

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 youre  
shues/ that they  
may maie knowe howe  
we ye sought not your  
owne proffit:  
but there helth

The Gospell. of

spirite of youre father whych speaketh in you. The brother shall betraye the brother to deethe / and the father the sonne. And the chyldren shall aryse ageynst there fathers / and mothers / and shall putt them to deeth / and ye shalbe hated off all men / for my name. But whosoever shall contynue unto the ende / shalbe saved.

¶ When they persecute you in wone cite / flye in to another. Tell you for a treuth / ye shall nott \* synysse all the cires of Israhel / tyll the sonne of man be come. The disciple ys nott above his master: Nor yet the servaunt above his lord. It is ynough for the disciple to be as hys masters / and that the servaunt be as his lord. Yf they have called the lord off the housse beelzebub: howe moche more shall they call them of his housse holde so? feare them nott there fore.

¶ There is no thinge so close / that shall nott be opened / and no thinge so hid / that shall nott be known.

¶ What I tell you i dercknes / that speake ye i lyght. and what ye heare in the care that preache ye on the housse toppes.

¶ And feare ye nott them which kyll the body / and be nott able to kyll the soule. But rather feare him / which is able to destroye bothe soule and body in hell. Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde / with out youre father. And nowe are all the heere of youre heed numbred. feare ye not therfore. ye are of more value / then many sparowes.

¶ Whosoever therfore knowleggeth me before men / him wyll I knowlegge before my father in hevē. But whosoever shall denye me before men / him will I also denye before my father which ys in heaven. mar. viij.  
Zuce. ix.

¶ Thynk nott / that y am come to sende peace in to the erth. I cam nott to send peace / but a swearde. For y am come to sett a man att varyannce ageynst his father / and the daughter ageynst her mother / and the daughter lawe ageynst her mother lawe: And a mannes foes shalbe / they of his owne housholde. Luc. xij

¶ He that lovith his father / or mother more then me / ys nott worthy of me. And he that loveth his sonne / or donoghter more Lu. xiiij

\* Synysse.  
That ys / ye shall  
nott haue covered  
or preached.

That ys to sey op-  
enly / where every  
mā maye here.

re then me/is nott mete for me. And he that taketh nott hys  
crosse and foloweth me/is nott mete for me. He that fyndeih  
hys lyfe/shall lose it: and he that losith his lyfe for my sake/  
shall fynde it.

**Mat. ix.**  
**Zuc. x** ¶ He that receavith you /receavith me: and he that recea=  
vith me/receavith him that sent me. He that receavith a pro=  
phet \* in the name of a prophet/shall receive a prophet's re=  
warde. And he that receavith a righteous mā in the name of a  
ryghteous mā/shall receive the reward of a righteous mā.  
And whosoever shall give vnto won of these lyle wōnes to/  
drinke a cuppe of colde water only/in the name of a disci=  
ple: I tell you of a trueth/he shall nott lose hys reward.

\* In the name of a  
prophet/a rightw=  
es man/or a discip=  
le. that ys to sey/in  
that he perreyne  
to god & to Christ.

\* water. Compare  
dede too dede/so ys  
one greater then a/  
nother: but cōpare  
them to god/so are  
they all lyke/ad one  
as good as another.  
even as the spyrite  
movyth a mā / & ry  
me & occasiō gevyth  
hurte & offeded  
thorow ourte all the  
newe testamēt berō  
keneth to decaye &  
faule in the fayth.  
for māy whē thei sa/  
we that Christ w/  
as but a carpentars  
sōe as thei suppo=  
sed / & he hym selfe  
also a carpēter / & his  
moder / & kyne of so  
lowe degre. more o/  
ver when they sa/  
we him put to so vy  
le a deeth / fell clene  
frō the faith / & cou=  
de not beleve.

## The xi. Chapter.

Zuc. vij



**And it cam to passe when Je=  
sus had ended his precept's vnto his disciples/he**

**¶** departed thēce / to preache and teachē in there cites.  
**¶** When Jhon beinge in preson herde the work's of christ / he  
sent two of his disciples and sayde vnto him. Arte thou he  
that shall come: or shall we loke for another. Jesus answered  
and sayde vnto them. Go and shewe Jhon what ye have her=  
de and sene. The blynd se / the halt goe / the lypers ar clenfed:  
The deaf heare / the deed are reysed vp ageine / and the gospell  
is preached to the povre. And happy is he that is nott  
hurte by me.

Esa. lxi

**¶** Even as they departed / Jesus began to speake vnto the  
people of Jhon. What went ye for to se in the wyldernes:  
wet ye out to se a rede waveringe with the wynde: oder what  
went ye out for to se: went ye to se a man clothed in scofte ray=  
ment: Beholde / they that weare scofte clothynge are in fynyng  
houses. But what wēt ye out for to se: wēt ye out to se / a pro=  
phet: Ye I saye vnto you / and more thē a prophet. For this is  
he of whom it is wryttē. Beholde / I sēde my messenger before  
thy face which shall prepare thy waye before the.

