

The prophete Ionas  
with an introduccion  
before teachinge to  
vnderstonde him and  
the right vse also of  
all the scripture/ and  
why it was ...

Tyndale, William

## Transcriber's note

The spelling and word divisions are inconsistent throughout the original. No changes have been made, but some possible typographical errors are marked with a mouse-hover [like this](#) and listed at the [end of the etext](#).

There are no page numbers in the original. The introduction has "The Prologe." as a running header.

Contents:

[The Prologe.](#)

[The Storie of the prophete Ionas.](#)

## ¶ The prophete

***Ionas with an introducciō before teachinge to vnderstōde him and the right vse also of all the scripture and why it was written and what is therin to be sought and shewenge wherewith the scripture is locked vpp that he which readeth it can not vnderstōde it though he studie therin neuer so moch: and agayne with what keyes it is so opened that the reader can be stopped out with no sotilte or false doctrine of man from the true sense and vnderstondynge therof.***

## W. T. vn to the Christen reader.

As y<sup>e</sup> ēvious Philistenes stopped y<sup>e</sup> welles of Abraham ād filled them vpp with erth / to put y<sup>e</sup> memoriall out of mīde / to y<sup>e</sup> entent y<sup>t</sup> they might chalenge y<sup>e</sup> grounde: even so the fleshly mīded ypocrites stoppe vpp the vaynes of life which are in y<sup>e</sup> scripture / w<sup>t</sup> the erth of theyr tradiciōs / false similitudes & lienge allegories: & y<sup>t</sup> of like zeles / to make y<sup>e</sup> scripture theyr awne possessiō & marchaundice: and so shutt vpp the kingdome of heven which is Gods worde nether enterige in thē selues nor soferinge them that wolde.

¶ The scripture hath a body with out *ād within a soule* sprite & life. It hath w<sup>t</sup> out a barke / a shell ād as it were an hard bone for y<sup>e</sup> fleshly mynded to gnaw vppon. And within it hath pith *cornell* mary & all swetnesse for Gods electe which he hath chosen to geve them his spirite / & to write his law & y<sup>e</sup> faith of his sonne in their hertes.

¶ The scripture cōteyneth .iii. thīges in it first y<sup>e</sup> law to cōdemne all flesh: secōdaryly y<sup>e</sup> Gospell / y<sup>t</sup> is to saye *promises of mercie > for all y<sup>t</sup> repent & knowlege their sinnes at the preachīge of y<sup>e</sup> law & cōsent in their hertes that the law is good / & submitte them selues to be scolers to lern to kepe the lawe & to lerne to beleue y<sup>e</sup> mercie that is promised thē: & thridly the stories & liues of those scolars both what chaunces fortuneth thē & also by what meanes their scolemaster taught thē and made them perfecte & how he tried the true from the false.p>*

¶ *When y<sup>e</sup> ypocrites come to y<sup>e</sup> lawe / they put gloses to ād make no moare of it then of a worldly law which is satisfied with y<sup>e</sup> outwarde worke and which a turke maye also fulfill. Whē yet Gods law never ceaseth to cōdemne a man vntill it be written in his herte and vntill he kepe it naturally without cōpulsion & all other respecte saue only of pure love to God and his neybour as he naturally eateth whē he is an hongred without cōpulsio & all other respecte saue to slake his hongre only.p>*

¶ *And whē they come to the Gospell there they mīgle their leuen & saye God now receaueth vs no moare to mercie but of > mercie receaueth vs to penaunce that is to wete holy dedes y<sup>t</sup> make them fatt belies & vs their captiues / both in soule and body. And yet they fayne theyr Idole y<sup>e</sup> Pope so mercifull / y<sup>t</sup> if thou make a litle money glister in his Balams eyes there is nether penaunce ner purgatory ner any fastīge at all but to fle to heven as swette as a thought and at the twinkellynge of an eye.p>*

¶ *And the liues stories and gestes of men which are cōtayned in the bible they reade as thīges no moare perteynīge vn to thē then a [take](#) of Robī hode & as thīges they wott not wherto they serue saue to fayne false discāt & iuglinge*

allegories / to establish their kingdom with all. And one y<sup>e</sup> chēfest & fleshliest studie they have / is to magnifie y<sup>e</sup> sayntes aboute measure & aboute y<sup>e</sup> trueth & with their poetrie to make them greater then euer God make them. And if they finde any infirmite or synne asscribed vn to y<sup>e</sup> saintes that they excuse with all diligēce diminushige the glorie of y<sup>e</sup> mercie of God & robbinge wretched sinners of all theyr cōforte & thinke therby to flater the sayntes > and to obtayne their faouere & to make speciall aduocates of thē: even as a man wold obtayne y<sup>e</sup> faouere of wordely tirantes: as they also fayne the saintes moch moare cruell then ever was any heathē man & moare wrekefull and vengeable then y<sup>e</sup> poetes faine their godes or their furies y<sup>t</sup> torment y<sup>e</sup> soules in hell / if they euēs be not fasted & their images visited & saluted wyth a Pater noster (whych prayer only oure lippes be accoynted with oure hertes vnderstōdinge none at all) and worsheped w<sup>t</sup> a candell & y<sup>e</sup> offerīge of oure deuociō / in y<sup>e</sup> place which thei haue chosen to heare y<sup>e</sup> supplicaciōs & meke peticiōs of their clientes therin.

¶ But thou reader thīke of y<sup>e</sup> law of God how y<sup>t</sup> it is all to gether spirituall / & so spirituall y<sup>t</sup> it is neuer fulfilled w<sup>t</sup> dedes or werkes / vntill they flow out of thyne herte w<sup>t</sup> as greate loue toward thy neyboure for no deserūige of his ye though he be thine enimie as Christ loued y<sup>e</sup> ād did for the for no deserūige of thyne but evē whē thou wast his enimie. And in y<sup>e</sup> meane time thoroute all our infancie & childhod in Christ tyll we be growen vpp in to perfecte men in the full knowlege of christ & full loue of christ agayne & of oure neyboures for his sake / after y<sup>e</sup> ensample of his loue to vs > [rembenbir](#) that y<sup>e</sup> fulfillynge of y<sup>e</sup> law is / a fast fayth in christes bloud coupled w<sup>t</sup> our professiō & submyttige our selues to lerne to doo better.

