



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 thē
this 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/austē 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 leuynge 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 preueyle 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 soeuer thou lowsest on erth/yt shall be lowsed in heve.
¶ 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.

to shewe vnto his disciples/howe that he must go vnto Ierusalem is so swete thyng/ sale/and suffer many thinges of the senierys/and of the hye prestes/and of the scribes/and must be killed/and ryse againe the thyrde daye. Peter toke him a syde/and began to rebuke hym sayinge:master fauer thy sylfe/this shall nott come vnto the. Then turned he aboute/and sayde vnto peter:go after me tan/thou offendest me / because thou perceavest nott godly tynges:but worldly thinges.

¶ Jesus then sayde to hys disciples. Yf eny man wyll folow me leet him forsake him sylfe/ and take his crosse and folow me. for who soever wyll save hys lyfe/shall loose yt. And who soever shall loose hys lyfe for my sake / shall synde yt. Whatt spall hit proffet a man / yf he schulde wyn all the hoole worlde: so he loose hys owne soule? Or els what shall a man geve to redeme hys soule agayne with all: for the soñe of man shall come in the glory of hys father/with hys angels/and the shall be rewarde every mā accordinge to hys dedes. Verely I saye vnto you/some there be a monge them that here siode/why ch shall nott taste of deeth/tyll they shall have sene the soñe of man come in hys kyngdom/

at they make nott wre with there tradiciōs. The evāgelion/thar ioyfull tidynges / ys nowe biterer then the olde la we / Christes burthē is hevier then the yoke of moyses/oure cōdicio ad estare ys ten tymes more greivous then was ever the iewes The pharises have so leveded Christes swete breed.

¶ Itt sounderth yn greke/away frō me sathan/ and are the same wordes which Christe spake vnto the devyll when he woode have had hito fall doun 2 worshippe hym. luc. iiii

The xvii. Chapter.

Bar.
ir.
Luc. ix.



¶ And after vi. dayes Jesus toke Peter and James and Iohn hys brother/and brought them vppe in to an hye mountayne out of the waye/and was transfigured before them. and hys face dyd shyne as the sun/and hys clothes were as whyte as the light. And beholde there appiered vnto the moyses and helyas talkinge with him. Then answered peter/ and saide to Jesus:master here is good beinge for vs. Yf thou wyll leet vs make here iij. tabernacles/ won for the/and won for moyses/ and won for helyas. Whyll he yett spake / beholde a bryght cloude shadowed them. and lo a voyce out of the cloude sayde: This is my deare sonne/in whō I delire/heare him. And when the disciples herd that/they fell flatt on there faces/and were sore afrayde. And Jesus cam and touched the/

* Dedes. For the dedes testify what a mā is inwarde/ the tree shall be pryed accordyng to hys frute.

¶ Deeth. That is whosoever beleve/ thō me shall nott see deeth. Jo. xii.

¶ iij

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and sayde: aryse and be not o frayde. The lyfte they vppe the re eyes/and sawe no man/ but Jesus only.

¶ And as they cam doune from the mountayne / he charged them sayinge/ se that ye shewe thys vysion to no man/ tyll the sonne of man be rysen ageyne from deeth. And his disciples axed of him/ sayinge: Why then saye the scribes/ that Helyas muste fyrst come: Jesus answered/ and sayde vnto them: he-lyas shall fyrst come/ and restore all things. And I saye vnto you/ that helyas is come all redy: And they knewe hym nott/ but have done vnto him whatsoever they lusted. In lyke wyse shall also the soñe of mā suffre of them. The his disciples perceaved/ that he spake vnto them of Ihon baptist.

¶ And when chy wer come to ye people/ there cā to him a certayne man/ and kneled doune vnto him sayinge: master have mercy on my sonne/ for he ys frantye/ and is sore vexed. And ofter tymes fallerth in to the fyre/ and ofte in to the water/ and y brought him to thy disciples/ and they coulde not heale him. Jesus answered and sayde. O generacion saythles/ and croked: howe longe shall I be with you: howe longe shall y suffer you: bynng him hydder to me. And Jesus rebuked the devyll/ and he cam out. And the chylde was healed evē that same houre.