Wala.  
iij.

**¶** Verely y saye vnto you / ainōge the chyl dren of women ar o=  
se there nott a gretter then Jhon baptist. Not withston=  
-

## The Gospell of

**Blesse.**  
**Charis Chuste.**

\* Violence  
when the cōsciēces  
perceave the gospel  
they thurst in no  
thyng can let them

To vpbraid is to  
cast a man in the  
tethe.

dinge he that ys Blesse in the kyngdom of heven/ys gretter  
then he. From the tyme of Jhō baptist hitherto / the kyngdo-  
me of heven suffreth \* violence/and they that make violence  
pulleth it to them. For all the prophet / and the lawe pro-  
phesied vnto the tyme of Jhon. Also ys he hylas / which schulde come. He that hathe earesto  
heare whith all/lett him heare.

¶ But wheare vnto shall I lyken this generacino? it ys ly-  
ke vnto chylde / which syt i the markt / z call vnto there selo-  
wes / z saye: we have pyped vnto you / z ye have nort daūsed / we  
have morned vnto you / and ye have nort sorowed. For Jhon  
cā / nether eatyng nor drynkynge / z they saye / he hath the de-  
vyll. The soñe of mā cā eatyng and drynkynge / and they saye /  
be holde a glutton / and a drynker of wyne / and a frende vnto  
publicans / and synners. And wysdome ys iustified of her  
chylde.

¶ Thē begā he to vpbraid the cites / i the whiche mooste of hys  
myracles wer done / be cause they dyd nort repēt. Wo be to the  
chorasi. Wo be to the betzayda / for ys the myracles which we-  
re shewed i you / had bene done i tyre and in sydō: they wolde  
have repēted lōge agone i sacke cloth / and i ashes. Neverthe-  
lesse y saye vnto you / it shalbe casyer for tyre z sydō / at the daye  
of iudgemēt / then for you. And thou capernaū / which arte lyst  
vpe vnto heven / shalt be thrust doune to hell. For ys the my-  
racles which have bene done in the / had bene shewed in zoddō /  
they had remayned to thys daye: Neverthelesse I say vnto  
you / that it shalbe casyer for zodom in the daye of iudgemēt /  
then for the. Then Jesus answered and sayde. I prays the o  
father lorde of heven and erth / be cause thou hast hyd thease  
thing / from the wyse and prudent / and hast opened them vn-  
to babes / even so father / for so it pleased the. All thyng / are  
given vnto me of my father / And no man knoweth the sonne /  
but the father nether knoweth eny mā the father / save the so-  
ne / and he to whom the sonne wyll open him.

¶ Come vnto me all ye that labour / and are ladē / and I wyll  
ease yon. Take my yooke on you / and lerne of me / for y am me-  
ke / and lowly in herte: and ye shall synde ease vnto cure sou-

Zu. xvi.

Math.  
xvii.

Mar.

ir.

Dala.

iii.

Zuc. vii

Zuc. x.

les for \*my yooke ys easy/and my burthen ys lyght.

\*By yoke.  
The crosse is an e/  
asy thinge too them  
that perccare the  
gospell.

## The xii. Chapter.

Zuc. vi.  
1. Regū.  
xxi.



**I**n that tyme: went Iesus on  
the sabbot daye thorewe the corne / and his disci-  
ples wer anhungred / and began to plucke the ea-  
res of corne/and to eate. When the farises had se-  
ne that/ they sayde vnto him: Beholde thy disciples do that  
which ys not lawfull to do a pon the sabbot daye. He sayde vn-  
to them: Have ye nott rede what dauid dyd / when he was  
anhungred/and they also which were with him? Howe he en-  
tred into the housse of god/and ate the halowed loaves/ which  
were nott lawfull for him to eate/nether for them which we-  
re with him/ Butt only for the preestes. Or have ye nott red-  
de in the lawe/howe that the preestes in the temple breake the  
sabbot daye/ and yet are blamlesse? But I saye vnto you / that  
here is wō greater then the temple. Wherfore ys ye had wist/  
what thys sayinge meaneth. I requyre mercy / and nott sa-  
cryfyce/ye wolde never have condempned innocent. For the  
sonne of man ys lorde even of the Sabbath daye.

ose. vi.  
mar. iij.

