



The prophete

Thomas / with an introducciō before teachin-
 ge to vnderstōde him and the right vse al-
 so of all the scripture / and why it was writ-
 ten / and what is therein to be sought / and
 shewenge wherewith the scripture is loc-
 ked vpp that he which readeth it / can not
 vnderstōde it / though he studie therein ne-
 ver so moch: and agayne with what keyes
 it is so opened / that the reader can be
 stopped out with no sort of false
 doctrine of man / from the
 true sense and vnder-
 standyng there
 of.

W. T. In to the Christian reader.

And y^e eviuous Philistenes stop-
ped y^e wells of Abraham and
filled them vpp with earth / to
put y^e memoriale out of mīde /
to y^e entent y^e they might cha-
lenge y^e grounde : even so the fleshly minded
ypocrites stoppe vpp the Daynes of life w^h-
ich are in y^e scripture / w^h the earth of they^r
traditions / false similitudes & lienge allego-
ries : & y^e of like zeale / to make y^e scripture they^r
awone possessiō & marchaundice : and so
shutt vpp the kingdome of heven which is
Gods worde nether enterige in the selues
nor soferinge them that wolde.

The scripture hath a body with out / and
within a soule / sprite & life. It hath w^h out
a barke / a shell and as it were an hard bone
for y^e fleshly mynded to gnaw vppon. And
within it hath pith / cornell / mary & all sw-
etnesse for Gods electe which he hath cho-
sen to geve them his spirite / & to write his
law & y^e faith of his sonne in their hertes.

The scripture cōteyneth .iii. thinges in it
first y^e law to cōdemne all flesh : secundarily
y^e Gospell / y^e is to saye / promises of mercie

Al.ij.

The Prologe.

for all y^e repent & knowlege their sinnes at the preachinge of y^e law & cōsent in their hertes that the law is good / & submitte themselves to be scolers to lerne to kepe the lawe & to lerne to beleue y^e mercie that is promised thē: & thridly the stozies & 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 .

¶ When y^e ypocrites come to y^e lawe / they put gloses to ād make no moare of it then of a worldly law which is satisfied with y^e outward 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 naturallly without cōpulsion & all other respecte saue only of pure love to God and his neybour / as he naturallly eateth whē he is an hongred / without cōpulsion & all other respecte / saue to slake his hongre only .

¶ And whē they come to the Gospell / there they migle their leuen & saie / God now receaueth vs no moare to mercie / but of

The Prologe.

mercie receaueth vs to penaunce / that is to wete / holy dedes y^e make them satt belieues & vs their captiues / both in soule and body. And yet they sayne theyr Idole y^e Pope so mercifull / y^e if thou make a litte money gliester in his Balams eyes / there is nether penaunce ner purgatory ner any fastige at all but to sit to heven as sweste as a thought and at the twinkellynge of an eye .

¶ And the liues stozies and gesses of men which are cōtayned in the bible / they reade as thinges no moare perteyninge vnto thē / then a take of Robt hode / & as thinges they wott not wherto they serue / saue to sayne false discāt & tuglinge allegories / to stablisy their kingdome with all. And one y^e chefeld & fleshlyest studie they have / is to magnifie y^e sayntes aboue measure & aboue y^e truethe & with their poetrie to make them greater then euer God make them. And if they finde any infirmitie or synne ascribed vnto y^e sayntes / that they excuse with all diligence / & robbinge wretched sinners of all theyr cōforte / & thinke thereby to flater the sayntes

The Prologe.

and to obtayne their fauoure & to make speciall aduocates of the: even as a man wold obtayne y^e fauoure of wordely tirantes: as they also sayne the saintes moche moare cruell then ever was any heathen man & moare wikefull and vengable then y^e poetes faine their goddes or their furies y^e torment y^e soules in hell/ if they enes benot fasted & their images visited & saluted wth a Pater noster (whych prayer only oure lippes be accoynted with oure hertes vnderstoddinge none at all) and worshaped wth a candell & y^e offeringe of oure deuocion/ in y^e place whiche they haue chosen to heare y^e supplicacions & meke peticions of their clientes therein.

¶ But thou reader thinke of y^e law of God how y^e it is all to gether spirituall/ & so spirituall y^e it is neuer fulfilled wth dedes or werkes/ vntill they flow out of thynne herte wth as greate loue toward thy neybour/ for no deseruinge of his ye though he be thine enimie/ as Christ loued y^e ad did for the/ for no deseruinge of thynne / but eue wher thou wast his enimie. And in y^e meane tyme/ throughte all our infancie & childhod in Christ / tyll

The Prologe.

we be growen vpp in to perfecte men in the full knowlege of christ & full loue of christ agayne & of oure neybores for his sake/ after y^e ensample of his loue to be / remembre that y^e fulfillynge of y^e law is / a fast fayth in christes bloud coupled wth our professio & submyttige our selues to lerne to doo better ¶ And of y^e Gospell or promises which thou metest in y^e scripture / beleue fast y^e God will fulfill them vnto y^e / and that vnto y^e vttemost gott/ at the repentaunce of thynne herte/ wher thou turnest to hym & forsakeest well/ even of his goodnesse & fatherly mercie vnto the/ ad not for thy flatteringe hym with ypocritish werkes of thynne awne fayninge. So y^e a fast fayth only with out respecte of all werkes/ is the forgeuenesse both of the synne which we did in tyme of ignoraunce with luste ad consent to synne/ & also of all the synne which we doo by chaunce & of frailte/ after y^e we are come to knowlege ad haue professed y^e law out of oure hertes. And all dedes serue only for to helpe oure neybores & to tame oure flesh that we fall not to synne agayne/ & to exercise oure sou-

The Prologe.

les in Vertue / & not to make satisfiacion to
Godward for y^e synne & vis once paste.