¶ Then cam hys disciples secretly and sayde: why coulde not we cast him out Jesus saide vnto them/ be cause of youre vnbeleve. For I saye verely vnto you/ yf ye had fayrth/ as a grayne of smustrade seed/ ye shulde saye vnto thys mountayne/ remove hence to yonder place / and he shulde remeve: Nether shulde eny thinge be vnpossible for you to do. But this kynde/ goeth not out but by prayer and fastinge.

¶ Whyll they passed the tyme in galile/ Jesus saide vnto thē/ the sonne of man shalbe betrayed in to the hondes of mē/ and they shall kyll him/ and the thyrde daye he shall ryse ageyne. And they sorowed greatly.

¶ When they were come to capernaum. They that were wōte to gaddre poll mony/ cam to Peter and saide: doth youre master paye tribut: he sayde/ ye. And when he was come in to the housse/ Jesus spake fyrst to him/ sayinge: what thyngest

Stronge feyth requyeth fervent prayer/ & prayer requyeth fastyng to subdue the bodye. That lustes ynquyret nort a mānes mynde.

Mar. thou symon? of whom do the kyngs of the erthe take trybure/
ix. or pollmoney? of there chyldre/ or of straungers? Peter sayde
Lu. xi. vnto him/ of straungers. Then saide Iesus to hym agayne.
 The ar the chyldren * fre. Neverthelesse lest we schulde offede
 them/ go to the see and caste in thyne angyll/ and take the syf=
 shet that fyrst cometh vppe: and when thou hast opened his
 mouth/ thou shalt fynde a pece of xii. pence that take and paye
 ye for me and the.

* Fre. Though
 Christ were fre yet
 gave he trybure for
 his neghbur sake.
 So ys a christe mā
 fre i all thyngs as p
 teynng to his a w/
 ne parte/ yett paye
 th he trybure & sub=
 mitteth hym silfe to
 all me/ for hys brot
 hers sake/ to serve
 his brother withall

The xviii. Chapter.

Mar. **The same tyme the disciples**
ix. **Lu. ix.** **came to Iesus sayinge: who is the greatest in the**
kyngdem of hevē: Iesus called a chyldre vnto him/
and set him in the mydd of them and sayde: Ve
rcly I say evnto you/ excepte ye tourne/ and become as chil
dre/ ye cānot entre in to the kyngdō of hevē: whosoever there
fore: shall submytt him sylf: as thys chyldre/ he ys the grea
rest in the kyngdom of heven. And whosoever receaveth su
che a chyldre in my name / receaveth me. But whosoever
offende wone of these lytellons/ which beleve in me: it were
Lu. xvii better for him / that a myllstone were hanged aboute hys
necke/ and that he were drowned in the depth of the see. Wo
be vnto the worlde be cause of evyll occasions. It is neces
sary that evyll occasions be geven/ neverthelesse wo be to that
man/ by whom evyll occasion cometh. Wherfore ys thy ho
nde/ or thy sore / geve the an occasion of evyll: cut him off/
and cast him from the. It is better for the to entre in to ly
fe halt or maymed/ rather then thou schuldest havinge. ij. ho
des or. ij. fete/ be caste in to everlastinge fyre. And ys also thy
ne eye offend the/ plucke him out and cast him from the. it is
Lu. xv. beter for the / to entre in to lyse with won eye / them havinge
ij. eyes to be caste in to hell fyre.

¶ Ser that ye despise not won of these lityll wons. For I sa=
 ye vnto you/ that in hevē there angels beholde the face of my
 father/ which is i hevē. Ye and the soñe of mā is come to save
 that which is loste. Howe thynke ye. Ysa mā had an hōdred

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shepe/and wō of them shulde go astrye/wyll he nōt leue nynty and nyne in the moūtayns / and go and seke that wō which is gone astraye: yf hit happē that he fynde him/ verely I saye vnto you/ he reioyseth more of that shepe/ the of the nynty and nyne/ which went nōt astraye. Even so hit is nōt the wyll off youre father in heven / that won off this little wons shulde perishe.

¶ More over yf thy brother trespas ayenst the. Go and tell him his faut bitwene him and the alone. Yf he heare the/ thou hast wone thy brother: butt if he heare the nōt then take with the i. or. ii. that in the mouth of ij. or. iij. witnesses/ all sayings maye stonde. Yf he heare not them/ tell hit vnto the cōgregacion. yf he heare nōt the congregacion/ take him as an hethen man and as a publican. Verely I saye vnto you whatsoeuer ye bynde on erth/ shalbe bounde in heven. And what soeuer ye lose on erth/ shalbe losed in heven.