¶ And he departed thence/and wentt in to there synagogge/  
and beholde/there was a mā / which had his hand dried vp  
And they axed him sayinge : ys hit lawfull to heale vpon  
the sabbot daye? be cause they myght accuse him. And he  
sayde vnto them: which ys he amonge you/ ys he had a shepe  
fallen in to a pyt on the sabbot daye/that wolde nott take him  
and lyfte him out? And howe moche ys a man better then a  
shepe? Wherfore yt ys lesfull to do a good dede on the sabbot  
daye. Then sayde he to the man: streche forth the thy bonde / and  
he streached forth/ and it was agayne made even as whole  
as the other.

¶ Then the farises went forth/ and toke counsell agenste  
him/howe they myght distroye him. Whē Iesus kne we that  
he departed thence / and moche people folowede him / and he

f

¶ Sabbath.  
The vnderstandin/  
ge of all cōmandm/  
mēt & stōde so great/  
ly i love/that the ve-  
ry cōmandmēt of  
god binde not whe/  
re love and neade re/  
quyre.

The gospell of

healed the all. and charged the that/they shulde not make him knowen/to fulfyll that which was spokē by Esay the prophet/<sup>Esaiē. rliij.</sup> which sayeth; Beholde my sonne/whō I have chosen/my der-  
linge/in whom my soule hath had delite. I wyll put my spiri-  
re on him/ and he shall shewe iudgement to the gentyls. He shall not stryve/he shall not crye/nether shall eny man heare his voyce in the streete/a brosed rede / shall he not breacke/ & flete that begynneth to burne he shall not quēche/tyll he sende forth iudgement vnto victory / and in hys name shall the gentyls truste.

¶ The was brought to hym/won possessed with a devyll whych was both blynde and doim / and he healed him/in somoch that he which was blynd and doim / both spake & sawe. And all the people were amased/and sayde: Is not this the sonne of david: When the pharises herde that/they sayde: he dryveth the devylls no nother wise oute/ but by the helpe off belsebub the chefe of the devylls.<sup>Mat. iii.</sup>

¶ But Jesus knewe there thoughte/and sayde to the. Every kyngdō devyded with in it sylfe shalbe \* desolate. Nether shall eny cite or housholde devyded ayēst it sylfe/cōrynuē. So ys sathan cast out sathan/then ys he devyded ayenst him sylfe. How shall the hys kyngdō endure: Also if y by the helpe of belsebub cast out devylls: by whose helpe do youre chyldre cast them out: therfore they shalbe youre iudges: But if I cast out the devylls by the spirite of god: them is the kyngdom of god come on you:<sup>Lu. xi.</sup>

\* Desolate.  
That ys wasted/  
destroyed/ & broug-  
ht to nought.

¶ Scoft.  
Synē ageynste the  
holy goost/ys desp-  
isynge of the gospell  
and hys workyng.  
where that bydeth/  
is no remedy of syn.  
for it fyghth age-  
nst sayth/which ys  
the foryevnes of  
synē. yf that be put  
a waye/sayth maye  
entre yn/and all syn-  
nes departe.

\* where Mathew  
sayeth here nether

¶ Orther howe cā a mā entre in to a myghtry mannes housse/  
and vyolently take a waye his gooddys/erceppte he fyrst bynde the stronge mā/ and then spoyle his housse: He that is not with me/is ayenste me: And he that gaddreth not with me/scattreth abroade. Wherfore I saye vnto you/all māer of syn-  
and blasphemny shalbe foryeven vnto men/ but the blasphemny  
ayēste the holy goost/ shall not be foryeven vnto men. And  
whosoever speaketh a worde ayenste the soñe of mā / it shalbe  
foryeven him: but whosoever speaketh ayenste the holy goost/  
it shall not be foryeven him. no/nether in thys worlde / nether  
\* in the worlde to come.<sup>Mat. iii. Lu. xiij.</sup>

**¶** Other make the tree good / and his frute goode also / or elly make the tree evyll / z hys frute evyll also. For the tree is knowē by hys frute. O generaciō of vipers / howe can ye saye we=

**Luc. vi.** le / when ye youre selves ar evyll? for of the aboundaunce of the herte the mouth speaketh. A good man out of the good treasure of hys herte / bryngeth forth goode thyngs. and an evyll mā out of his evyll treasure bryngeth forth evyl thynges. But I saye vnto you / that of every ydyll worde / that men shall have spokē / they shall geve acōpt? at the daye of iudgemēt. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condempned.

**¶** The answer yd certayne of the scryb? z of the pharises sayinge: Master / we wolde fayne se a sygne of the. He answered the saynge. the evyll and aduoutrous generaciō seketh a sygne / but there shall no sygne be geve vnto them / but the sygne of the prophet Jonas. For as Jonas was iij dayes / z iij nyghtes / i the whaall? belly: so shall the sonē of mā be iij dayes and iij nyghtes i the herte of the erth. The mē of ninivytē shall ryse at the daye of iudgment / with thys nacion / and cōdēpne them: for they repented att the preachinge of Jonas. And be holde a greater then Jonas ys here. The quene of the south shall ryse at the daye of iudgmēt with this generacion / and shall condēpne them: for she cam from the vtmoste partyes of the worlde / to heare the wysdom of Solomon. And beholde here ys a greater then Solomon.