¶ And of y<sup>e</sup> Gospell or promises which thou metest in y<sup>e</sup> scripture / beleue fast y<sup>t</sup> God will fulfill them vn to y<sup>e</sup> / and that vn to y<sup>e</sup> vttemost lott at the repentaunce of thyne herte whē thou turnest to hym & forsakest euell even of his goodnesse & fatherly mercie vn to the ād not for thy flatterīge hym with ypocritish workes of thyne awne fayninge. So y<sup>t</sup> a fast faith only with out respecte of all workes is the forgeuenesse both of the synne which we did in tyme of ignoraunce with luste ād cōsent to synne & also of all the synne which we doo by chaunce & of frailte / after y<sup>t</sup> we are come to knowlege ād have professed y<sup>e</sup> law out of oure hertes. And all dedes serue only for to helpe oure neyboures & to tame oure flesh that we fall not to synne agayne & to exercice oure soules > in vertue / & not to make satisfaction to Godward for y<sup>e</sup> synne y<sup>t</sup> is once paste.

¶ And all other stories of y<sup>e</sup> bible with out excepciō are y<sup>e</sup> practisinge of y<sup>e</sup> law & of the Gospell / and are true and faitfull ensamples & sure erneste y<sup>t</sup> God will euen so deale with vs as he did with thē in all infirmities in all temptaciōs & in all like cases & chaunces. Wherin ye se on y<sup>e</sup> one syde how fatherly & tendirly & with all cōpassion god entreateth his electe which submitte them selues as scolers to lerne to walke in the wayes of his lawes & to kepe thē of loue. If they forgatt thē selues at a time & wēt astraye he sought thē out & sett thē agayne with all mercie. If they fell & hurte thē selues he healed thē agayne with all compassion & tendernesse of hert. He hath ofte brought greate tribulation & aduersite vppon his electe: but all of fatherly loue only to teach thē & to make them se their awne hertes & y<sup>e</sup> sinne y<sup>t</sup> there laye hid that they might affirwarde feale his mercie. For his mercie wayted vppon thē to rid them out agayne assone as they ware lerned & come > to y<sup>e</sup> knowlege of their awne hertes: so that he neuer cast man awaye how depe so euer he had sinned / saue thē oly which had first cast y<sup>e</sup> yocke of his lawes frō their neckes with vtter diffiaunce & malice of herte.p>

Which ensamples how cōfortable are they for vs whē we be fallen in to sinne & God is come vppō vs with a scorge y<sup>t</sup> we dispeare not / but repēt with full hope of mercie after y<sup>e</sup> ensamples of mercie y<sup>t</sup> are gone before: And therefore they were written for our lernīge as testifieth Paul Ro. xv. to cōforte vs y<sup>t</sup> we might y<sup>e</sup> better put oure hope & trust in God whē we se how mercifull he hath bene in tymes past vn to our weake brethern y<sup>t</sup> are gone before in all theyr aduersities neade temptaciōs ye & horrible synnes in to which they now & then fell.

¶ And on y<sup>e</sup> other side ye se how they y<sup>t</sup> hardened their hertes & synned of malice & refused mercie y<sup>t</sup> was offered thē & had no power to repēt / perished at y<sup>e</sup> later ende with all confusion & shame mercilessly. Which ensamples are very good & necessary to kepe vs in awe & dreade in tyme of prosperite > as thou maist se by Paul. j. Cor. x. that we abyde in the feare of God & wax not wild and fall to vanities ād so synne ād prouoke God and bringe wrath vppon vs.p>

¶ And thridly ye se in that practise how as god is mercifull & longesoferynge euen so were all his true prophetes & prechers beringe the infirmities of their weake brethern & their awne wrōges & iniuries with all paciēce & longesoferinge neuer castinge any of thē of their backes / vn tyll they synned agenst y<sup>e</sup> [holygost](#) / maliciously persecutinge y<sup>e</sup> open & manifest trouthe: cōtrary vn to the ensample of y<sup>e</sup> Pope / which in sinninge agenst God & to quench y<sup>e</sup> trueth of his holy spirite is euer chefe captayne and trōpetblower to sett other awerke ād seketh only his awne fredome liberte priuilege welth prosperite profite pleasure pastyme honoure & glorie with y<sup>e</sup> bondage thraldome captiuite miserie wretchednesse & vile subiectiō of his brethern: & in his awne cause is so feruent so steffe & cruell that he will not sofre one word spoken agenst his false magiste wily inuenciōs ād iuglynge > ypocrisie to be vnaduēged > [thongh](#) all christendome shuld be sett to gether by the eares and shuld cost he cared not how many hundred

thousande their lives.p>

Now y<sup>t</sup> thou mayst reade Ionas frutefully & not as a poetis fable but as an > [obligacō](#) betwene God and thy soule / as an ernist peny geuen y<sup>e</sup> of God / y<sup>t</sup> he wil helpe y<sup>e</sup> in time of nede / if thou turne to him ād as the word of god y<sup>e</sup> only fode ād life of thy soule / this marke & note. First count Ionas the frend of god ād a man chosen of god to testifie his name vn to y<sup>e</sup> worlde: but yet a younge scolar weake & rude after y<sup>e</sup> faciō of y<sup>e</sup> appostles while Christ was yet with them bodyly. Which though Christ taught thē euer to be meke & to vmble thē selues yet oft stroue amonge them selues who shuld be greatest. The sonnes of Zebede wold sitt / the one on the right hōde of Christ ād the other on y<sup>e</sup> lifte. They wold praye that fire might descēde from heuen and consume the Samaritanes.

¶ Whē Christ axed who saye men that I am Peter answered thou arte the sonne of the Iyuinge God as though Peter had bene as perfecte as an angell. But immediatly after when Christ preached vn to thē of his death & passiō / Peter was angre & rebuked Christe & thought earnestly y<sup>t</sup> he had raued & not wist what he sayde: as at a nother time / when Christ was so feruētly busied in healinge y<sup>e</sup> people / y<sup>t</sup> he had not leysar to eate they went out to holde him supposinge that he had bene besyde him selfe. Ande one y<sup>t</sup> cast out deuels in Christes name they forbade because he wayted not on them so glorious were they yet.p>

¶ And though christ taughte all waye to forgeue yet peter after longe goenge to scole axed wether men shuld forgeue .vij. tymes / thynkinge y<sup>t</sup> .viij. tymes had bene to moch. And at y<sup>e</sup> last soper Peter wold have died with christe but yet within fewe howres after he denied hym / both cowardly & shamefully. And after y<sup>e</sup> same maner though he had so lōge herd that nomā might auenge him selfe but rather turne y<sup>e</sup> other cheke to then to smyte agayne yet when Christ was in takīge peter axed whether > it were lawfull to smyte with y<sup>e</sup> swerde ād taried none answere but layed on rashly. So that though when we come first vn to y<sup>e</sup> knowlege of the trueth and the peace is made betwene God & vs & we loue his lawes & beleue & trust in hym / as in oure father & haue good hertes vn to him & be born anew in y<sup>e</sup> sprite: yet we are but childern ād younge scolars weake & [foble](#) & must have leysar to grow in y<sup>e</sup> spirite in knowlege loue & in y<sup>e</sup> dedes therof as younge childern must have tyme to grow in their bodies.p>

