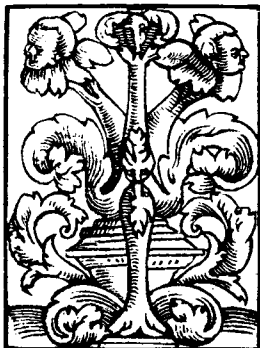


The prologge.



I haue here translated

(brethern and susters moost dere and tenderly beloved in Christ) the new Testament for youre spirituall edifyinge / consolacion / and solas:

Exhortynge instantly and besechynge those that are better sene in the tonge then y / and that have hyer gyst of grace to interpret the sence of the scripture / and meanyng of the spyrite / then y / to consydre and pondre my labour / and that with the spyrite

of mekenes. And yf they perceyve in eny places that y haue not attayned the very sence of the tonge / or meanyng of the scripture / or haue not geuen the right englyshe worde / that they put to here hande to amende it / remembryng that so is there duetie to doo. For we haue not receyved the gyst of god for oure selues only / or for to hyde them: but for to bestowe them vnto the honoueringe of god and christ / and edifyinge of the congregacion / which is the body of christ.

The causes that moved me to translate / y thought better that other shulde ymagin / then that y shulde rehearse them. More over y supposed yt superfluous / for who ys so blynde to are why lyght shulde be shewed to them that walke in derkenes / where they cannot but stamble / and where to stamble ys the daunger of eternall dammacion / other so despyghtfull that he wolde envye eny man (y speake nott his brother) so necessary a thinge / or so bedlem madde to affyrme that good is the naturall cause of ynell / and derkenes to procede oute of lyght / and that lyinge shulde be grounde in trouthe and veritie / and nott rather clene contrary / that lyght destroyeth derkenes / and veritie reproveth all manner lyinge.

A ii

The

¶ After hit had pleased god to put in my mynde / and also to geue me grace to translate this forerehearded newe testament in to oure englysshe tonge / how esoeuer we haue done it. I suppose yt very necessary to put you in remembraunce of certayne poynts / which are: that ye well vnderstonde what these wordes meane. ¶ The olde testament. ¶ The newe testamēt. ¶ The lawe ¶ The gospell. ¶ Moses. ¶ Christ. ¶ Nature. ¶ Grace. ¶ Worke and beleuyng. ¶ Dedes and saythe / Lest we ascribe / to the one that which belongeth to the other / and make of Christ Moses / of the gospell the Lawe / despise grace and robbe saythe: and fall from meke lernynge into ydell despicuous / brangling and scoldynge aboute wordes. ¶ The olde testamēt is a booke where in is wyrtten the lawe and cōmaundmēt of god / and the dedes of them which fulfill them / and of them also which fulfill them nott.

The olde testament.

The newe testament

The gospel or euangelion

¶ The newe testamēt is a booke where in are coterneyd the promyses of god / and the dedes of them which beleue them or beleue them nott.

Euāgelio (that we call the gospell) is a greke worde / & signyfith good / mery / glad and ioyfull tyding / that maketh a mannes heart glad / and maketh hym synge / daunce and keepe for ioye. As when Daryd had kylled Golyath the geant / cam glad tyding vnto the iewes / that their fearfull and cruell enemy was slayne / and they delyvered oute of all daunger: for gladnes were of / they songe / daunced / and wer ioyfull. In lyke manner is the euangelion of god (which we call gospell / and the newe testamēt) ioyfull tyding / and as some saye: a good hearing publiffhed by the apostles through oute all the worlde / of Christ the right Daryd howe that he hath fought with synne / with derthe / and the deuill / and ouercome them. Whereby all men that were in bondage to synne / woūded with derthe / ouercū of the deuill / are with oute there a wone meritt / or deservynge / losed / iustified / restored to lyfe / and saved / brought to libertie / and reconciled vnto the fauour of god / and sett at one with hym agayne: which tyding as many as beleue / lande prayse and thanke god / are glad / synge and daunce for ioye.

wher the euangelion ys called a testamēt

¶ This euangelion or gospell (that is to saye / suche ioyfull tyding) is called the newe testament. Because that as a man

Prologge.

when he shall dye apoynteth his goodd^y to be deaste and distributed after hys dethe amonge them which he nameth to be his heyres. Even so Christ before his dethe commaunded and appoynted that suche evangelion/gospell/or tydyng^y shulde be declared through oute all the worlde/and there wuh to geue n^r to all that beleve all his goodd^y/that is to saye/his lyfe/where with he swallowed and deuoured vp dethe: his rightewesnes/where with he bānyshed synne: his saluacion/where with he o^rvercame eternall damacion. Nowe can the wretched man (that is wrapped in synne/and is in daunger to dethe and hell) heare no moare ioyus a thyng/then suche glad and comfortable tyding^y/of Christ. So that he cannot but be glad and laugh from the lowe bottom of his hert / if he beleve that the tydyng^y are trewe.

¶ To strength such feythe with all/ god promysed this his euāgelion in the olde testament by the prophett^y (as paul sayth in the fyrst chapter vnto the romans). Howe that he was chosen oute to preache godd^y euangelion/which he before had promysed by the prophett^y in the holy scriptur^y that treat of his sonne which was borne of the seed of davyd.. In the thyrd chapter of gennesis/god saith to the serpent: y wyll put hatred bitwene the and the woman / bitwene thy seede and her seede / that sife seede shall tread thy heed vnder fote. Christ is this womans seede / he it is that hath troden vnder fote the deuyll^y heed / that is to saye synne/dethe/hell/ and all his power. For with oute this seede can no man avoyde synne/dethe/hell and cuerlastynge dānacion.