**¶** When the vnclene sprite is gone out of a man / he walketh throughout drey places / sekynge reest / and fyndeth none. Then he sayth: I wyll returne ageyne into my housse / from whence I cā out. And when he is come / he fyndeth the house empte / and swept / and garnysshed. Then he goeth his waye / and taketh. viij. spirit? worffe thē him sylfe / and so enter the yin and dwell there. And the ende of that mā is worffe thē the begynnynge. Even so shall it be to thys srowerd nacion.

**¶** Whyll he yet talked vnto the people: beholde / hys mother and hys brethre stode with out the dores / desyringe to speake with him. Then won sayde vnto him: beholde thy mother and thy brethre stode with out / desyringe to speake with the

in the worlde to come. Marke sayth: he is in daunger off eternall dānacion.

\*A viper ys after the māer of an adder. ad ys a worme most full of poyson.

Here may ye se th at wordes z dedes declare outwardly whar amā ys with yn / ad are witness / es with hym or ageynst hym / but neither make him good nor bad / as the frute declarerth whar at the tree ys / but maketh yr nether good nor bad.

## The gospel.

He answered and seide to hym that tolde hym: Who ys my mother/or who are my bretheren? And he stretched forth his honde over his disciples/and sayde: Beholde my mother and my bretheren. For whosoever fulfillerh my fathers wyll/whiche ys in heven/he ys my brother/ my suster/and my mother.

## The xiiij. Chapter.

**T**he same daye wentt **J**esus mar. iij. Luc. viij.  
out of the housse/and sat by the see syde/and moche people resorted vnto him/so greatly that he wēt and sat in a shyppe/and all the people stede on the shore. And he spake many thyngs to them in similitudis/sayinge: beholde / the sowter went forth to sowe / and as he sowed/some fell by the wayes syde / and the fowlls ēā / and devoured it vppe. Some fell upon stony grounde where it had nort moche erth/and a non it spronge vppe/be cause it had no deph of erth: and when the sun was vppe / hit caught heet / and for lake of rotyng wyddred awaye. Some fell amonge thornes / and the thornes arose / and chooked it. Parte fell in goodde grounde / and broght forth good frute: some an hundred fold/some fysty fold/some thyrty folde. Whosoever hath eares to heare/let him heare.

¶ And hys disciples cam / and sayde to him: Why speakest thou to them in parables? he answered and saide vnto them: Hit is geven vnto you to knowe the secretts of the kyngdome of heven/but to them it is nort geven. For whosom ever mat. xxv heareth to him shall hit be geven: and he shall have aboundance: But whosoever hath nort: from him shalbe takyn a waye evē that same that he hath. Therefore speake I to them in similitudis: For though they se/they se nort: and hearinge they heare not: nether vnderstonde. And in them ys fulfilled esa. vi. the prophesy of esay/which prophesi sayth: with youre eares ye shall heare/and shall not vnderstode/ and with youre eyes ye shall se/and shall not perceave. For this peoples hert ys

He that hath. where the worde of god is vnderstode / there hit multiplicth & makith the poeple better. where hit is not vnderstode / there hit decreasith & makith the poeple worse.



wered grosse: And ther eares wer dull of hearynge/ and ther eyes have they closed / lest they shulde se with there eyes/ and heare with there eares/ and shulde vnderstonde with there hertty/ and shulde tourne/ that y myght heale them.

¶ But blessed ar youre eyes/ for they se/ and youre eares / for they heare. Verely I saye vnto you / that many prophetty and perfaicte men have desyred to se tho thingy which ye se/ and have not sene them: and to heare tho thingy which ye heare/ and have not herde then. Heare ye therefore the similitude of the sower. When a mā heareth the worde of the kyngdome/ and vnderstonde it nott: there cometh the evyll mā/ and catcheth awaye that which was sowne in hys herte. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grounde/ ys he/ which hearith the worde of god/ and anon with ioye receaveth it/ yet hath he no roott in him selffe/ and therefore he dureth but a season: for as soone as tribulacion or persecucion aryseth be cause of the worde/ by andy he fallith. He that was sowne amonge thornes/ ys he/ that hearith the worde of god / but the care of this worlde/ and the dissayrfulnes of ryches choke the worde / and so ys he made vnfrutfull. He which is sowne in the good grounde/ ys he/ that hearith the worde and vnderstonde it/ which also berith frute / and brynge forth/ sum an hundred folde/ sum fifty folde/ and sum thyrty folde.