Here all bynde and lowse.

¶ Agayn I saye vnto you that if ij of you shall agre in erth in eny maner thinge what soeuer they shall desyre: hit shalbe geuen them of my fader which is in heven. For where ij or iij are gaddred to gydder in my name/ there am I in the mydd of off them.

¶ Then cam peter to him/ and sayde: master / howe ofte shall my brother trespas ageynst me / and I shall for yeve hym: shall I forgeve him vij. tymes: Jesus sayd vnto him: I saye not vnto the vij. tymes: butt sevynty tymes sevynty tymes. There fore is the kyngdom of heven lykned vnto a certayne kyng/ which wolde take a count of his seruaunt/ and whē he had begune to recken/ won was brought vnto him/ which ought him ten thousand talent: but when he had nought ropaye/ the lorde comaunded him to be solde/ and his wyffe/ and his children: and all that he had / and payment to be made. The seruaunt fell doune and besought him sayinge: Syr/ yeve me respyte/ and I wyll paye hit every whyt. Then had the lorde pytte on the seruaunt/ and lowsed him and forgave him the dett.

¶ The same seruaunt went our and founde wone of his felowes/ which ought him an hundred pence. And leyde hond

on hym/and to fe hi by the throote/sayinge: paye that thou owest. And his felowe fell doune/and besought hym/sayinge: have pacience with me/and I wyll paye the all.and he wolde not/but went and cast him in to preson/tyll he schulde paye the det. When his othet felowes sawe what was done /they were very sory/and cā 2 tolde vnto there lorde all that had hapened. Thē the lorde called hym/and saide vnto hym. O myllservaunt/I forgave the all that det/be cause thou praydest me: Was it not mete also/thar thou schuldest have hadde compassion no thy felowe/even as I had pytte on the? and his lorde was wrooth/ and delyered hym to the Joylers /tyll he schulde paye all that was due to hym. So lyfe wyse shall youre heavenly father do vnto you/ysye wyll not forgeve with youre hertt?/eache won to his brother there trespases.

The xix. Chapter.

Mat. x
Lu. xvi.



Ad hvt folowed: when Jesus

hadde synysshede those sayinge?/he gat hym from galile/and cā in to the coast? of ievry beyōde Jor-
dā/and moche people felowed him/and he healyd them there.

Then cam vnto him the pharises to tempte hym/and saide to hym: Is hit lawfull for a man to putt a waye his wyfe for all māner of causes? He answered/and sayde vnto thē. Have ye not redde/howe thar he which made mā at the begynnynge/made them man and woman? and saide: for thys thinge/
Gene. i. shall a mā leve father and mother / and cleve vnto hys wyfe/
and ii. and they twayne shalbe won flesshe. Wherfore nowe are they not twayne/but wō flesshe. Let nor man therefore put a sun-
der /thar which god hath cuppled to gydder. Then sayde they
Deut. xxiiij. to hym: why dyd moyses comaunde to geve vnto her a testi-
moniall of divorsmēt/ and to put her a waye? He sayde vnto thē: moyses be cause of the * hardnes of youre hertt? suffred you to put awaye youre wyves: But from the begynnynge hit was not so. I saye therefore vnto you/whosoever putteth

*Hardnes. La wes pmitt 2 suffer many thyng?/to avoyde a worlle iconvenience which god will iudge 2 punysshē.

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away his wyffe (excepte hit be for fornicacion) and marryeth another / breaketh wedlocke. And whosoever marieth her which is divorced / doth comyt advourtry.

¶ The spake his disciples to him: yf the matter be so betwene mā and wyffe / then ys it not good to mary. He saide vnto thē: all men cannot awaye with that sayinge: but they to whom it is geve. there are chaste / which were so borne out of the mothers belly. And there are chaste / which be made chaste of mē. And there be chaste / which have made thē * selves chaste for the kyngdom of hevens sake. He that cā take it lett him take it.