¶ Agayne gen. xxiij. god promysed Abraham sayige: in thy seede shall all the generatiōs of the erthe be blessed. Christ is that seede of Abraham sayth saynet Paul in the thryd to the galathyans He hath blessed all the worlde through the gospel. For where Christ is not/there remaineth the curse that fel on adā as soone as he had synned/So that they are in bondage vnder the domination of synne/dethe/and hell. Agaynst this curse blesteth nowe the gospell all the worlde/in asmoche as it cryeth openly/ who so ever beleueth on the seede of Abraham shalbe blessed/that is/he shalbe delyvered frō synne/dethe and hell/and shall hence forth contynue righewes/lyvinge/and saved for euer/ as Christ

The

hym sylffe saith (in the xi. of Ihon) He that beleveth on me (shalt never more dye.

¶ The lawe (saith the gospell of Ihon in the first chapter) was geven be Moses: but grace and veritie be Iesus Christ. The lawe (whose minister ys moyses) was geven to brynge vs vnto the knowlege of oure selves / that we myght there by sele and perceave what we are of nature. The lawe condemneth vs and all oure dedes / and is called of Paul (in the thyd chap. of the second pistle vnto the corinthians) the mynistracion of deathe. For it tyeth oure consciences and driveth vs to desperation / in as moche as it requyren of vs that whych is vnpossible for vs to doo. It requyren of vs the dedes of an whole / man. It requyren perfect love from the lowe bottome and grounde of the hert / as well in all thinges whych we suffre / as in tho thinges whych we doo. But saith Ihon (in the same place) grace and veritie is gevin vs in christ. So that when the lawe hath passed vpon vs / and cōdemned vs to deeth (whych is his nature to doo) then have we in Christ grace / that is to saye favoure / promyses of lyfe / of mercy / of perdon frely by the merites of Christ / and in Christ have we veritie and trouthe / in that god fulfillith all his promyses to them that beleve. Therefore is the gospell the ministracion of lyfe. Paul calleth hit / in the forerehearsed place of the secōd chap. to the cor. the mynistracion of the spyrite / and of rightewesnes. In the gospell when we beleve the promyses / we receave the spyrite of lyfe / and are iustified in the bloud of Christ from all thinges where of the lawe condemned vs. Of Christ it is written in the fore rehearsed first chapter of Iho: This is he of whose abundance / or fullnes / all we have receaved / grace for grace / or favoure for favoure. That is to saye / for the favoure that god hath to his sonne Christ / he geveth vnto vs his favour / and good will / as a father to his sonnes. As affirmeth Paul sayinge: whych loved vs in his beloved before the creation of the world. For the love that god hath to Christ / he loveth vs / and not for oure awne saies. Christ is made lorde over all / and is called in scripture goddes mercy stole whosoever flyeth to Christ / can neither heare nor receave of god eny other thinge save mercy.

¶ In the olde testament are many promyses / whych are nothinge els but the evangelion or gospell / to save those that beleved

Prologge.

them / from the vengauce of the lawe. And in the newe testament is ofte made mencion of the lawe / to condem them / whych beleve nort the promyses. Moreover the lawe and gospell maye never be seperate: for the gospell and promyses serve but for troubled consciency whych ar brought to desperacion and fele the paynes of hell and dethe vnder the lawe / and are in captivitie and bondage vnder the lawe. In all my dedes y muste have the lawe before me to condem myne vnperfectnes. For all that y doo (be y never so perfecte) is yerdamnable synne / when hit is compared to the lawe / whych requyareth the grounde and bottom of myne hert. I muste therefore have alwayes the lawe in my sight / that y maye be meke in the spirite / and gyve god all the laude and prayse / as crybinge to hym all rightewesnes / and to my sylse all vnrightewesnes and synne. I muste also have the promyses before myne eyes / that y desyre nort / in whych promyses y se the mercy / savoure / and good wyll of god apone me in the bloud of his sonne Christ / whych hath made satisfaction for myne vnperfectnes / and fulfilled for me / that whych y coulde nort doo.

¶ Here maye ye perceave that two manner of people are sore deceaved. Firste they whych iustifie them sylse with outwarde dedes / in that they abstayne outwardly from that whych the lawe forbiddeth / and doo outwardly that whych the lawe commaundeth. They compare them selves to open synners and in respecte of them iustifie them selues condemnynge the open synners. They se nort howe the lawe requyareth love from the bottom of the hert. If they dyd they wolde nort condene there neighbours. Love hydeth the multitude of synnes / saith saynt Peter in his first pistle. For whom y love from the depe bottom and grounde of myne hert / hym condem y nort / nether recke his synnes / but suffre his wealnes and infirmyte / as a mother the wealnes of her sonne / vntill he growe vppe in to a perfecte mā. ¶ Those also are deceaved whych with ourt all feare of god geve them selves vnto all māner vices with full cōsent / and full delectaciō / havinge no respecte to the lawe of god (vnder whose vengauce they are locked vp in captivitie) but saye: god is mercifull and christ dyed for vs / supposinge that suche dre mynge and ymaginaciō is that sayth whych is so greatly cōmeded i holy scripture.