¶ And God oure father & scolemaster fedeth vs & teached vs accordinge vn to the capacite of oure stomakes & maketh vs to grow & waxe perfecte & fineth vs & trieth vs as gold / in y<sup>e</sup> fire of temptaciōs & tribulations. As Moses wittneseth Deutero. viij. sayēge: Remēber all y<sup>e</sup> waye by which y<sup>e</sup> lord thy God caried y<sup>e</sup> this .xl. yeres in y<sup>e</sup> wildernesse to vmble the & to tēpte or proue the y<sup>t</sup> it might be knowen what were in thine hert. He [brought](#) the in to aduersite & made y<sup>e</sup> an hongred / & then feed y<sup>e</sup> with mā which nether thou ner yet thi fathers euer knew of / to teach y<sup>e</sup> that a mā liueth not by bred only / but by all that proceadeth out of the mouth of God. For y<sup>e</sup> promises of god are life vn to all y<sup>t</sup> cleaue vn to thē / moch moare thē is bred & bodyly sustinaunce: as y<sup>e</sup> iourney of y<sup>e</sup> childern of Israel out of egypte in to y<sup>e</sup> londe promised them / ministreth the notable ensamples & y<sup>t</sup> aboundātly / as doeth all y<sup>e</sup> rest of the bible also. How be it / it is impossible for flesh to beleue & to trust in y<sup>e</sup> trueth of gods promises vntyll he haue lerned it in moch tribulacion after that God hath deliuered hī out therof agayne.

¶ God therefore to teach Ionas & to shew him his awne hert & to make him perfecte & to enstructe vs also bi his ensample / sent him out of y<sup>e</sup> lande of Israel where he was a prophete / to goo amonge y<sup>e</sup> heathē people & to y<sup>e</sup> greatest & mightiest citie of y<sup>e</sup> world thē / called Ninie: to preache y<sup>t</sup> within .xl. dayes they shuld all perish for their sinnes & that y<sup>e</sup> citie shuld be ouerthrowē. Which message y<sup>e</sup> frewil of Ionas had as moch power to doo as the weakest herted womā in the world hath power if she were cōmaunded > to leppe in to a tobbe of Iyuinge snakes & edders: as happely if God had cōmaunded Sara to haue sacrificed hir sonne Isaac as he did Abrahā she wold haue disputed with hī yer she had done it or though she were strōge ynough yet many an holy seint coud not haue found in their hertes / but wold haue disobeyed ād haue runne awaye frō y<sup>e</sup> presens of y<sup>e</sup> cōmaūdemēt of god w<sup>t</sup> Ionas if thei had bene so strōgly tēpted.

¶ For Ionas thought of this maner: loo I am here a prophete vn to Gods people the Israelites. Which though they haue gods word testified vn to them dayly yet dispice it & worshepe God vnder y<sup>e</sup> likenesse of calues & after all maner facions saue after his awne worde / & therefore are of all naciōs y<sup>e</sup> worst & most worthy of punishment. And yet god for loue of few y<sup>t</sup> are amonge them & for his names sake spareth them & defendeth them. How thē shuld god take so cruell vengeance on so greate a multitude of them to whome his name was neuer preached to ād therefore are not y<sup>e</sup> tenth parte so euel as these? If I shal therefore goo preach so shall I Iye & shame my selfe & God therto and make them the moare to dispice god and sett the lesse by him ād to be the moare cruell vn to his people.

¶ And vppon that imaginaciō he fled frō the face or presens of God: that is / out of y<sup>e</sup> contre where God was worsheped in & frō prosecutyng of Gods cōmaūdemēt and thought I wyll gett me a nother waye amonge y<sup>e</sup> hethen people & be no moare a prophete / but Iyue at rest & out of all cōbraunce. Neuer y<sup>e</sup> lesse the god of all mercie which careth for his electe childern & turneth all vn to good to them & smiteth thē to heale them agayne & killeth thē to make thē aliue

agayne & playeth with thē (as a father doth some tyme as ignoraunt childern) & tempteth them & proueth them to make them se theyr awne hertes prouided for lonas how all thinge shuld be.p>

¶ When lonas was entered in to the sheppe he layed him downe to slepe ād to take his rest: that is his cōscience was tossed betwene the [cōmaudemēt](#) of God which sent him to Niniue & his fleshly wisdom that > dissuaded & counseled hym y<sup>e</sup> cōtrary & at y<sup>e</sup> last preualed agēst y<sup>e</sup> cōmaudemēt & caried hym a nother waye as a sheppe caught betwene .ii. streames & as poetes faine the mother of Meliager to be betwene diuers affectiōs while to aduēge hir brothers deeth she sought to sle hir awne sonne. Where vppon for very payne & tediousnesse he laye downe to slepe for to put y<sup>e</sup> cōmaudemēt which so gnaw & freate his cōscience out of minde as y<sup>e</sup> nature of all weked is whē they haue sinned a good to seke al meanes with riot reuell & pastyme to driue y<sup>e</sup> remembraunce of synne out of their thoughtes or as Adā did to couer their nakednesse with aporns of pope holy workes. But God awoke hym out of his dreame and sett his synnes before his face.

¶ For when y<sup>e</sup> Lott had caught lonas / thē be sure y<sup>t</sup> his synnes came to remēbraunce agayne & that his conscience raged no lesse thē y<sup>e</sup> waues of the se. And thē he thought that he only was a sinner & y<sup>e</sup> hethen that ware in y<sup>e</sup> shepp none in respecte of him > [ad](#) thought also as verily as he was fled frō > god / that as verily god had cast hī awaye: for y<sup>e</sup> sight of y<sup>e</sup> rod maketh y<sup>e</sup> natural child not oly to se & to knowlege his faulte / but also to forgett all his fathers olde mercie & kindnesse. And then he cōfessed his synne openly & had yet leuer perish alone thē y<sup>t</sup> y<sup>e</sup> other shuld haue perished with him for his sake: and so of very desperacion to haue liued any lenger / bad cast him in to y<sup>e</sup> see betymes excepte they wold be lost also.p>

¶ To speake of lottes how ferforth they are lawfull is a light questiō. First to vse thē for the breakinge of strife as when partenars their goodes as equally diuided as they cā take euery mā his parte by lott to auoyde all suspiciō of disceyftulnesse: & as y<sup>e</sup> appostles in y<sup>e</sup> first of y<sup>e</sup> Actes whē they sought a nother to succede ludas the traytoure & .ii. persones were presentes thē to breake strife & to satisfie al parties did cast [lottes](#) wheter shuld be admitted desiryng god to [teper](#) thē & to take whō he knew most mete seyng they wist not wheter to preferre or haply coude not all agre on ether is lawfull > [ad](#) in all like cases. But to abuse them vn to y<sup>e</sup> temptinge of God & to cōpell him therwith to vtter thinges wherof we stōd in doute when we haue no commaudemēt of him so to do as these hethē here dyd though God turned it vn to his glorie can not be but euell.