¶ Another similitude put he forth / vnto them sayinge. The kyngedome of heven ys lyke vnto a man which sowed good seede in his felde. But whyll men slepte / there cam his soo/ and sowed tares amonge the wheate/ and wēt is waye. When the blade was spronge vp/ and had brought forth frute/ then appieryd the tares also. The servauntty cam to the houssholder/ and sayde vnto him. Syr sowedest not thou good seede in thy cloffe/ from whence then hath it tares? He sayde to them / the envious man hath done this. Then the servauntty sayde vnto him: wylt thou then that we go and gedder it? and he sayde/ naye/ lest whyll ye go aboute to wede out the tares/ ye plucke rpye also with the wheate by the rottty: let bothe growe to gyther tyll harvest cum/ and in tyme of harvest/ I wyll sa:

*The seed ys sowen i the grounde & the grounde ys sowen with the worde of god.*

*Tares & cockle are wedes that growe amonge corne.*

## The Gospell. of

\*Mustarde seed.  
 Therre is not so lit-  
 tle a thyng in the  
 worlde/ or more de-  
 spised/ then the gos-  
 pell/ z yett yt saveth  
 ad iustitieth the th-  
 at beleve there on/  
 the lawe z the wo-  
 rkes doerth it not.

¶ Leven. beroke/  
 neth the gospell al-  
 so: for yt chaungeth  
 a man ynto a newe  
 nature.

\*Treasure hyd ys  
 the gospell/ which  
 geveth vs grace ad  
 ryghtwelsnes with  
 out oure deservyng  
 therefore we fynde  
 it ad make ioye and  
 have a mery concil-  
 ence/ a thyng that  
 no man ca obreyne  
 with workes.

ye vnto my repers/ gadther ye fyrst the tares / and bynde the  
 in sheves to be brent: but gadther the wheete in to my barne.

¶ Another parable he putt forth vnto them sayinge. The  
 kyngedome of heven ys lyke vnto a grayne of \* mustarde see-  
 de/ whych a man taketh and soweth in hys felde / whych ys the  
 leest of allseedes. But when it is growne/ it is the greatest a-  
 moſe yerbes/ and is a tree: so that the bryddes of the aier co-  
 me/ and bylde in the braunches of it.

¶ Another similitude saide he to them. The kyngedome of heve  
 ys lyke vnto ¶ Leven which a woman toke and hydde in iij  
 peck of meele / tyll all was lewend.

¶ All these thyng? spake iesus vnto the people by similitud? /  
 and with oute similitud? spake he nothyng to them / to ful-  
 fyll that which was spoken by the prophet sayinge: I wyll o-  
 pen my mouth in similitud? / and wyll speake forth thyng?  
 whych have bene kepte secreete from the begynnyng off the  
 worlde.

¶ Psal.  
 lxxv.

¶ Then sent Iesus the people awaye / and cam to housse / and  
 hys disciples ca vnto him / sayinge: declare vnto vs the simi-  
 litude of the tares of the felde: Then answered he and sayde  
 to them. Gethat soweth the good seed / ys the sonne of man/  
 the felde ys the worlde. The chyldren of the kyngedome are  
 the good seed. The evyll mans chyldren are the tares. But the  
 enemy which soweth it / is the devyll. The harvest ys the ende  
 of the worlde / and the repers be the angell?. For even as the  
 tares are gaddred / and brent in the fyre: so shall it be in the  
 ende of this worlde. The sonne of ma shall sende forth his an-  
 gell? / z they shall gadther out of his kyngdō all thing? that  
 do hurte / and all them which do iniquite / and shall cast the in-  
 to a furnes of fyre. There shalbe waylyng and gnasshyng of  
 teth. Then shall the iuste men shyne as bryght as the sun in  
 the kyngedome of there father. who so ever hath eares to heare/  
 leth im heare.

¶ A gayne the kyngedome of heven is lyke vnto \* treasure hyd/  
 de in the felde / the which a mā founde and hydde it: and for ioy  
 there of goeth z selleth all that he hath / and byeth that felde.

¶ A gayne / the kyngedome of heven ys lyke vnto a marchant /

setyng after good pearles which whē he had founde one precious pearle/ went and solde all that he had / & bought it / ¶ A geyne / the kyngdom off heven is lyke vnto a nett cast in to the see / that gaddreth of all kyndes of fysshes: the which whē it is full / mē drawe to lōde / and sit and gadre the good into there vessels / and cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come and sever the bad from the good / and shall cast them in to a furnes of fyre / there shall be waylyng and gnasshyng of teth.

¶ Jesus sayde vnto them: have ye vnderstonde all these thynges? they saide yē syr. Then sayde he vnto them: Therefore every scribe which is conyng vnto the kyngdom of heve / is lyke an housholder / which bryngeth forth / out of hys treasure / thynges bothe \* newe and olde.