The

Naye that is nott fayth / but rather a foliſſhe opynion ſpryngynge of there awne nature / and is nott geuen them of the ſpyrite of god. Trewe fayth is (as ſayth the apoſtle Paul) the gyfte of god and is geuen to ſyners after the lawe hath paſſed upon them and hath brought there conſciency vnto the brym of deſperacyon / and ſorowes of hell.

¶ They that have this right fayth / conſent to the lawe that it is rightewes and good / and iuſtifie god which made the lawe / and have delectacion in the lawe (nott withſtandinge that they can nott fulfill it / for there weaknes) and they abhorre what ſoeuer the lawe forbyddeth / though they cannot avoide it. And there greate ſorowe is / becauſe they cannot fulfill the will of god in the lawe / and the ſpyrite that is in them cryeth to god nyght and daye for ſtrength and helpe with teares (as ſayth Paul) that cannot be expreſſed with tonge.

A iuſticiarie

¶ The fiſte / that is to ſaye a iuſticiarie / which iuſtifieth hym ſilſe with his ourwarded dedes / conſenteth nott to the lawe in warde / nether hath delectacion therein / yee / he wolde rather that no ſuche lawe were. So iuſtifieth he nott god / but hateth hym as a tyrant / nether careth he for the promyſes / but will with his awne ſtrength be ſaveour of hym ſilſe: no wyſe glorifyeth he god / though he ſeme ourward to doo.

A ſenſewell man

¶ The ſeconde / that is to ſaye the ſenſewell perſone / as a voluptuous ſwoyne / nether ſeareth god in his lawe / nether is thankfull to hym for his promyſes and mercy / which is ſett forth in Chriſt to all them that beleue.

A Chyſten man.

¶ The right chyſten man conſenteth to the lawe that hit is rightewes / and iuſtifieth god in the lawe / for he affyrmeth that god is rightewes and iuſte / which is autor of the lawe / he beleueth the promyſes of god / and ſo iuſtifieth god / indgyng hym trewe and beleuinge that he will fulfill his promyſes. With the lawe he condeneth hym ſylſe and all his dedes / and geueth all the prayſe to god. he beleueth the promyſes / and aſcribeth all trouth to god / thus every where iuſtifieth he god / and prayſeth god.

Nature.

¶ By nature through the ſanle of adam / are we the chyldren of wrath / heires of the vengeaunce of god by byrth / yee and from oure conception / we haue oure fellowſhippe with the damned devyll vnder the power of darknes vnder rule of ſatan / whyle we

Prologge.

we are yett in oure mothers wombes / though we shewe nett
 southe the freutes of synne / yett are we full of the naturall poy-
 son where of all synfull dedes sprynge / and cannot but synne out-
 wardes (be we never so yonge) yf occasion be geuen / for oure na-
 ture is to doo synne / as is the nature of a serpent to styng. And
 as a serpent yett yonge / or yett vnbrought southe is full of poyson /
 and cannot afterwarde (when the tyme is come and occasion
 geuen) butt brynge southe the freutes there of. And as an edder /
 a toode / or a snake is hated of man / (nott for the yvell that it hath
 done / but for the poyson that is in it and hurt which it cannot
 but doo) So are we hated of god for that naturall poyson which
 is conceaved and borne with vs / before we doo eny outwardes y-
 vell. And as the yvell / which a venomous worme doeth / maketh
 it not a serpent : but be cause it is a venomous worme. therefo-
 re doeth it yvell and poysoneth. And as the frute maketh not the
 tree yvell : but because it is an evyll tree / therfore bryngeth it
 forth evyll frute / when the season of frute is. Even so doo nott
 cure evyll dedes make vs evyll : but because that of nature we
 are evyll / therfore we bothe thynke and doo evyll / and are vn-
 der vengeaunce / vnder the lawe / convicted to eternall damnacion
 by the lawe / and are contrary to the will of god in all oure wyll /
 and in all thynges consent to the wyll of the fendes.

¶ By grace (that is to saye by favoure) we are plucked oute of
 Adam the grounde of all evyll / and graffed in Christ the roote of
 all goodnes. In Christ god loved vs his electe and chosen / before
 the worlde began / and reserved vs vnto the knowlege of his son-
 ne and of hys holy gospell / and when the gospell is preached
 to vs he openeth oure hertes / and geveeth vs grace to beleve
 and putteth the spirite of Christ in vs / and we knowe hi-
 me as oure fater most mercifull / and consent to the la-
 we / and love it inwardly in oure hert / and desyre to fulfyll it /
 and so we because we cannot / which will (synne we of frail-
 tie never so moche) is sufficient till more strength be geve vs / the
 bloud of Christ hath made satisfaction for the reste the bloud of
 Christ hath obeyned all thynges for vs of god. Christ is oure satis-
 faction / redemer / delverer / saviour from vengeaunce and wro-
 ath. Obserue and merke in the pistles of Paul / and Peter / and

The

Fayth/love/
workes

in the gosspeſt and piſtles of Ihon what Chriſt is vnto vs.