¶ The hethen scepmē asstonied at y<sup>e</sup> sight of y<sup>e</sup> miracle feared God prayed to him offered sacrifice & vowed vowes. And I doute not but that some of thē or haply all came therby vn to the true knowlege & true worshapinge of God & ware wōne to God in theyr soules. And y<sup>e</sup> God which is infinite mercifull in all his wayes / wrought their soules health out of y<sup>e</sup> infirmite of lonas euen of his good will & purpose & loue wherewith he loued them before the world was made & not of chaunce as it appereth vn to the eyes of the ignoraunt.p>

¶ And that lonas was .iii. dayes & .iii. nightes in the bely of his fish: we cā not therby proue vn to [te](#) lewes & īfideles or vn to any man / y<sup>t</sup> Christ must therfore dye ād be buried & rise agayne. But we vse y<sup>e</sup> ensample ād likenesse to strength the faith of the weake. For he that beleaueth the one can not doute in y<sup>e</sup> other: in as moch as the hād of God was no lesse mightie in preseruīge lonas alieue agenst all naturall possibilite & in deliueyrng hī safe out of his fish / thē in reysyng vpp Christe agayne out of his sepulchre. And we maye describe y<sup>e</sup> power & vertue of y<sup>e</sup> resurrecciō therby / as Christ hī selfe boroweth y<sup>e</sup> similitude therto Mat. xij. sayēge vn to y<sup>e</sup> lewes that came aboute him & desyred a signe or a wōder frō heuen to certifye thē that he was christ: this euell & wedlockebreakīge naciō (which breake y<sup>e</sup> wedlocke of faith wherwith they be maried vn to God ād beleue in their false workes) seke a signe but there shal no signe be geuen thē saue y<sup>e</sup> signe of the Prophete lonas. For as lonas was .iiij. dayes ād iiij. nightes in the bely of the whale euē so shall the sonne of man be .iiij. dayes & .iiij. nyghtes in the herte of the erth. Which was a watch word as we saye / & a sharpe threateninge vn to y<sup>e</sup> lewes & as moch to saye as thus ye harde herted lewes seke a signe: loo thys shalbe youre sygne as lonas > was reysed out of the sepulchre of his fishe & then sent vn to the Niniuites to preach y<sup>t</sup> they shuld perish / euen so shall I ryse agayne out of my sepulchre & come & preach repentaunce vn to you. Se therefore when ye se y<sup>e</sup> signe that ye repēt or else ye shal suerly perish & not escape. For though the infirmities which ye now se ī my flesh be a lett vn to youre faythes ye shall yet then be with out excuse when ye se so greate a miracle & so greate power of god shed out vppō you. And so Christe came agayne after y<sup>e</sup> resurrecciō in his spirite & preached repētaunce vn to them by the mouth of his appostles & disciples / & with miracles of y<sup>e</sup> holy gost. And all that repented not perished shortly after ād were for y<sup>e</sup> most parte slayne with swerde ād y<sup>e</sup> rest caried awaye captiue in to all quarters of the world for an ensample as ye se vn to this daye.p>

¶ And in lyke maner sens the world beganne where soeuer repentaunce was offered and not receaued there God toke cruell vengeaunce immediatly: as ye se in y<sup>e</sup> floud of Noe in the ouerthrowēge of Sodō > & Gomor & all the contre aboute: & as ye se of Egipste of the Amorites Cananites & afterwarde of the very Israelites & then at the last of the lewes to ād of the Assyriens and Babylo niens and so thorout all the imperes of the world.

¶ Gyldas preached repētaunce vn to y<sup>e</sup> olde Britaynes that inhabited englōd: they repented not & therefore God sent in theyr enimies vppō thē on euery side & destroyed thē vpp & gauē the lōd vn to other naciōs. And greate vengeance hath bene takē in that lande for synne sens that tyme.p>

¶ Wicleffe preached repētaunce vn to oure fathers not longe sens: they repēted not for their hertes were indurat & theyr eyes blinded with their awne Pope holy rightwesnesse wherwith they had made theyr soules gaye agenst the receauinge agayne of y<sup>e</sup> weked spirite that bringeth .vii. worse then hym selfe with him & maketh y<sup>e</sup> later ende worse then the beginnunge: for in open sinnes there is hope of repentaunce but in holy ypocrisie none at all. But what folowed? they slew their true & right kinge ād > sett vpp .iii. wrōge kīges arow vnder which all the noble bloud was slayne vpp ād halfe the comēs therto what in fraunce & what with their awne swerde / in fightige amonge thē selues for y<sup>e</sup> crowne / & y<sup>e</sup> cities and townes decayed and the land brought halfe in to a wyldernesse in respecte of that it was before.

¶ And now Christ to preach repētaunce is resen yet ōce agayne out of his sepulchre in which the pope had buried him and kepte him downe with his pilars and polaxes and all disgysinges of ypocrisie with gyle wiles and falshed ād with the sword of al princes which he had blynded with his false marchaundice. And as I dowte not of y<sup>e</sup> ensamples that are past so am I sure that greate wrath will folow excepte repētaunce turne it backe agayne and cease it.