* Selves. The th/ ryde chastite muste be gostly vnderstod that ys to say volu/ nrari chastite / or els hyr were all wone with the seconde / which is ourwarde i the flesshe

¶ Then were brought to hym yonge chyl dren / that he shulde put his hond / on thē and praye. and his disciples rebuked thē. Jesus sayde vnto them: suffre the chyl dre / and forbid thē not to come to me / for vnto suche belongeth the kyngdō of heven. And when he had put his hond / on thē / he departed thence.

Mat. x. Lu. viij.

¶ And beholde wō cā / and saide vnto him: good master / what good thige shall I do / that I maye have eternall lyfe: He sayde vnto him: why callest thou me good: there is none good

¶ Good. As Ch/ rist speaketh Jo. viij my doctrine ys nott my doctrine / even so sayeth he here / y am not good / for he speaketh of his humanite / where with he ever leedeth ys too god.

but wō / and that is god. But z thou wilt entre in to lyfe / kepe the cōmaundmēt. He saide: Which: And Jesus saide: thou shalt not fylle. thou shalt not breake wedlocke. thou shalt not stele. thou shalt not bere falce witnes. honoure thy sacher and mother. and thou shalt love thyne neghbour as thy sylfe: the yonge man sayde vnto hym: I have observed all these thing / from my yuth / what have y more to do: Jesus said vnto him: yf thou wylt be * perfecte / goo and sell that thou hast / and geve it to the poure / and thou shalt have treasure in heve / and come and folowe me: When the yōge mā herde that sayinge / he went awaye mornyng. for he had greate possessions.

Mat. x. luc. xvij.

¶ Jesus saide then vnto his disciples: Verely I saye vnto you a ryche man shall with difficulte entre into the kyngdom of heven. And moreover I saye vnto you: it is easyer for a camel to go through the eye of a nedle / then for a ryche mā to entre into the kyngdom of heven. When hys disciples herde that / they were exceedingly amased / sayinge: who then can be saved: Jesus behelde them / and sayde vnto them: with men thys ys vnpossyble / but with god all thing / are possyble.

* Perfectnes is pp/ erly the keynyng of gods cōmaundmēt / therefore hit appie/ reth evidently / that this man hadde not fulfilled goddes cō/ maundmēt / grou/ ndly / as he yet sup/ posed. z that Ch/ rist declareth when he putteth forth vnto hym the right wo/ rke off the cōmaū /

Mat. x.
lu. xviiiij.

¶ Then answered peter / and sayde to hym: Beholde we ha-
ve forsaken all / and have folowed the: what shall we have
therfore? Jesus sayde vnto them: verely I saye vnto you / that
ye / which have folowed me in the seconde generacion (when
the sonne off man shall sit in the seate of his maieste) shall
sit also vppon xij. seate / and iudge the xij. tryb / of israhel.
And whosoever forsaketh honse / or brethren / or systers / or
father / or mother / or wyfe / or chyldren / or lyvelod / for my
names sake / the same shall receave an hundred foolde / and
shall inheryt everlastinge lyfe. Many that be fyrst / shalbe last
and the laste / shalbe fyrst.

ment / and iudgeth
that none of the ri-
che men can be saved
of whose nombre this
yonge mā was / yet
shall all they be safe
that kepe godd cō-
maundment.

The xx. Chapter.



¶ Of the kyngdom of heven is
lyke vnto an housholder which went out early in
the mornyng to hyre laborers in to hys vnye
yarde. And he agreed with the laborers for a pe-
ny adaye / and sent the in to hys vnyyarde . And he wet out
aboute the thirde houre / and sawe other stondinge ydle in the
market place / and saide vnto them: go ye also in to my vnye
yarde / and whatsoever ys right / I wyll geve you. and they
went there waye. Agayne he went out about the vi. and ix.
houre / and dyd lyf wyse. And he went out about the eleventh
houre and founde other stondinge ydell / and saide vnto them
why stonde ye here all the daye ydel: they saide vnto hym: be
cause no man hath hyred vs. He saide to them: go ye also in
to my vnye yarde / and whatsoever shalbe ryght / that shall
ye receave.