¶ By fayth are we ſaved only in belevyng the promyſes /. And though ſaith be never with oute love and good werkes/ yet is oure ſavinge impured nether to loue nor vnto good werkes/ but vnto fayth only. For loue and werkes are vnder the lawe which requy-
reth perfeccion / and the grounde and fontayne of the hert / and dānerh all imperfectnes. Nowe is ſaith vnder the promyſes / wich dāne not: but geve all grace/mercy and ſavour / and what ſoever is conteyned in the promyſes.

Rightweſ-
nes other wiſe
iuſtifyinge
or iuſtice

¶ Rightweſnes is divers / Blynde reaſon ymagineth many maner of righte weſneſſes. As the iuſte miniſtracion of all maner of lawes/ and the obſervinge of them / and moſt vertues were in philoſophers put there felicitie and bleſſednes / which all are nothig in the ſight of god. There is in lyke maner the iuſtifyinge of ceremonies/ ſome ymagiſ them there one ſelves/ ſome conterfaicte other/ ſayinge in there blynde reaſon: ſuche holy perſons dyd thus and thus/ and they were holy mē/ therfore yf y doo ſo lyke wyſe y ſhall pleaſe god: but they have none anſwer of god/ that that pleaſeth. The iewes ſeke rightweſnes i there ceremonies which god gave vnto them/ not for to iuſtifie: but to deſcribe and paynt Chriſt vnto them / of which iewes teſtifieth paul ſayinge howe that they have affectiō to god: but not after knowlege/ for they go aboute to ſtabliſſh there one iuſtice/ and are not obediēt to the iuſtice or rightweſnes that cōmeth of god. The cauſe is verely/ that excepte a man caſte awaye his awne ymaginacion and reaſon/ he cannot perceave god/ and vnderſtonde the vertue and power of the blond of Chriſt. There is the rightweſnes of werkes (as y ſaide before) whē the hert is a waye/ they ſele not howe the lawe is ſpirituall and cannot be fulfilled/ but from the bottom of the hert. Ther is a full rightweſnes/ when the lawe is fulfilled from the groude of the hert. This had norher Peter nor Paul i this lyfe perfectly: but ſyghed after yt. They were ſo far forth bleſſed in Chriſt/ that they hūgred and thruſted after it. Paul had this thruſte/ he cōſented to the lawe of god/ that it ought ſo to be/ but he ſonnde another luſte in his membres cōtrary to the luſte and deſire of his mynde / and therfore cryed oute ſayinge: Oh wretched man that y am: who ſhall delyvre

Prologge

me from this boddy of derthe/ thanky be to god throuwe Iesus Christ. The rightewesnes that before god is of value/is to beleve the promyses of god/after the lawe hath confounded the conscience. As when the temporall lawe ofte tymes condemneth the thefe or morderer and bryngeth hym to execution/so that he seith nothinge before hym but present derthe/ and then cometh good rydyng/a charter from the kynge and delyvereth him. Lyke wyse when goodd lawe hath brought the synner into knowlege of him sylfe/and hath cofounded his conscience/and opened vnto him the wrath and vengeaunce of god/then cometh good rydyng/the Evangelion sheweth vnto him the promyses of god in Christ/and howe that Christ hath purchesed pardon for him hath satisfied the lawe for him/ and peased the wrath of god/ and the poure synner beleveth/landerth and thanketh god/throuwe Christ/and breaketh oute into excedinge inward ioy and gladnes/for that he hath escaped so greate wrath/so hevy vengeaunce/so fearfull and so everlastinge a derthe/ and he hence forth is an hūgred and a thurst after more rightewesnes/that he might fulfill the lawe/and morneth continually commēdinge his wealnes vnto god in the bloud of oure saviour Christ Iesus

¶ Here shaff ye se compendiously and playnly sett vnte the order and practise of every thyng afore rehearsed.

¶ The faule of adam hath made vs heyres of the vengeaunce and wrath of god/and heyres of eternall dānacion. And hath brought vs into captivity and bondage vnder the devyll. And the devyll is oure lorde/and oure ruler/oure heed/oure governour/oure prince/ye and oure god. And oure wyff is locked and knet fast vnto the wyff of the devyll/then coude an hundred thow sand cheynes bynde a man vnto a post. Vnto the devyll will com sent we/with all oure hertes/with all oure myndes/with all oure myght/power/strength/will and luste. With what poysoned/deadly/and venunous hate/hateth a man his enemy? With howe greate malice of mynde inwardly doe we sleie and murther? With what violēce and rage/ye and with howe servent luste com mytt we aduoutrie/fornicacion/and such lyfe vnclemnes? with what pleasure and delectation inwardly serveyth a glotten bishopp? With what diligēce disceave we? Howe busshly seke we the

Adam bryngeth vs to bondage

The

thynges of this world: What soe ver we doo/thynke/oꝝ ymmagi
on/is abominable in the syght of god. And we are as it were as-
lepe in so depe blyndnes/ that we can nether se/noꝝ selfe in what
misery/thraldom/and wretchednes we are in/ tyll moyses come
and wake vs/and publess he the lawe. When we heare the lawe
truly preached / howe that we ought to love and honoure god
with all oure strengthe and myght / from the lowe bottom of
the hert: and oure neghbur? (ye oure enemyes) as oure selues in-
wardly from the groude of the hert/ and to doo what soever god
biddeth/ and abstayne from what soever god forbiddeth / with
all love and meknes/ whit a fervent and a burnyng luste/ from
the center of the hert / then begynneth the conscience to rage
aginst the lawe/ and agenst god/ & to seee be hit never se greare a
tempest is so vnquiet. It is not possyble for a naturall man to
consent to the lawe / that hit shuld be good/ oꝝ that god shuld be
rightewes/ which maketh the lawe. Mannes witte/reason/ and
will/ are so fast glued/ye nayled and cheyned vnto the will of the
devyll. & ther can eny creature loose the bodes/ save the bloud
of Christ.