¶ When Ionas had bene in [te](#) fishes bely a space & the rage of his conscience was somewhat quieted ād swaged and he come to him selfe agayne and had receaued a lytle hope the qualmes & panges of desperaciō which went ouer hys hert halfe ouercome > he prayed / as he maketh menciō in the texte sayēge: Ionas prayed vn to the lord his god out of the bely of the fishe. But the wordes of that prayer are not here sett. The prayer y<sup>i</sup> here stondesth in the texte is the prayer of prayse & thākesgeuēge which he prayed and wrote when he was escaped and past all ieopardie.p>

¶ In the end of which prayer he sayth I will sacrifice with the voyce of thankesgeuenge and paye that I haue vowed that sauinge cometh of the lorde. For verely to cōfesse out of the herte that all benefites come of God euen out of the goodnesse of his mercie and not deseruinge of oure dedes is the only sacrifice that pleaseth God. And to beleue that god only is the sauer is the thyng that all the lewes vowed in theyr circumcision as we in oure baptim. Which vowe Ionas now tawght with experiēce promiseth to paye. For those outwarde sacrifices of bestes vn to which Ionas had haply asscribed to moch before were but feble & childish thinges & not ordeyned that the workes of thē selues shuld be a seruice > vn to god but vn to the people to put thē in remembraunce of this inwarde sacrifice of thankes & of faith to trust and beleue in God the only sauer. Which significacion when was awaye they were abhominable and deuellysh ydolatrie and imageseruice: as oure ceremonies and sacramentes are become now to all that trust & beleue in the werke of them and ar not taught the significacions to edifye theyr soules with knowlege and the doctrine of God.

¶ When Ionas was cast vppō lond agayne then his will was fre ād had power to goo whother God sent him & to doo what God bade his awne imaginacions layed a parte. For he had bene at a new scole ye ād in a fornace where he was purged of moch refuse & droshe of fleshly wisdomē which resisted y<sup>e</sup> wisdomē of god & led Ionases wil cōtrary vn to y<sup>e</sup> will of god. For as ferre as we be blynd in Adam we can not but seke & will oure awne profitt pleasure & glorie. And as ferre as we be taughte in the sprite we can not but seke & wyll the pleasure and glorie of God only.p>

¶ And as for the .iij. dayes journey of Niniue whether it were in length or to goo rounde aboute it or thorow all the stretes I cōmitte vn to the discreciō of other men. But I thinke that it was then the greatest citie of the world.

¶ And that Ionas wēt a dayes journey in the citie I suppose he did it not in one daye: but wēt fayre & easily preachīge here a sermon & there a nother & rebuked the synne of the people for which they must perishe.p>

¶ And when thou art come vn to the repētaunce of the Niniuites there hast thou sure earnest that how soeuer angre god be yet he remembreth mercie vn to all that truly repent and beleue in mercie. Which ensample oure sauioure Christ also casteth in the teeth of the indurat lewes sayenge: the Niniuites shall rise in iudgemēt with this nation and condemne them for they repented at the preachyngē of Ionas and beholde a greater thē Ionas here meanynge of hym selfe. At whose preachyngē yet though it were neuer so mightie to perce the herte & for all his miracles therto the hard herted > lewes coude not repent: when the heathen Niniuites repented at the bare preachyngē of Ionas rebukinge theyr synnes with out any miracle at all.

¶ Why? for y<sup>e</sup> lewes had [leuēded](#) the spirituall law of God and with theyr gloses had made it all to gether erthie ād fleshly and so had sett a vayle or coueringe on Moses face to shodowe and darken y<sup>e</sup> glorious brightnesse of his contenance. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayēge & to polle in the name of offeringes and to snare y<sup>e</sup> people with intollerable cōstitucions agēst all loue to ketch theyr money out of theyr purses was no synne at all.

¶ To smyte father ād mother was synn: But to withdraw helpe frō them at theyr nede for blynde zeale of offeringe vn to the profytt of the holy phareses was then as meritorious as it is now to let all thy kynne chose wheter they will synke or

sweme while thou bydest and makest goodly fundatiōs for holy people which thou hast chosen to be thy christe for to sowple thy soule > with the oyle of theyr swete blessynges / & to be thy Iesus for to saue thy soule from y<sup>e</sup> purgatory of the bloud that only purgeth synne with theyr watchīge fastīge / wolward goinge & rysynge at mydnyght etc. where wyth yet they purge not them selues from theyr couetousnesse pryde lechury or any vyce that thou seyst amonge the laye people.

¶ It was greate synne for Christ to heale the people on the sabbath daye vn to the glorie of God hys father but none at all for them to helpe theyr catell vnto theyr awne profett.p>

¶ It was synne to eate wyth vnwashen handes or on an vnwashen table or out of an vnwashen dish: but to eate out of that purifyed dysh that which came of brybery theft & extorsion was no synne at all.p>

¶ It was exceedynge meritorious to make many dyscyples: But to teach them to feare God in hys ordynaunces had they no care at all.p>

¶ The hie prelates so defended the ryght of holy church ād so feared the people with the curse of God & terreble paynes of hell that no man durst leaue the vilest > [herke](#) in hys gardeyne vntythed. And the offerynge and thynges dedycat vn to God for the profitt of hys holy vycars where in soch estymacion and reuerēce that it was moch greater synne to sweare truly by them thē to forswere thy selfe by God: what vengeance then of God and how terreble and cruell damnacion thynke ye preached they to fall on thē that had stolen soch holy thīges? And yet sayth Christ that ryghtwesnesse ād faith in kepyng promise mercie and indyfferent iudgement were vturly troden vnder fote and cleane dispysed of those blessed fathers whych so mightely mayntened Arons patrimony ād had mad it so prosperous ād enuironed it and walled it aboute on euery syde with y<sup>e</sup> feare of god that noman durst twech it.p>

¶ It was greate holynesse to garnysh y<sup>e</sup> sepulchres of y<sup>e</sup> prophetes & to cōdemne their awne fathers for sleynge of them: and yet were they thē selues for blinde zeale of their awne cōstituciōs as ready as their fathers > to sle whosoeuer testified vn to them the same trueth which the prophetes testified vn to theyr fathers. So that Christ cōpareth all the rightwesnesse of those holy patriarkes vn to the outwarde bewtye of a paynted sepulchre full of stench and all vn clenness wythyn.p>

¶ And finally to begyld a mans neyboure in sotle bargeninge and to wrappe and cōpase him in with cauteles of the law / was then as it is now in the kingdome of y<sup>e</sup> Pope. By the reason where of they excluded the law of loue out of theyr hertes / ād cōsequētly all true repentaunce: for how coude they repēt of y<sup>t</sup> they coude not se to be sinne?