¶ When even was come / the lorde of the vnyeyarde / saide
vnto his stewarde: call the laborers / and geve them there hy-
re / begynnyng att the last tyll thou comest to the fyrst. And
they which were hyred about the .xi. houre / came and recea-
ved every man a peny. Them came the fyrst / supposinge that
they shulde receave more / and they lyke wise receaved every
man a peny. And when they had receaved hit / they grud-
ged agaynst the good man off the housse / sayinge: These

Seve a clocke wi-
th vs ys one with
the ierwes / 2 ix. is iij.
xij. is vi. / iij. att after
none is ix. / 2 v. is xi.
with them / ad vi. is
evenryde.

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laste have wroght but won honre/and thou haste made them equall vnto vs which have boorne the burthen and beare of the daye.

By this similitude maye ye pceave that at no similitude seruethe through out/ but su one thyng cōteyned i the similitude. As this loge parable preyneeth butt here vnto/ that wetherke holy shall despise wecke synners/ which same werke holy shall not there have ther rewarde as these which comefyrste have here butt shall be reiecte & put awaye/ because they chalenge hit of meritt? & nott of mercy & grace.

¶ He answered to won of them/sayinghe: frende I do the no wronge. dydest thou not agre with me for a peny? Take that which is thy dutie/and go thy waye. I wyll geve vnto this laste/asmoche as to the. ys it nor lawfull for me to do as me lysteth /with myne awne? Ys thyne eye evyll be cause I am good? So the laste shall be fyrst /and the fyrst shall be laste. For many are called/and fewe be chosen.

¶ And Iesus ascended to hierusalem/ and toke the xij. disciples aparte in the waye/and saide to them: lo we go vpp to hierusalem/and the sonne of man shall be betrayed vnto the chiefe prests/and vnto the scribes/and thy shall condempne hym to deyth/and shall delyver hym to the gentyls/to be mocked/to be scourged /and to be crucified: and the iij. daye he shall rise agayne.

Mat. x.
lu. xviij.

¶ Then cam to hym the mother of zebedeis chylde with her sonnes/ worshyppige him/ & desirige a certayne thinge of him. he saide vnto her: what wylt thou have? She saide vnto him: graunte that these my two sonnes maye syt/won on thy ryght honde/and the other on thy lyste honde in thy kyngdom. Iesus answered/ & saide: ye wot not what ye are. Are ye able to drinke of the cuppe that I shall drinke of? And to be baptyzed with the baptysm/that I shall baptyzed with? They answered to hym: that we are. He saide vnto them: ye shall drinke of my cuppe/and shall be baptyzed with the baptysm that I shall baptyzed with all. But to syt on my ryght honde/or on my lyste honde/ys not myne to yeve you: but to them for whom yt is prepayred of my father.

¶ And what he x. herde this/they desdayned att the ij. brethren. But Iesus called them vnto hym/and saide: Ye knowe/that the lord of the gentyls have dominacion over the/And they that are greate/exercise power over them. It shall nott be so amonge you: But whosoever wylbe greate amōge you/let him be youre mister/and whosoever wylbe chese/lett hym be youre scrvaunt. Even as the sonne of man cam/not to be

Mat. x.
Lu. xxij.

*The cuppe signifieth the crosse/ & suffering: but the fleshe wolde be glorified/ yer then crucified/ wolde be exalted & lyste vp an hye yer the cast doune.

mistred vnto/but to minister: and to geve hys lyfe for the redempcion of many.

Redeme/is to deli-
ver out off bondage

Mar. r
lu. xviij.

¶ And as they departed from hierico/moche people folowed him. And beholde/ū. blynde mē srittige by the way syde / whē they herde / that Iesus passed by / cryed sayinge: Master the * sone of dauid have mercy on vs. And the people rebuked thē / be cause they shulde holde there peace: But they cryed the moare / sayinge: have mercy on vs master which arte the sone of dauid. Thē Iesus stode styll / and called them / and said: what wyll ye that I shall do to you? they saide vnto hym: master / that oure eyes maye be opened. Iesus petyed thē / and touched there eyes. and immediatly there eyes receaved syght: And they folowed hym.

* Sone of dauid.
Many as called
hym sone of dauid /
believed that he was
as very messias thē
at grete pphete pro-
myed off god / whic
ch shulde come and
redeme israhell / for
it was pmyed that
messias shuld be da-
uid's sone.

The xxi. Chapter.

Mar.
xi.
Luc. ix.
Iho. xij.