Christ setteth
vs att libertie

¶ This is the captivite and bondage whēce Christ delivred vs /
redemed/ and loosed vs. His bloud/ his deethe/ his pacience/ in
suffryng rebukes and wrongs/ his preyers and fastyngs/ his
mekenes and fulfyllinge of the vtmost poynte of the lawe / pea-
sed the wrath of god/ brought the favour of god to vs agayne/ ob-
teyned that god shuld love vs frst/ and be oure father/ and that
a mercysfull father/ that will consydre oure infirmitates and we-
aknes/ and will geve vs his spyrite ageyne (which was taken a-
waye in the fall of Adam) to rule govern and strength vs/ and
to breake the bondes of Satan/ where in we were so streyte bo-
unde. When Christ is thus wyse preached/ and the promyses re-
hearsed/ which are concernyd in the prophett/ in the psalmes/
and in diuers places of the fyve booke of moyses: then the hert of
them which are electe and chosē/ begin to wepe softe/ and to mel-
te att the bounteous mercy of god/ and kyndnes shewed of Christ.
For whē the evāgelion is preached/ the spyrite of god entreth i to
them which god hath ordeined and apoynted vnto eternall lyfe/
and openeth there inward eyes / and worketh such belefe in thē.

The evāgeli
on bryngeth
farthe/ saythe
bryngeth love
love worketh

Prologge.

Whe the wo full cōsciēces sefe 2 taste howe swete ar hige the byt-
ter dethe of Christ is / 2 howe mercyfull 2 loringe god is through
Christes purchesyng and meritt / They begyn to love agayne/
and to consent to the lawe of god / howe that hit is good / and
ought so to be / and that god is rightewes whych made it / And
desyre to fulfille the lawe / even as a sicke mā desyret to be who-
le / and are an hongred / and a thirst after more rightewesnes /
and after more strēgthe / to fulfille the lawe more perfectly. And
in all that they doo / or omitt and leave vndone / they sefe goddes
honoure / and his will with meknes / ever condemnynge the on-
perfecnes of there dedes by the lawe.

¶ Nowe Christ stonderth vs in doble stede / and serveth vs two
maner wise. first he is oure redeemer / delyverer / reconciler / me-
diator / intercessor / advocat / atturney / soliciter / cure hope / com-
forte / shelde / proteccion / defender / strength / helth / satisfaction /
and salvacion. His blood / his death / all that he ever dyd / is ou-
res. And Christ him selfe / with all that he is or cā doo / is oures.
His blood sheddynge and all that he dyd / doeth me as good ser-
vice / as though y my selfe had done it. And god (as greate as
he is) is myne with all that he hath / throw Christ and his pur-
chasyng. ¶ Secondaryly after that we be overcome with lo-
ve and frendnes / and nowe sefe to doo the will of god (whych is
a christen manes nature) Then have we christe an ensample to
counterfet / as saith christ him selfe in Jhon: I have geven you
an ensample. And in an other evangeliste / he saith: He that wil-
be greate amenge you shalbe youre servaunt and minster / as
the sōne of mā cā to minister and not to be ministered vnto. And
Paul saith: Counterfet Christ. And Peter saith: Christ died for
you / and leste you and ensample to folowe his steppes. What
soever therfore saith hath receaved of god throw Christ / blood
and deservynge / that same must love shed oute everywhitt / and
bestowe hit on onre neghbour vnto there proffet / ye and that
though they be oure enemyes. Be saith we receave of god / and be
love wshed oure agayne. And that must we doo frely after the
ensample of Christ with oure eny other respecte / save oure
neghbour welth enly / and nether lofe for rewarde in erth / ner
yet in heven for oure dedes: but of pure love must we bestowe

Christ byn-
gerh all good
nes frely / and
geverh an en-
sample howe
to be stowe to
godly.

Faythe rece-
aveth of god /
and love be-
stoweth the
same on hys
neghbour.

A crewe chri-
styn man bele-
ueth that he/
wynys hys al-
redy by chris-
tes purchesin-
ge/and therfo-
re loveth/and
worketh/to
honoure god
only / and to
drawe althin-
ges to god.