¶ And on the other syde they had sett vpp a rightwesnesse of holy workes to clense theyr soules with all: as the Pope sanctifieth vs with holy oyle holy bred holy salt holy candels holy dome ceremonies ād holy dome blessynges and with what soeuer holynesse thou wilt saue with the holynes of Gods worde which only speaketh vn to the herte and sheweth the soule hir filthynesse and vnclennesse of synne and leadeth > hir by y<sup>e</sup> waye of repentaunce vn to y<sup>e</sup> fountayne of Christes bloude to washe it awaye thorow faith. By the reason of which false rightwesnesse they were dysobedient vn to the rightwesnesse of God which is the forgeuenesse of synne in Christes bloude and coude not beleue it. And so thorow fleshly interpretynge the law ād false imagined rightwesnesse their hertes were hardened ād made as stony as clay in an hote furnace of fire that they coude receaue nether repentaunce ner faith or any moyster of grace at all.p>

¶ But the hethen Niniuites though they were blynded with lustes a good yet were in [thofe](#) .ii. poyntes vncorrupte and vnhardened & therfore with the only preachinge of Ionas came vn to the knowlege of their synnes and confessed them & repented truly & turned euery man from his euell dedes & declared theyr sorow of hert & true repentaunce with theyr dedes which they dyd out of faith & hope of forgeuenesse chastysynge their bodies with prayer & fastynge & with takinge all pleasures from the flesh: > trustynge as god was angre for their wekedness even so shuld he forgeue them of hys mercye yf they repēted & forsoke their mysse lyuynge.p>

¶ And in the last ende of all thou hast yet a goodly ensample of lernynge to se how erthye Ionas is styll for all hys tryenge in the whales bely. He was so sore displeased because the Niniuites perished not that he was wery of hys lyfe and wished after the deeth for very sorow & payne that he had loost the glorie of his prophesiynge in that his prophesie come not to passe. But god rebuked him with a likenesse sayenge: it greueth thyne hert for the losse of a vile shrobbe or spraye wheron thou bestoweddest no loboure or cost nether was it thyne handwerke. How moch moare then shuld greue myne herte the losse of so greate a multitude of innocētes as are in Ninieue which are all myne handes werke. Nay Ionas I am God ouer all and father as well vn to the hethen as vn to the lewes ād mercifull to all and warne yer I smyte: nether threte I so cruelly by any prophete but that I wyll forgeue yf they repent ād ax mercie: nether on the other syde what soeuer I promyse wyll I fulfill it saue for theyr sakes only whych trust in me and submitte them selues to kepe my lawes of very loue as naturall chyldern.

On thys maner to read y<sup>e</sup> scripture is y<sup>e</sup> right vse therof & why y<sup>e</sup> holy gost caused it to be writtē. That is y<sup>t</sup> thou first seke out y<sup>e</sup> law what god will haue the to doo interpreteinge it spiritually with out glose or coueringe the brightness of

Moses face / so y<sup>t</sup> thou fele in thyne hert how that it is damnable synne before god not to loue [they](#) neybour that is thyne enimie as puerly as Christ loued the and y<sup>t</sup> not to loue thy neybour in thyne herte is to haue cōmitted all ready all synne agenst him. And therefore vn tyll that loue become thou must knowlege vnfaynedly that there is synne in the best dede thou doest. And it must earnestly greue thyne hert and thou must washe all thy good dedes in christes bloude yer they can be pure and an acceptable sacrifice vn to God and must desire god y<sup>e</sup> father for his sake / to take thi dedes aworth & to pardō y<sup>e</sup> imperfectenesse of them & to geue the power to doo thē better and with moare feruent loue.p>

¶ And on the other syde thou must serch diligently for the promises of mercie which God hath promised the agayne. Which .ii. poyntes that is to wete y<sup>e</sup> lawe spiritually interpreted how that all is dānable synne that is not vnfayned loue out of the grownde and botom of the herte after the ensample of Christes loue to vs because we be all equally created ād formed of one god oure father and indifferently bought & redemed with one bloud of oure sauioure Iesus Christe: ād that the promises be geuen vn to a repentyng soule that thursteth and longeth after them of the pure and fatherly mercie of god thorow oure faith onely with oute al deseruinge of oure dedes or merites of oure werkes but for Christes sake alone and for the merites ād deseruinges of his werkes deth and passions that he sofered all to gether for vs & not for him selfe: whych .ii. poyntes I saye if they be > written in thine herte are the keyes which so open all the scripture vn to the that no creature can locke the out and with which thou shalt goo in and out and finde pasture and fode euery where. And yf these lesons be not [written](#) in thyne herte then is all the scripture shutt vpp as a cornell in the shale so that thou mayst read it and comen of it and reherse all the stories of it and dispute sotilly and be a profounde sophister and yet vnderstond not one lot therof.

¶ And thridly that thou take the stories & liues which are cōteyned in the bible for sure ād vndowted ensamples y<sup>t</sup> God so will deale with vs vn to the worldes ende.

¶ Here with Reader farewell and be commended vn to God and vn to the grace of hys spryte. And first se that thou stoppe not thyne eares vn to the callynge of god and that thou harden not thine herte begyled with fleshly interpretinge of the law & false imagined and ypocritish rightwesnesse / and so the Niniuites ryse with the at y<sup>e</sup> day of iudgement & condemne the.

¶ And secōdarily if thou finde ought amisse when thou seyst thy selfe in the glasse of Gods worde thynke it cōpendious wisdome / to amende y<sup>e</sup> same betymes moneshed & warned by the ensample of other men rather thē to tary vntill thou be beten also.

¶ And thridly if it shall so chauce / that y<sup>e</sup> wild lustes of thy flesh shall blynd the and carie the cleane away with them for a tyme: yet at the later ende / when y<sup>e</sup> god of all mercie shall haue compased the in on euery syde with tēptaciōs tribulacions aduersities & cōbraunce / to bringe y<sup>e</sup> home agayne vn to thyne awne herte & to set thy sinnes wich thou woldest so fayne couer & put out of mynd with delectaciō of voluptuous pastymes before y<sup>e</sup> eyes of thy cōscience: then call y<sup>e</sup> faithfull ensample of Ionas & all lyke stories vn to thy remēbraunce / ād with Ionas turne vn to thi father that smote y<sup>e</sup>: not to cast y<sup>e</sup> away / but to laye a corosie ād a freatīge playster vn to y<sup>e</sup> pocke that laye hid & fret inwarde / to draw y<sup>e</sup> disease out & to make it appere / y<sup>t</sup> thou mightest feale thy seckenes & y<sup>e</sup> daunger therof & come & receaue the healyng playster of mercie.

¶ And forget not y<sup>t</sup> what soeuer ensample of mercie god hath shewed sens y<sup>e</sup> beginninge of y<sup>e</sup> world the same is promised the yf thou wilt in like maner turne agayne and receaued it as they dyd. And with Ionas be aknowen of thy synne & cōfesse it & knowlege it vn to thy father.

¶ And as y<sup>e</sup> law which freteth thy cōscience is in thyne herte & is none outwarde thīge evē so seke within in thine herte / y<sup>e</sup> playster of mercie the promyses of forgeuenesse in oure sauioure Iesus Christe accordinge vn to all the ensamples of mercie that are gonne before.

