell breaketh / and the  
 wyne runneth out / and the vessell perishe. But they  
 powere newe wyne in to newe vessell / and so are  
 bothe saved togyther.

**Mat. v** **Luc. viij** ¶ Whyll she thus spake vnto them / lo / there cam a  
 certayne ruler / and worshipped him sayinge :  
 my doughter ys deed all reddy / but come / and ley  
 thy hand on her / and she shall live. And Jesus aro-  
 se ⁊ folowed him / with his disciples. and beholde / a  
 wo mā which was diseased with an yssue of bloud.  
 xii. yeres / cam behynde him and touched the hem  
 of his vesture. For she said in her sylfe. If y ma :

⁊ **S**orne That is too suff-  
 fre payne. There is paynetij  
 manuer awayes. cone waye  
 of a mannes awne choyse ad  
 electio / as is the mōk rules /  
 and as baals prest ⁊ pickyd  
 thē selues. iij regū. xvij. suche  
 paine doth al the woulde / the  
 pharisaies / ⁊ ⁊ **M**ōnes disci-  
 ples esteeme greare : but god  
 despiseth hit. An other wa-  
 es is there payne / to ordeyne  
 of god with oute oure elec-  
 cio as shame / rebuke / wro-  
 ge / deeth. suche too suffre pa-  
 ciently and with goodwill / is  
 the ryght crosse and pleaseth  
 god well. So **C**hrist disci-  
 ples faste nort / but are mery  
 att the mariage / whyle the  
 bryde grme is yett with thē /  
 ad defendeth thē / ⁊ ⁊ god  
 had yett ordeyned no troubs-  
 le for thē / they sayne thē  
 sylfe no paine / for itt pleaseth  
 nor god / they must faste af-  
 ter **C**hrist ⁊ deeth ⁊ suffre pay-  
 ne of god ⁊ hand and ordeyn-  
 nauce. So nowe whatsoeuer  
 a man taketh on hym by hys  
 awne eleccio / that is repoi-  
 ved / ⁊ ⁊ where **C**hrist she-  
 weth hym sylfe frendly as a  
 bryde grome / there muste  
 nedes be amery herte.  
**S** Pecyeth with these wo-  
 rd ⁊ **C**hrist dyeth thē fro  
 hym as thē which vnder

## The gospell of

stoode not his learninge / as concerninge the libertie of his disciples / and sayth: No man mendith an olde garnēt with newe clothe / for the olde holdith not the stiche / as who sayth suche spirituall newelernynge cannot be comprehēdyd with olde fleshy heresy. **¶** And as iehesus departed thence / two blynde men folowed him cryinge / and saynge: O thou sonne of dauid / have mercy on vs. And whē he was come in to the housse / the blynde cam to him. And iehesus said vnto them beleve ye that y am able to do thys: they said vnto him ye master. Then touched he there eyes saynge: accordinge to youre faith be hit vnto you. And there eyes wer opened. And he charged them / saynge: se that no man knowe of it. But they as sonne as they wer departed / spred a broade hisname through out all that londe.

**¶** And when iehesus cam into the rulers housse / and sawe the minstrell / and the people wondrynge / he sayd vnto them: gett you hence / for the mayde ys nott deed / but sleperth. And they leugh him to scorne. As soone as the people were putte forth a dores / he went in and toke her by the hōde / and the mayde arose. And this was noysed through out all that lōde.

**¶** And as iehesus departed thence / two blynde men folowed him cryinge / and saynge: O thou sonne of dauid / have mercy on vs. And whē he was come in to the housse / the blynde cam to him. And iehesus said vnto them beleve ye that y am able to do thys: they said vnto him ye master. Then touched he there eyes saynge: accordinge to youre faith be hit vnto you. And there eyes wer opened. And he charged them / saynge: se that no man knowe of it. But they as sonne as they wer departed / spred a broade hisname through out all that londe.

**¶** As they went out / beholde / they brought to him a dom mā possēdyd of a devyll. And as soone as the devyll was cast out / the dom spake. And the people marveylled / saynge: it never so apiered in israhel. But the pharyses said: he casteth out devylls / be the power of the chiefe devyll.

**¶** And iehesus went about all the cītes and townes / teachynge in there synagoggs / and preachynge the gospell of the kyngdō. And healynge all māner syctnes and disease amonge the people. But whē he sawe the people / he had pitte on thē / because they were pyned awaye / and scattered abroadē even as shepe / havynge no shepherde. Then said he to his disciples: the harvest ys greate / but the labourers ar fewe. Wherfore praye the harvest lord / to send forth labourers in to his herveest.

\* The herveest are the people redy to receyve the ewāgelio / and the laborers are the true preachers.



## The x Chapter.

**¶** And he called his xij. discyples vnto him / and gave them power agaynst vnclē-  
Bar. vi.

ne spyrites/ to cast them out/ and to heale all manner of sicknesses / and all manner of diseases.

**Zu. vi.** ¶ The names of the xij. apostles are these. The first Simon which is called peter: and Andrew his brother. James the sonne of Zebede/ and Jho his brother. Phillippe and Bartlemewe. Thomas and Mathew the publican. James the sonne of alphe and Lebbeus/ otherwise called Thaddeus. Simon of chane/ and Judas iscarioth/ which also betrayed him.

**Zu. ix.** ¶ These xij. sent Jesus/ and commaunded them sayinge. Go nott in to the wayes that leade to the gentyls / and in to the cites of the sameritans entre ye nott: But go rather vnto the loost shepe of the housse of israhel. Go and preache saynge: howe the kyngdom of heven ys att honde. Heale the sicke/ cleanse the lypers/ reyse the deed/ cast out the devylls. Frely ye have receaved/ frely geve ageyne. Posses nott golde/ nor sylver/ nether brasse in youre gerdles/ nor yet seryppe towards youre iorney. Nether two coatys/ nether shues / nor yet a rodde: for the worckman ys worthy to have hys meate. In to what summever cite / or toune ye shall come / inquire who is worthy in it / and there abyde tyll ye go from thence.

**Zuc. x.** ¶ And whē ye come in to a housse grete the same. And yf the housse be worthy/ youre peace shall come vppō the same. But if it be nott worthy/ youre peace shall returne to you agayne. And whosoever shall nott receave you/ nor wyll heare youre preachinge/ when ye departe out of that housse/ or that cite/ shake of the \* duste of youre fete. Truly y saye vnto you / hit shall be easyer for the londe of zodoma/ and gommorra / in the daye of iudgement/ them for that cite.

¶ Lo/ y sende you forth/ as shepe a monge wolves. Be ye therefore wyse as serpentys / and innocent as doves. Be ware of mē/ for they shall delyvre you vppe to the counsaillys / and shall schourge you in there synagoggs. And ye shall be brought to the heed rulers and kyngs for my sake/ in witnes to them and to the gentyls.

¶ But when they put you vp take no thought / howe / or what ye shall speake/ for it shall be gevyn you even in that same houre/ what ye shall saye. For it is nott ye that speake / but the

beyonde the see cō  
menly they have a  
well brasen moneye  
as of golde & sylver.

\* Duste  
That is/ se that ye  
take noo thinge of  
thē/ in so moche thys  
at ye shake of the  
very duste from your  
shoes/ that they  
may maie knowe howe  
we ye sought not your  
owne proffit:  
but there helth