¶ And hyt cam to passe whē Jesus had synnessed these similitudens that he departed thence / and cam in to his awne countre / and taught in there synagogges / in so moche that they were astunyed / and saide: whence cā all this wysdō and power vnto him? is not this the carpeters sone? is not hys mother called mary? and hys brethren be called / James and Josephes and Symon and Judas? and are not hys sisters all here with vs? whence hath he all these thynges? And they were hurte by him. Thē Jesus sayde vnto them: there is no prophet with out honoure / save in hys awne countre / and amonge hys awne kynne. And he dyd nott many myracles there for there vnbefes sake.

¶ The pearle is also the evāgelion.

\* Olde / the lawe.  
Newe / the gospell /  
or evangelion.

Mar.  
vi.

Mar.  
vi.  
Luc. iij.

## The xiiij. Chapter.



At that tyme Herode the tetrarcha herde of the same of Jesu / and sayde vnto hys servaunt: This ys Jhon baptist / he ys risen ageyne fro deeth / and there fore hys power ys so greate. For herode rote Jhon and bounde hym / and putt hym in preson for herodias sake / hys brother Phillipps wyffe: For Jhon sayde vnto hym / hit ys nott lawfull for the to have her. And when he wolde have putt hym to deeth

Tetrarcha / ys he that hath rule over the fourth parte of a realme. Juy with her pertenance was the devyded into iiij lordshippes.

## The Gospell of

he feared the people/be cause they counted him as a prophet. Lu. xviii.

¶ When herodys byrth daye was come the doughter of herodias daunsyd before them/and pleasyd herode. Wherfore he promysyd with an othe / that he wolde geve her what soeuer she wolde aske. And she beyng enformed off her mother before/sayde yeve me here Jhs baptistys heed in a platter. And the kynge sorowed:neverthelesse for his othes sake/ & for there sakes which satt also at the table/he comanded hit to be gevē her. And sent and beheaded Jhon in the presen: and his heed was brought in a platter. and yeven to the damsell / and she brought hyt to her mother. And his disciples cam / and toke vpppe hys body/and buryed hit: And went and tolde Jesus.

¶ When Jhesus had herd that/he departed thence by shyppe into a desert place oute of the waye. And when the people had herde thereof /they folowde him a fore out of there cites. And Jesus went forth and sawe moche people: and his herte dyde melte vppon thē/and he healed of them those that were sicke. When even was cum/his disciples cam to him sayinge. This ys a desert place/and the daye is spent/let the people departe that they maye go in to the tounes/ and bey them vyttayll.

But Jesus sayde ynto them. They have no neade to go awa- mar. vi.  
ye: Geve ye them to eate. Then sayde they vnto him: we have Luce. ix.  
here but. v. loves / and two fysshes. He sayde / brynge them Jhon. vi.  
hydther to me. And he comaunded / the people to syt downe on the grasse/and toke the. v. loves/and the. ij. fysshes / and lokyd vppe to heven/and blessed/ and brake/ and gave the loves to hys disciples/and the disciples gave thē to the people. And they all ate / and wer suffysed. And they gadred vppe of the gobbettys that remayned xij basketys full. They that ate wer in nūbre aboute. v. lxx. men/besyddes women and and chysdrē.

¶ And streyght waye Jesus made hys disciples entre in to a shippe/and to go over be fore him/ whyll he sentt the people awaye. And as soone as he had sentt the people awaye / he went vp in to amountayne alone to praye. And when nyght was cum/he was there hime sylfe alone. and the shyppe was in the myddys of the see / and was toost with waves / for hit mar. vi.  
was a cōtrarye wynde.\* In the iij. warche of the nyght Je Jhon. vi.

\*wetchē.

The nyght in the olde tyme was divided into iij quarters/ and too every parte was geyvn iij houres.

Jo. vi.  
Mar.  
vi.  
Iesus cam vnto them / walkynge on the see: and when hys disci-  
ples sawe him walkynge on the see / they were amased / sayin-  
ge: it is some spirite / and cryed out for feare. And streyght wa-  
ye Iesus spake vnto them saynge: be of good cheare / it is y / be  
nott a frayed.

¶ Peter answered / and saide: master / and thou be he / bidde me  
come vnto the on the water. And he saide come. And whē Pe-  
ter was come doune out of the shyppe / he walked on the wa-  
ter / to go to Iesus. But when he sawe a myghty wynde / he  
was afrayed / And as he begā to synke / he cryed sayinge: ma-  
ster save me. And inmedyarly Iesus stretched forth hys hon-  
de / and caught him / and saide to him: O thou of lytell fayth:  
wherfore dyddest thou dout? And as soone as they were co-  
me in to the shyppe / the wynde ceased. Then they that were  
in the shyppe cam and worschyped him / sayinge: of a truth  
thou arte the sonne of god. And when they were come over /  
they went in to the londe of gynazareth. And when the mē off  
that place had knowledg of him / they sent out in to all that  
countrie rounde about / and brought vn to him all that were  
sicke / and besought him / that they myght touche the border  
of hys uesture only. And as many as touched hytt / wer ma-  
de safe.