The

oure selves/all that we have/and all that we are able to doo/even
on oure enemys to brynge them to god/considerynge nothyng
but there welth/as Chyrist dyd oures. Chyrist dyd nort his dedes
to obteyne heven therbi (that had bene a madnes) heven was
his alreddy/he was heyre there of/hit was his be enheritaunce:
but dyd them frely for oure sakes/cōsideringe nothyng but oure
welth/and to brynge the savour of god to vs agayne / and vs to
god. As no naturall sonne that is his father theyre/doeth his fa-
ther? will be cause he wolde be heyre/that he is alreddy be birch:
his father gave him that yer he was borne/and is lothther that
he shuld goo with oure it / then he himsilfe hath witt to be: but
of puer love doeth he that he doeth. And axe him why he doeth
eny thyng that he doeth/he answereth: my father bade/it is my
father? will / it pleaseth my father. Bond servaunt? worke for
hyre/Children for love. For there father with all he hath / is the-
re alreddy. So doeth a christen man frely all that he doeth/con-
sidereth nothyng but the will of god/and his neghbour? welth
only. If y live chaste/I doo hit nort to obteyne heven therby. For
then shulde y doo wronge to the bloud of Chyrist: Chyristes bloud
hath obteyned me that / Chyristes merett? have made me heyre
there of. He is both dore and waye therward. Nether that
y loke for an hyer roume in hevē/then they shall have whych li-
ve in wedlocke/other then a hoare of the stewes (yf she repent)
for that werethe pryde of lucifer: Bnt frely to wayte on the e-
vangelion/and to serve my brother with all/even as one hande
helpeth another/or one membre another/because one feleth an-
other? greife/and the payne of the one is the payne of the other.
What soever is done to the leest of vs (whether it be good or
bad) it is done to Chyrist. And what soever is done to my bro-
ther (if y be a christen man) that same is done to me. nether do-
eth my brother? payne greveme lesse then myne awne. Ne-
ther reioyse y lesse at his welth then at myne awne. If hit we-
re not so: howe saith Paul? let him that reioyseth / reioyse in
the Lord. that is to saye chyrist/whych is lord over all creatures.
Yf my merett? obteyned me hevē/or an hyer roume there/then
had y where in y myght reioyse besydes the Lorde.
¶ Here se ye the nature of the lawe/and the nature of the evāge-

lion. Howe the Lawe byndeth and dāneeth all mē/and the Eua-
 gelio lowseth them ageyne. The lawe goeth before/and the evā- To bynd and
 geliō foloweth. When a preacher preacheth the Lawe / he byn- lowse.
 deth all consciences/and when he preacheth the Gospell/helowe-
 seth them agayne. These two salves (y meane the Lawe and the
 Gospell) vsfeth God and his preacher to heale and cure synners
 with all. The lawe dryveth oute the disease/and maketh hit ape-
 re/and is a sharppe salve/and a freatyng corsey/and fylleth the
 deod flesshe/and lowseth and draweth the sores out by the rotes/
 and all corrupcion. It pulleth from a man the trust and confi-
 dēce that he hath in him silfe / and in his eneworke? / merit?/
 deserving? and ceremones. It killeth him / sendeth him downe
 to hell/and bryngeth him to utter desperacion/and preparereth
 the waye of the lord/as hit is wyrtten of Jhon the Baptest.
 For hit is nott possible that Christ shuld come to a man/as lō-
 ge as he trusteth in him silffe / or in eny worldly thyng. Then
 cometh the Evangelion / a more gentle plaster / whych sow-
 pleth/and swageth the wondes of the conscience/and bryngeth
 helth. It bryngeth the spyrite of god / whych lowseth the bon-
 des of satan/and coplETH vs to god and his will throw stronge
 faith and fervent love/with bondes to stronge for the devyll/the
 world/ or eny creature to lowse them. And the poore and wret-
 ched synner feleth so greate mercy/love / and kyndnes in god/
 that he is surer in him silfe howe that it is nott possible that god
 shuld forsake him/or withdrawe his mercy and love from him.
 And boldly cryeth our with Paul sayinge: Who shall seperate
 vs frō the love that god loveth vs withall? That is to saye. what
 shall make me beleve that god loveth me nott? Shall tribulaci-
 on? Angnysshe? Persecucion? Shall hūger? Nakednes? Shall a
 swearde? Nay/I am sūer that nether deeth / ner lyfe/nether
 angell/nether rule/ner power/nether present thyng?/ner thyn-
 g? to come/nether hye ner lowe/nether eny creature is able to se-
 perate vs frō the love of god which is in christ Jesu oure lorde.
 In all such tribulacions a Christen man perceaveth that god is
 his father / and loveth hym / even as he loved Christ when he
 shed his blond on the crosse. Synally/as before/wbē y was bōd
 to the devyll and his will/y wrought all māner evyll and wicked-
 nes/nott for helles sake which is the reward of synne/but the cause

A christē mā
 feleth the
 workyng of
 the holy goos
 in his soule.
 and in all tri-
 bulacions
 and adversi-
 ties fealeth
 god a mercy/
 full father and
 a lorynge.