¶ When they drewe nye vnto hierusalem / and were come to betphage / vnto mounte olivete / thē sent Iesus ij. of his disciples / sayinge to them: Go into the tounne that lyeth over agaynste you / and anon ye shall fynde an asse bounde / and her colt with her / lose them and brynge them vnto me. And if eny man saye ought vnto you / saye ye that youre master hath neede of them / and streyght waye he wyll let thē go. All thys was donne / to fulfyll that which was spoken by the prophet / sayinge: tell ye the doughter of sion: beholde thy kynge cometh vnto the mefe / syttinge vppō an asse and a colte / the scole of an asse vsed to the yooke. The disciples wēt / and dyd as Iesus commaunded them / and brought the asse and the colte / and put on thē there clothes / and set hym there on. Many of the people spreed there garmētts in the waye / other eut donne brāches from the trees / and sirawed them in the waye. More over the people that wēt before / & they also that cā after cryed sayinge: Hosiana to the sone of dauid. Blessed be he that commeth in the name of the lorde / hosianna in the hyest.

¶ And when he was come in to hierusalem / all the cite was

Hosiāna / is as
moch to sey as och
helpe / or och geve
good lucke & health.

H ij

The Gospell of

moved/sayinge: who vouchys? And the people saide: this ys
 Jesus the prophet of nazareth a cite of galile. And Jesus wēt
 in to the temple of god / and caste out all thē that bought and
 solde in the temple/ And overthrew the tables of the mony
 chaungers/and the seate of thē that solde doves. And saide to
 thē: it is writen/myne housse shalbe called the housse of pra-
 yer/ but ye have made it a den of theves. And the blynde and Esa. lvi.
 the halt cā to hym in the temple / and he healed them.

¶ When the chiefe preestys and scribes sawe the marveylls
 that he dyd / and the chyldeyn cryinge in the temple and say-
 inge/hosianna to the sonne of dauid/they desdayned/and say-
 de vnto hym: hereft thou what these saye? Jesus saide vnto psal. viij.
 them: have ye never reed/of the mouth of babbys and sucke-
 lings? thou haste ordened prayse? And he lefte them/ and went
 out of the cite vnto bethany/ and passed the tyme there.

¶ In the mornynge as he returned in to the cite ageyne / he Mar.
xi.
 huugred/ and spyed a fygge tree in the waye/ and cā to it/ and
 founde nothinge there on/ but leues only/ and saide to it / never
 frute growe vnto the hence forward?. And and the fygge tree
 wyddred a waye. And whē hys disciples sawe that/ they mar-
 velled sayinge: Howe scone is the fygge tree wyddred awa-
 ye? Jesus answered/ and saide vnto them: Verely I saye vnto
 you/ yf ye shall have faith/ and shall not dout/ ye shall not on-
 ly do that which ye have done to the fygge tree: but also yf ye
 shall saye vnto this mountayne/ take thy silfe a waye/ and cast
 thy selfe in to the see/ it shalbe done. And what soever thige ye
 shall axe in youre prayers yf ye beleve/ ye shall receave hit.

¶ And when he was come into the temple/ the chiefe preestys? Mar.
xi
Luc. xx.
 the seniorys of the people cā vnto hym as he was teachynge/
 and saide: by what auctorite doest thou these thigs? and who
 gavethe this power? Jesus answered/ and saide vnto thē: I
 also wyll axe of you a certayne questio/ which yf ye afoyle me/
 y in lyke wyse wyll tell you by what auctorite I do these thin-
 gs. Whence was the bapti of Jhon: from heaven / or of men?
 And they thought in thē selves/ sayinge: yf we shall saye/ from
 hevē/ he wyll saye vnto vs: why dyd ye not them beleve him?
 but and yf we shall saye of mē / then feare we the people. For

all men helde Ihon as a prophet. And they answered Iesus/
and saide: we cannot tell. He lyke wyse saide vnto the: nether
tell I you by what auctorite I do these thinge. Wat saye ye to
thys? a certayne mā had ij. somes/and cā to the elder sayinge:
go and worke to daye in my vyne yarde. he answered and sa=
yd/I wyll not: but afterwarde repented and went. Then cam
he to the seconde/ and saide lyke wyse/ and he answered 2 say=
de: I wyll syr: yet went he not. Whydder of these ij. fulfyllled
there fathers wyll? And they saide vnto hym/the fyrst. Iesus
saide vnto them: verely y saye vnto you/that the publicās and
the harlots shall come into the kyngdom of god before you. *