¶ And with Ionas let thē that wayte on vanities & seke god here & there & in euery tēple saue in their hertes goo / & seke thou y<sup>e</sup> testamēt of god in thyne hert. For in thyne hert is the worde of y<sup>e</sup> law / & in thyne hert is y<sup>e</sup> worde of fayth in the promises of mercie in Iesus Christe. So that yf thou cōfesse with a repentyng herte & knowlege ād surely beleue y<sup>t</sup> Iesus is lorde ouer all synne thou art saffe.p>

¶ And finally when the rage of thy cōscience is ceased and quieted with fast faith in the promises of mercie then offer with Ionas the offeringe of prayse and thanksgeuinge & paye the vowe of thy baptim that God only saueth of his oīly mercie & goodness: that is beleue stedfastly & preach cōstantly that it is God only that smyteth / and God only that healeth: ascribyng y<sup>e</sup> cause of thy tribulation vn to thyne awne synne / and y<sup>e</sup> cause of thy deliuerance vn to the mercie of God.

¶ And be ware of the leuē y<sup>t</sup> saith we haue power in oure fre will before y<sup>e</sup> preachinge of y<sup>e</sup> Gospell to deserue grace to kepe y<sup>e</sup> law of cōgruite or god to be vnrightwesne. And saie with Ihon in the first / y<sup>t</sup> as y<sup>e</sup> law was geuē by Moses euē

so grace to fulfill it is geuē by christe. And whē they saye oure dedes with grace deserue heuen / saye thou w<sup>t</sup> Paule Ro. vj. y<sup>t</sup> euerlastige life is the gifte of god thorow Iesus Christ oure lorde / & y<sup>t</sup> we be made sonnes by faith Ihon. j. & therefore heyres of god with christ Ro. viij. And saye that we receaue al of god thorow faith that foloweth repentaunce / & y<sup>t</sup> we doo not oure werkes vn to god but ether vn to oure selues to sley y<sup>e</sup> sinne that remayneth in y<sup>e</sup> flesh & to waxe perfecte ether vn to oure neyboures which doo as moch for vs agayne in some other thīges. And whē a mā exceedeth in giftes of grace let hī vnderstōde that they be geuē him as wel for his weake brethern as for him selfe: as though all the bred be cōmitted vn to the panter yet for his felowes with hym which geue the thanks vn to theyr lorde and recompence the panter agayne with other kynde seruice in theyr offices. And when they saye that Christ hath made no satisfaccion for the synne we doo after oure bapty m: saye thou wyth the doctrine of Paule that in oure bapty m we receaue the merytes of Christes deeth thorow repentaunce and fayth of which two bapty m is the sygne. And though when we synne of frailtie after oure bapty m we receaue the sygne no moare yet we be renewed agayne thorow repentaunce and faith in Christes bloude whych twayne the sygne of bapty m ever [contynved](#) amonge vs in baptisyng our younge childern doeth euer kepe in mynde and call vs backe agayne vn to oure profession if we be gonne astraye & promiseth vs forgeuenesse. Nether can actuall synne be washed awaye with oure werkes but with Christes bloude: nether can there be any other sacrifice or satisfaccion to Godward for them saue Christes bloude. For as moch as we can doo no werkes vnto God but receaue only of his mercie with oure repentyng fayth thorow Iesus Christe oure lorde and only sauer: vnto whom & vn to God oure father thorow him and vn to hys holy spirite that only purgeth sanctifieth & washeth vs in the innocēt bloude of oure redemption be prayse for ever AMEN.p>

## ¶ The Storie of the prophete Ionas.

The first Chapter.

The worde of the lorde came vn to the prophete Ionas y<sup>e</sup> sonne of Amithai sayenge: ryse & gett the to Niniue that greate citie & preach vn to thē how that theyr wekednesse is come vpp before me.p>

¶ And Ionas made hī ready to fle to Tharsis frō the presens of y<sup>e</sup> lorde & gatt hym downe to loppe and founde there a sheppe ready to goo to Tharsis & payed his fare & wēt aborde to goo with them to Tharsis frō the presens of the lorde.p>

¶ But y<sup>e</sup> lorde hurled a greate winde in to y<sup>e</sup> se / so that there was a myghtie tēpest in the se: in so moch y<sup>t</sup> the shepp was lyke to goo in peces. And the mariners were afrayed & cried euery man vn to his god / & cast out y<sup>e</sup> goodes y<sup>t</sup> were in y<sup>e</sup> sheppe in to y<sup>e</sup> se / to lighten it of thē. But Ionas gatt him vnder the hatches & layed him downe and slombrede. And y<sup>e</sup> master of the sheppe came to him & sayd vn to hī why slomberest thou? vpp! & call vn to thy god that God maye thinke on vs that we perish not.p>

¶ And they sayde one to a nother come & lett vs cast lottes to know for whose cause we are thus troublede. And they cast lottes. And y<sup>e</sup> lott fell vppon Ionas.

¶ Thē they said vnto hī tel vs for whose cause we are thus trowbled: what is thine occupaciō whence comest thou how is thy cōtre called & of what nacion art thou?

¶ And he answered thē I am an Ebrue: & the lord God of heuen which made both se and drie land I feare. Then were the men exceedingly afrayd & sayd vn to him why diddest thou so? For they knew that he was fled from the presens of the lorde because he had told them.

¶ Then they sayd vn to hym what shall we doo vnto the that the se maye cease frō trowblinge vs? For the se wrought & was trowblous. And he answered them take me and cast me in to the se & so shall it lett you be in reste: for I wotte is is for my sake that this greate tempest is come oppon you. Neuerthesse the men assayed wyth rowenge to bringe the sheppe to lande: but it wold not be because the se so wrought & > was so trowblous agenst them. Wherefore they cried vn to the lorde & sayd: O lorde latt vs not [perih](#) for this mans deeth nether laye innocēt bloud vn to oure charge: for thou lorde even as thy pleasure was so thou hast done.

¶ And thē they toke Ionas / & cast hī in to y<sup>e</sup> se / & the se left ragynge. And y<sup>e</sup> men feared the lorde excedingly: & sacrificed [sacriffice](#) vn to the lorde: and vowed vowes.

¶ The seconde Chapter.

But y<sup>e</sup> lorde prepared a greate fyshe / to swallow vp Ionas. And so was Ionas in y<sup>e</sup> bowels of y<sup>e</sup> fish .iij. dayes & .iij. nightes. And Ionas prayed vnto y<sup>e</sup> lord his god out of y<sup>e</sup> bowels of the fish.