The

y was heyre of hell by birth and bondage to the devyll/dyd y e/
 vyll. for I could none other wese doo. to doo syn was minature.
 Even so now we sence y am copled to god by Christes bloud /doo
 y well/uott for hevens sake:but be cause y am heyre of heven by
 grace and Christ? purchesyng /and have the spyrir of god/I
 doo good frely/for so is my nature.As a good tree bryngeth forth
 good frute/and an evyll tree evyll frute. By the frutes shall ye
 knowe what the tree is. a mannes dedes declare what he is
 with in but make him nether good ner bad 2c.We must be first
 evyll yer we doo evyll/as a serpent is first poysoned yr he poyson.
 We must be also good yer we doo good/as the fyre must be first
 hott yer hit warme eny thyng. Take an ensample. As those
 blynde whych are cured in the evangelion /coude nott se tyll
 Christ had geven them sight/ And deff coude nott heare / tyll
 Christ had geven them hearynge/And those sicke coude nott doo
 the dedes of an whole man/tyll Christ had geven them health:
 So can no man doo good in his soule /tyll Christ have lowsed
 him oute of the bondes of satā/and have geve him where with
 to doo good/ye and firste have powred into him that selfe good
 thyng whych he shedeth forth afterwarde on other. What soe/
 ver is cure awne is synne.What soever is above that / is Chri/
 st? gyfte/purche/doynge/and workynge. He bought it of his
 father derely with his bloud/ye with his moost bitter death and
 gave his lyfe for hit. What soever good thyng is in vs /that is
 geven vs frely with oute oure deservyng or merett? for
 Christ? bloud? sake.That we desyre to folow the will
 of god/it is the gyfte of Christ? bloud. That we nowe
 hate the devyll? will (where vnto we were so
 fast locked/and coude nott but love hit) is
 also the gyfte of Christes bloud/vnto
 whom belongeth the preysse and
 honoure of oure good dedes/
 and nott vnto vs.

The booke conteyned in the newe Testament.

i	The gospell of saynct Mathew
ii	The gospell of S. Marke
iii	The gospell of S. Luke
iiii	The gospell of S. Ihon
v	The actes of the apostles written by S. Luke
vi	The epistle of S. Paul to the Romans
vii	The fyrst pistle of S. Paul to the Corinthyans
viii	The second pistle of S. Paul to the Corinthyans
ix	The pistle of S. Paul to the Galathians.
x	The pistle of S. Paul to the Ephesians.
xi	The pistle of S. Paul to the Philippians
xii	The pistle of S. Paul to the Collossians
xiii	The fyrst pistle of S. Paul vnto the Tesselonians
xiiii	The seconde pistle of S. Paul vnto the Tesselonians
xv	The fyrst pistle of S. Paul to Timothe.
xvi	The seconde pistle of S. Paul to Timothe.
xvii	The pistle of S. Paul to Titus
xviii	The pistle of S. Paul vnto Philemon
xix	The fyrst pistle of S. Peter
xx	The seconde pistle of S. Peter
xxi	The fyrst pistle of S. Ihon
xxii	The seconde pistle of S. Ihon
xxiii	The thryd pistle of S. Ihon

The pistle vnto the Ebraues
The pistle of S. James
The pistle of Jude
The revelacion of Ihon.



The gospel of S. Mathew.

The fyrst Chapter.



Thys ys the boke of

the generaciō of Iesus Christ the so-
ne of David/The sonne also of Abra-
ham
Abraham begatt Isaac: (hā.
Isaac begatt Jacob:
Jacob begatt Judas and hys bre-
Judas begatt Phares: (thren;
and Saram of thamar:
Phares begatt Esrom:
Esrom begatt Aram:
Aram begatt Aminadab:

* Abraham and David are fyrst re-
hearſid/ because
that chriſte was
cheſtly promyſed
vnto them.

Aminadab begatt naaſſan:

Naaffon begatt Salmon:

Salmon begatt boos of rahab:

Boos begatt obed of ruth:

Obed begatt Jeſſe:

Jeſſe begatt david the kynge:

David the kynge begatt Solomon/of her that was the
Solomon begatt roboam: (wyſe of vry:

Roboam begatt Abia:

Abia begatt aſa:

Aſa begatt ioſaphat:

Joſaphat begatt Joram:

Joram begatt Oſias:

Oſias begatt Joatham:

Joatham begatt Achas:

Achas begatt Ezechias:

Ezechias begatt Manaffes:

Manaffes begatt Amon:

Amon begatt Joſias:

Joſias begatt Jechonias and his brethren about the tyme of
the captivite of babilon

After they were led captive to babilon / Jechonias begatt

Saynct mathew
leaveth out certe/
yne generacions/
2 describeth Ch/
riſtes linage from
ſolomō/after the
lawe of Moſes/
but Lucas descri/
beth it accordyng
to nature/frō na/
than ſolomōs br/
other. For the la/
we calleth them
a mannes childre
which his broder
begatt of his wy/
fe leſte behynde
hym after his de/
the.deu.xxv.c.

The Gospell of

Salathiel.

Salathiel begatt Zorobabel:

Zorobabell begatt Abiud:

Abiud begatt Eliachim:

Eliachim begatt Azor:

Azor begatt Sadoc:

Sadoc begatt Achin:

Achin begatt Eliud:

Eliud begatt Eleasar:

Eleazar begatt Nathan:

Nathan begatt Jacob:

Jacob begatt Joseph the husband of mary / of whom was borne that Jesus which ys called christ.

* That ys to saye
by the workinge &
power of the holy
goste.

* Defame
That is he wolde
not put her to ope
shame/as he wel
might haue done
bi the lawe. Also
mache w reioysich
of the goodnes of
ioseph/ which for
loves sake dyd re
myt of his ryght.

* Jesus.
Jesus is asmo /
che to saye as a sa
ver/for he onli sa
veth all men from
their synnes bi his
merretes with ou
re there deserving

Christe byngeth
god. where Eliu
tis there is god.
and were christ
is not there is not
god.

* Till
she. yeshall nott
suppoose that he

¶ All the generations from Abraham to David ar fow
tene generaciōs. And from David vnto the captivite of ba
bilon/ar fowtene generaciōs. And from the captivite of ba
bylon vnto christ / ar also fowtene generations.