## The xv. Chapter.

Mar.  
viiij  
¶ **W**hen cam to Iesus: scribes  
and pharyses from Ierusalem / sayinge: why do thy  
disciples transgresse the tradicions of the seniors?  
for they wessbe not there hond? / when they eate  
breed. He answered / and sayde vnto them: why do ye also  
transgresse the comaundment of god / thorowe youre tradici-  
ons? for god comaūded / sayinge: honoure thy father and mo-  
der / and he that speaketh evyll a yensf hys father or mother /  
Leui.  
xxix  
shall suffer deeth. But ye saye / every mans shall saye to hys fa-  
ther or mother: whatsoever thyng I offer / that same doth  
\* profytt the / and so shall he not honoure his father and mo-  
ther. And thus have ye made / that the comaundment of god

\* Profytt. Marke  
the levē off the pharises. God wolde  
thar the sonē shuld  
honoure hys father  
z mother with hys  
temporall good / ad  
the pharises for th-  
ere temporall lucre  
iterpreted yt sayng:  
god is thy father ad  
thy mother / offer to  
hym. So were the  
pharises dishes ful  
with robbery z extor-  
cion / z the povre fa-  
thers and mothers  
perishe for hunger  
and neade.

## The Gospell of

is without effecte/through youre tradicions. Ypocryt? well prophesied of you/ esay sayinge: This people draweth nye vnto me with there moutthes /z honorerth me with there lippes/ yet there herte is ferre frō me: but i wayne they worshippe me teachinge doctryne/ which is nothyngc but mens preceptes. ¶ And he called the people vnto him /and sayde to them: heare and vnderstonde. That which goeth in to the moughth / defyleth not a man: but that which cometh out of the moughth / defyleth the man.

Tradicions of men  
muste fayle at the  
last: god? word by  
deth ever.

¶ Then cam hys disciples / and sayde vnto him: perceavest thou/ howe that the pharyses are offended hearinge thy sayinge: He answered/ and sayde: all plantes which my hevenly father hath nott planted / shalbe plucked vppe by the rotes. Lett thē a lone/ they be the blynde ledders of the blynde. If the blynde leede the blynde/ bothe shall fall in to the dyche.

¶ The answered Peter and sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yett with onten vnderston- ding: perceave ye nott/ that whatsoever goeth in at the mouth/ descendeth doune in to the bely / and ys cast out in to the draught: But those thing? which procede out of the moughth come from the herte/ and they dyffyle a man. For out of the herte come evyllthought? /murder/ breakyng of wedlocke/ whordō/ theeste/ falce witness beryngc/ blasphemie. These are the thing? which defyle a man. But to eate with unwesshē hondes/ defyleth nott a man.

¶ And Iesus went thence/ and departed into the coast? of tire and sidon. And beholde a womā which was a cananyte cam out of the same coast? /and cryed vnto him/ sayngc: have mercy on me lordet he sōne of dauid/ my daughter is pytiously vered with a devyll. And he gave her never a worde to answer. Then cam to him hys disciples / and besought him sayinge: sende her awaye / for she soloeth vs cryinge. He answered/ and sayde: I am nott sent/ but vnto the loost shepe of the housse of israhel. Then she cam and worshypped him/ sayinge: master sucke me: He answered and saide: it ys not good / to take the childrens breed /z to cast it to whelp?. She answered and saide: it is truthe / neverthelesse the whelppes eate off the

Esai.   
xxv.

Lu. vi.

Mar.   
vii

S. Mathew.

crōmes/which fall from thre masters table. Then Iesus answered and sayde vnto her. O woman greate is thy sayth / be hit to the/even as thou desyrest. And her doughter was made whole even at that same tyme.

¶ Then Iesus went away from thence / and cam nye vnto the see of galyle/and went vppe in to a mourayne/and sat doune there. And moche people cam vnto hym havyng with them/halt/blynde/dōm/maymed/ and other many: and cast them doune at Iesus fete. And he healed them /in so moche that the people wondred / to se the dōm speake / the maymed whole / and the halt to go / the blynde to se/ and gloryfyed the god of israhel.