War. ¶ Herken another similitude. There was a certayne hous=
xij. holder/whych set a vyneyarde/ and hedged it rounde about/
Luc xx. and made a vyn presse in it/and bylde a tower/and lette it out
to husbandmen / and went in to a straunge cowntre. And
when the tyme of the frute drewe neare / he sent his serua=
untf to the husbandmē/to receave the frutf of it/and the hus=
bandmen caught his seruauntf / and bet won / fylled and=
ther/ stoned another. Agayne he sent other seruauntf mee=
then the fyrst / and they served them lyke wyse. But last off
all/he sent vnto them hys awne sonne/sayinge: they wyll fe=
are my sonne. When the husbandmen sawe hys sonne / they
sayde amonge them selues: Thys ys the heyre/come on lett
vs kyll him / and lett vs take hys inherytaunce / to oure sel=
ues. And they caught hym and thrust hym out off the vy=
neyarde / and shlewe hym. When the lorde off the vy=
neyarde commeth : what wyll he do with those husband=
men? They sayde vnto hym: he wyll evyll destrope those e=
vyll persons/and wyll let out hys vyneyarde vnto other hus=
bandmen / whych shall dellyver hym hys frute att tymes cō=
venient.

psal. ¶ Iesus saide vnto them: dyd ye never reede in the scripturf/
cruj. the same stone which the bylders refused/is set i the princy=

* Ihon taught the
very waye vnto ri=
ghtewesnes: For he
iterpreted the lawe
right/and dampned
man 2 all his dede 2
rightewesnes / and
druve mē vnto Ch=
rist/to seke true rig=
htewesnes/thorow
mercy obteyned in
hys bloude.

The gospell of

* Fall. All must fall
or stöble at Christ/
some to there saly/
acion/some to there
damnacion.

pall parte of the corner. this was the lordes doinge/and yt ys
marvelous in oure eyes. Therfore saye I vnto you/the kyng-
dom of god shalbe taken from you/and shalbe geve to the gē-
tyls which shall brynge forth the frutes of it. And whosoever
shall *fall on thys stone/shalbe alto broken. And whosoever
this stond shall fall oppon/he shall grynde hym to powder.
And when the chese preestf and pharyses herde his similitu-
des they perceaved that he spake of them. And they went ab-
cut to laye hondf on hym/but they feared the people / becau-
se they counted hym as a prophet. And Jesus answered and
spake vnto them agayne/in similitudes/sayinge.

The xxii. Chapter.

The kyngdom of heven is by ^{Luc.} _{xxiiij.}

The kyngdom of heven is by ^{Luc.} _{xxiiij.}
ke vnto a certayne kyng/which maryed his son-
ne/vnd sentt forth hys seruauntf/ to call the that
were byd to the weddinge/and they wolde not co-
me. Ageyne he sentt forth other seruauntf/sayinge: tell them
which are bydden: Lo I have prepared my dynner/myne o-
xen and my fatlingf are fylled/and allthingf are redy/come
vnto the maryage. They made lighr of it/and wēt there wa-
yes: won to his ferme place/another about his merchandy-
se. the remnaunt toke his seruauntf/and intreated them vn-
goodly/and slewe them. When the kyng herde that / he was
wroth/and sentt forth his warryers and distroyed those mu-
rthres/ and brent vppe there cite.

Then saide he to his seruauntf: The weddinge was pre-
pared: but they which were bydden thereto / were not wor-
thy. Go ye therefore out in to the hye ways/and as many as ^{Mar} _{xiij.}
ye fynde/byd them to the mariage. The seruauntf went out ^{Luc.} _{xx.}
in to the wayes/and gaddred togedder as many as they co-
ulde fynde/booth good and bad/and the weddinge was fur-
nysshed with gestf. The kyng cam in/to viset hys gestf / and
spyed there a man which had not on a weddinge garment/
and sayde vnto hym: frēde/howe camyft thou in hydder/and

IN MATTHAEVUM

De gloria et honore filij hominis LIBRI XIII.

DE GLORIFICATI-

one Trinitatis et processione spiritus sancti LIBRI IX.



¶ Apud felicem Coloniam Anno salutis.
M, D, XXVI. Aeditio prima.