¶ The brathe of Christ was on this wyse / when his mother
Mary was married vnto Joseph/before they cam to dwell to
geder/she was founde with chylde by the holy * goost. The her
husbande Joseph/beinge a perfecte man/and lothe to * defa
me her/was mynded to put her away secretly. Whyle he
thus thought/beholde/the angel of the lorde apered vnto him
in his slepe sayinge: Joseph the sonne of David/feare not to ta
ke vnto the/Mary thy wyse. For that which is conceived in
her / is of the holy goost. She shall brynge forth a sonne/ and
thou shalt call his name * Jesus. For he shall save his people
from their synnes.

¶ All this was done/to fulfill that which was spoken of the
lorde/ by the prophet sayinge: beholde a mayde shalbe with
chylde/and shall brynge forth a sonne/ and they shall call his
name Emmanuel/ which is as moche to saye/be interpretaci
on/as god with vs.

¶ Joseph as soone as he awoke out of slept/ dyd as the an
gell of the lorde bade hym / and toke his wyse vnto him/and
knewe her nott*/tyll she hadde brought forth her fyrst son
ne/and called his name Jesus.

The Seconde Chapter.

When Jesus was borne in beth
lehem a toune of iury/in the time of kynge Hero-

de/beholde/there cam* wyse mē frō the este to Je-
rusalem sayinge: where is he that is borne kyn-

ge of the iewes? we have sene his starre in the este/and are co-
me to worshippinge hym.
¶ Herode the kynge/after he hadde herde this / was trou-
bled/and all Ierusalē with hym / and he sent for all the chiefe
preestes and scribes of the people/and de maunded of them
where Christ shulde be borne. They sayde vnto him: in beth-

lehem a toune of iury. For thus is it wryttē by the prophet:
mich. v And thou bethlehem in the lōde of *iury/shalt not be the leest
as perteynyng to the pyncē of iuda. For out of the shall co-
me a capytayne / whych shall govern my people israhel.

¶ Then Herod prevely called the wyse men / and dyligently
enquyred of them/the tyme of the starre that appered. And
sent them to bethlehem sayinge: when ye be come thyder se-
arche dyligently for the chylde. And when ye haue founde hym
bringe me worde/that y maye come and worshippinge hym also.
Whē they had herde the kynge/they departed/and lo the star-
re whych they sawe in the este went before them/ vntyll it cā
and stode over the place where the chylde was. Whē they sa-
we the starre/they were marveilously gladde. And entred ins-
to the house/and found the childe with Mary hys mother/and
fneled doune and worshipped hym / and opened there trea-
sury/and offred vnto him gyftes/ gold/franckynsence / and
myr. And after they were warned in their slepe/ that they
shulde not go a geyne to Herod/they returned into there a w-
ne countre another waye.

¶ After that they were departed / lo the angell of the lorde a-
pered to Ioseph in his slepe sayinge: aryse and take the chylde
and his mother/ and flye in to egipte / and abyde there tyll y
brynge the worde. For Herod wyll seke the chylde to destroye

knew her after /
warde/but hit is
the maner of the
scripture so to spe-
ake / as gē. viij. c.
the ravin cam not
againē till the wa-
ter was drōke vp
pe and the erth
dye/the scripture
meaneth nort / he
cam agayne after
warde: evyn soo
here/hit foloweth
not that ioseph ke-
we oure lady af-
ter warde.

* wyse men.

¶ Mathew they
ar callid Magi/
2 in certeyne cou-
treis i the est/ phi-
losophers conyn-
ge in naturall cau-
ses 2 effectes/and
also the prestes/
were so callid.

* Iury is the lon-
de. Iuda is that
trybe or kynred
that dwelt there
in.

The Gospell of

hym. Then he arose / and toke the chyld and his mother by nyght / and departed into egipte / and was there vnto 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 sone. Use. ri.
Ru.
xxiii

¶ Then Herod perceauynge that he was mocked of the wyse men / was excedynge worathe / and sent forth 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 / accordyng to the tyme which he had diligently searched out of the wyse men.

¶ Then was fulfilled / that which was spokẽ by the prophet Jeremi / sayinge: On the hilles was a voice herde / mournynge / wepyng / and greare lamentacion * Rachel wepyng for her chylde / and wolde not be cõsforted / be cause they were not. Jere.
xxi.

¶ When Herod was deed / so 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 chylde's 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 thider / notwithstandinge after he was warned in his slepe / he turned aside into the parties of galile / and wet and dwelt in a cercalled nazareth / to fulfill that which was spokẽ by the prophet: He shalbe called of nazareth. Isai. ri.
Judi.
vii.

* Rachel was buried not ferre from bethlehem / as 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 / notwithstandinge they are wonderfully mayntained & defended alwaye of god / agaynst all power of hell.

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 hand. Thys ys he of whom it ys spoken be the prophet Isay / which sayth: the voice of a cryer in wyldernes / prepare ye the lordes waye / and make hys pathes strayght. Lu. iii.
Jho. i

¶ Thys Jhon had hys garment of camell / heere / and a gyrdyll of a skynne about hys loynes. Hys meate was * locusts / and wyldhe ony. Then went out to him Ierusalem / and all Isa. xl.
Mar. i

* Locustes / are more then oware