\*Mat. viij. ¶ Ihesus called his disciples to him and sayde: I have compassiō on the people/be cause they have contynued with me nowe iij. dayes/and have nothinge to eate:and I wyll not let them departe fastinge lest they perysse in the waye. And his disciples said vnto him: whēce shuld we get so moche breed in the wyldernes as shulde suffyse so greate a multitude:and Iesus saide vnto thē: howe many loaves have ye? and they seyde: seve and a feawe fysshes. And he cōmaunded the people to syt doune on the grounde. and toke the seve loaves/and the fysshes and gave thankes/ and brake them/and gave to hys disciples/ and hys disciples gave thē to the people. And they all ate/and were suffysed. and they toke vppe of the brokē meate that was lefte vij. basketes full. They that ate were iiii. M. men/ besyde weimen and chyldren. And he sent away the people/and toke shypp and cam in to the parties of magdala:

The xvi. Chapter.

Mat. viij.  
Zuc. ix.



**W**hen cam to him the pharises with the saduces also /and dyd tēpte him /desyringe that he wolde shewe thē some sygne frō heven. He answered and saide vnto them: At even ye saye/we shall have sayre wedder. and that be cause the skye ys reed: zi the mornige:ye saye/to daye shalbe soule wedder/a that because the skye is trōbelous and reed. O ye hypocrytes/ye



The Gospell of

\***Sygnēs.**  
The signes are chry-  
stallines woderfull de-  
vices and miracles/  
which were proph-  
esied of before/that  
they shulde be done  
in Christes tyme.  
Esaie xvi.

can discern the passion of the stye: and can ye not discern the  
\*sygnēs of the tymes? The srowerde naciō/and advoutrous/  
seteth a sygne: there shall no nother sygne be geven vn to thē/  
but the sygne of the prophet Jonas. Soleste he them and de-  
parted.

¶ And when his disciples were come to the other syde of the  
water/ they had forgotten to take breed with them. Thē Je-  
sus said vnto them: Take hede and beware of the leuen of the  
pharises/and of the saduces. They thought a monge them  
selues sayinge: we have brought no breed with vs. Whē Je-  
sus vnderstode that he saide vnto them. O ye of lytell fayth/  
why are youre myndes cūbred be cause ye have brought no  
breed? Do ye not yet perceave/nether remēber those v loves/  
whē there were v. M. mē/2 howe many basketts? toke ye vp?  
Nether the vii. loves/whē there were iiii. M. and howe ma-  
ny basketts? toke ye vpper? why perceave ye not thē/ that y spa-  
ke not vnto you of breed / whē I sayde/beware of the leuen of  
the pharises and of the saduces? Then vnderstode they/howe  
that he had nott them beware of the leuen of breed: butt off  
the doctryne of the pharises/and of the saduces.

Mar.  
viii.

¶ Peter i the gre-  
ke/ sygneth a stoon  
i englyshe. This co-  
nfessiō is the rocke.  
Howe is simō bar-  
iona/ or simō ionas  
sōne/called Peter/  
because of his cōfe-  
ssiō. whosoever the-  
t his wyse cōfesserth  
of Christe/the same  
is called Peter. no-  
we is this cōfession  
cōe too all that are  
true christen. The  
ys every christē mā  
2 woma peter. Re-  
de bede/aultē 2 hi-  
erō/of the maner of  
lo wsingē 2 bynding  
and nore howe hie-  
rō checketh the pr-  
esumciō of the pha-  
rises i his tyme/w-  
hich yet had nott so  
mostrous iterper-  
acions as oure new  
goddēs have feyned  
Rede erasmus an-  
oracions. hēt was  
noot for nought th-  
at Christ badd be-  
ware of the leuen of  
the pharises. noo th-

¶ Whē iesus cā into the coast of the cite which is called cesa-  
rea philippi/ he axed hys disciples sayinge: whom do men  
saye that I the sonne of man am? They saide/some saye that  
thou arte Ihon baptist/some helyas/some Jeremyas/or wō  
of the prophetts. He seyde vnto them/butt whom saye ye that  
I am? Symon peter answered/and sayde: Thou arte christ  
the sonne of the leuyngē god. And Iesus answered 2 sayde to  
him: happy arte thou simon the sonne of Jonas/for fleshe and  
bloud have not opened vnto the that/butt my fater which ys  
in heven. And I saye also vnto the /that thou arte I Peter.  
And apon thys roocke I wyll bylde my cōgregacion: and the  
gates of hell shall not preveyle a geynst it. And I wyll yere  
vnto the/the keyes of the kyngdom of heven /and what soe-  
uer thou byndest vppon erth/yt shall be bounde in heven. and  
what soever thou lowsest on erth/yt shall be lowsed in hevē.  
¶ Then he charged his disciples/that they shulde tell no mā/  
that he was Iesus christ. From that tyme forth/ Iesus begā

Mar.  
viii.

Luc. ix.  
Mar.  
viii.