¶ And he sayde: in my tribulacion I called vn to the lorde and he answered me: out of the bely of hell I cried ād thou

herdest my voyce. For thou hast cast me downe depe in the middes of the se: & the floud cōpased me aboute: and all thy waues & rowles of water wēt ouer me: & I thought y<sup>t</sup> I had bene cast awaye out of thy sight. But I will yet agayne loke towarde thy holy temple. The water cōpased me euē vn to the very soule of me: the depe laye aboute me: ād the wedes were wrappte aboute myne heed. And I wēt downe vn to the botome of the hylles and was > [barredin](#) with erth on euery syde for euer. And yet thou lorde my God broughest vp my life agayne out of corrupcion. When my soule faynted in me I thought on the lorde: & my prayer came in vn to the even in to thy holy temple. They y<sup>t</sup> obserue vayne vanities haue forsakē him that was mercifull vn to them. But I wil sacrifice vn to the with the voce of thankesgeuinge & will paye that I have vowed that sauinge cometh of the lorde.p>

¶ And the lorde spake vn to the fish: and it cast out Ionas agayne vppon y<sup>e</sup> drie lande.

¶ The .iiij. Chapter.

Then came the worde of the lorde vn to Ionas agayne sayenge: vpp / ād gett y<sup>e</sup> to Niniue that greate citie / & preache vn to thē the preachynge which I bade y<sup>e</sup>. And he arose & wēt to Niniue at y<sup>e</sup> lordes cōmaundmēt. Niniue was a greate citie vn to god cōteynige .iiij. dayes iourney.p>

¶ And Ionas went to & entred in to y<sup>e</sup> citie euen a dayes iourney and cried sayenge: There shall not passe .xl. dayes but Niniue shalbe ouerthrowen.p>

¶ And the people of Niniue beleued God and proclaymed fastynge ād arayed them selues in sackcloth as well the greate as the small of them.p>

¶ And y<sup>e</sup> tydinges came vn to the kinge of Niniue which arose out of his sete and did his apparell of & put on sackcloth / & sate hī downe in asshes. And it was cried ād commaunded in Niniue by y<sup>e</sup> auctorite of y<sup>e</sup> kinge ād of his lordes sayenge: se that nether mā or beast oxe or shepe tast ought at al & that they nether fede or drinke water.

¶ And they put on sackcloth both man ād beast & cried vn to God mightily ād turned euery man from his weked waye and frō doenge wrōge in which they were acustomed sayenge: who can tell whether god will turne & repent & cease from his fearce wrathe that we perish not? And when god saw theyr workes how they turned from theyr weked wayes he repented on y<sup>e</sup> euell which he sayd he wold doo vn to them ād dyd it not.p>

¶ The .iiij. Chapter.

Wherefore Ionas was sore discontent ād angre. And he prayed vn to the lorde ād sayd: O lord was not this my sayenge when I was yet in my contre? And therefore I hasted rather to fle to Tharsis: for I knew well ynough that thou wast a mercifull god ful of cōpassion long yer thou be angre and of great mercie and repentest when thou art come to take punishment. Now therefore take my life from me for I had leuer dye then liue. And the lorde said vn to Ionas art thou so angrie?p>

¶ And Ionas gate him out of the citie and sate him downe on the est syde theroffe ād made him there a bothe ād sate thervnder in the shadowe till he might se what shuld chaunce vn to the citie.

¶ And y<sup>e</sup> lorde prepared as it were a wild vine which sprāge vp ouer Ionas that he might haue shadowe ouer his heed to deliuer him out of his payne. And Ionas was exceadyng glad of the wild vine.

¶ And the lorde ordeyned a worme agenst the springe of y<sup>e</sup> morow mornīge which smote the wild vine that it wethered awaye. And assone as the sonne was vpp God prepared a feruent eest winde: so that y<sup>e</sup> sonne bete ouer the heed of Ionas that he fainted agayne ād wished vn to hys soule that he might dye and sayd it is better for me to dye then to liue.p>

¶ And god sayd vn to Ionas art thou so angre for thy wild vine? And he sayde I am angrie a goode even on to the deeth. And the lorde sayde thou hast compassion on a wild vine wheron thou bestoweddest no laboure ner madest it growe which sprange vp in one night and perished in a nother: and shuld not I haue compassion on Niniue that greate citie wherin there is a multitude of people euen aboute an hundred thousande that know not theyr right hand from the lyfte besydes moch catell?p>

## Transcriber's note

During transcription, a number of possible typographic errors and doubtful readings were found, as listed below. No changes were made.

"then a [take](#) of Robī hode" possible error for "then a tale of Robī hode"

"[rembenbir](#) that y<sup>e</sup> fulfillynge of y<sup>e</sup> law" possible error for "remenbir that y<sup>e</sup> fulfillynge of y<sup>e</sup> law"

"agenst y<sup>e</sup> [holygost](#)" possible error for "agenst y<sup>e</sup> holy gost"

"[though](#) all christendome" possible error for "though all christendome"

"an [obligacō](#) betwene God and thy soule" possible error for "an obligaciō betwene God and thy soule"

"younge scholars weake & [foble](#)" possible error for "younge scholars weake & feble"

"He [brougt](#) the in to aduersite" possible error for "He brought the in to aduersite"

"the [cōmaudemēt](#) of God" possible error for "the cōmaūdemēt of God"

"none in respecte of him / [ad](#)" possible error for "none in respecte of him ād"p>

"did cast [lotttes](#)" possible error for "did cast lottes"

"to [teper](#) thē" possible error for "to tēper thē"

"is lawfull [ad](#) in all like cases." possible error for "is lawfull ād in all like cases."

"proue vn to [te](#) lewes" possible error for "proue vn to the lewes"

"lonas had bene in [te](#) fishes bely" possible error for "lonas had bene in the fishes bely"

"for y<sup>e</sup> lewes had [leuēded](#)" possible error for "for y<sup>e</sup> lewes had leuēed"

"leaue the vilest [herke](#)" possible error for "leaue the vilest herbe"

"in [thofe](#) .ii. poyntes vncorrupte" possible error for "in those .ii. poyntes vncorrupte"

"to loue [they](#) neyboure" possible error for "to loue thy neyboure"

"[writtten](#) in thyne herte" possible error for "written in thyne herte"

"[contynved](#) amonge vs" possible error for "contynued amonge vs"

"latt vs not [perih](#) for this mans deeth" possible error for "latt vs not perish for this mans deeth"

"& sacrificed [sacrififce](#)" possible error for "& sacrificed sacrifice" (hyphenated over line break)

"and was [barredin](#)" possible error for "and was barred in"