¶ And all other stories of y^e bible / with out
exceptiō / are y^e practisinge of y^e law & of the
Gospell / and are true and faitfull ensam-
ples & sure erneste y^e God will euen so deale
with vs / as he did with thē / in all infirmi-
ties / in all temptaciōs / & in all like cases &
chaunces. Wherin ye se on y^e one syde / how
fatherly & tenderly & 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 & fett thē agay-
ne with all mercie. If they fell & hurte thē
selues / he healed thē agayne with all com-
passion & tendernesse of hert. He hath ofte
brought greate tribulation & aduersite by-
pon his electe: but all of fatherly loue only
to teach thē & to make them se their awne
hertes & y^e synne y^e thers laye hid / that they
might astirwarde feale his mercie. For his
mercie wayted bypon thē / to rid them out
agayne / assone as they ware lerned & come

The Prologe.

to y^e knowlege of their awne hertes: so that
he neuer cast man awaye how depe so euer
he had sinned / saue thē dly which had first
cast y^e pocke of his lawes frō their neckes /
with vtter diffiaunce & malice of herte.
Which ensamples how cōfortable are they
for vs / whē we be fallen in to sinne & God
is come byppō vs with a storge / y^e we dispe-
are not / but repēt with full hope of mercie
after y^e ensamples of mercie y^e are gone befo-
re. And therfore they were written for our
lerninge / as testificth Paul Ro. v. to cōfor-
te vs / y^e we might y^e better put oure hope &
trust in God / whē we se / how mercifull he
hath bene in tymes past by to our weake
brethern y^e are gone before / in all theyr ad-
uersities / neade / temptaciōs / ye & horrible
synnes in to which they now & then fell.
¶ And on y^e other side ye se how they y^e har-
dened their hertes & synned of malice & re-
fused mercie y^e was offered thē & had no po-
wer to repēt / perished at y^e later ende with
all confusion & shame mercilessly. Which
ensamples are very good & necessary / to ke-
pe vs in awe & dreade in tyme of prosperite
A. v.

The Prologe.

as thou maist se by Paul. i. Cor. v. that we abyde in the feare of God / & way not wild and fall to Vanities ad so synne ad prouoke God and bringe wrath vpon vs.

¶ And thridly pe se in that practise / how as god is mercifull & longesoferynge / euen so werd all his true prophetes & prechers / heringe the infirmities of their weake brethren & their awne wroges & iniuries with all paciete & longesoferynge / neuer castinge any of thē of their backes / vñ tyll they synned agensst y^e holygost / maliciously persecutinge y^e open & manifest trouthe: cōtrary vñ to the ensample of y^e Pope / which in summinge agensst God & to quench y^e truethe of his holy spirite / is euer these captayne and tropeblower / to sett other awerke / ad seeketh only his awne fredome / liberte / priuilege / welth / prosperite / profite / pleasure / pastyme / honoure & glorie / with y^e bondage / thraldome / captiuite / miserie / wretchednesse & vile subiectiō of his brethren: & in his awne cause is so feruent / so steffe & cruell / that he will not softre one word spoken agensst his false magiste / wily inuenciōs ad iuglynge

The Prologe.

ypocrisie to be Enaduēged / though all christendome shuld be sett to gether by the care / and shuld cost he cared not how many hundred thousande their liues.

¶ Ow y^e thou mayst reade Jonas frute fully & not as a poctis fable / but as an obligatō betwene God and thy soule / as an earnest peny geuen y^e of God / y^e he wil helpe y^e in time of nede / if thou turne to him ad as the word of god y^e only fode ad life of thy soule / this marke & note . first count Jonas the frend of god ad a man chosen of god to testifie his name vñ to y^e worlde: but yet a younge scolae / weake & rude / after y^e fauō of y^e appostles / while Christ was yet with them bodyly . which though Christ taught thē euer to be meke & to vmblye 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 ad the other on y^e lifte. They wold praye / that fire might descēde from heuen / and consume the Samaritanes.

¶ Whē Christ aued who sape men that I am / Peter answered / thou arte the sonne

The Prologe.

of the lyuinge God / as though Peter had bene as perfecte as an angell. But immediatly after / when Christ preached vnto the of his deeth & passio / Peter was angre & rebuked Christe & thought earnestly y he had taued & not wist what he sayde: as at a nother time / when Christ was so feruently busied in healinge y people / y he had no leysur to eate / they went out to holde him / supposinge that he had bene besyde him selfe. Ande one y cast out deuels in Christes name / they forbade / because he wayted not on them / so glorious were they yet.

¶ And though christ taughte all waye to forgene / yet peter after longe goenge to scole / ayed wether men shuld forgene. viij. tymes / thynkinge y .viij. tymes had bene to moch. And at y last soper Peter wold have died with christe / but yet within fewe howres after / he denied hym / both cowardly & shamefully. And after y same maner / though he had so lōge herd that nomā might auenge him selfe / but rather turne y other cheke to / then to smyte agayne / yet when Christ was in takige / peter ayed wether

The Prologe.

it were lawfull to smyte with y swerde / and taried none answer / but layd on rashly. So that though when we come first vnto y 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 vnto him & be born anew in y sprite: yet we are but childern and younge scolars weake & soble & must have leysur to grow in y spirite / in knowlege / loue & in y dedes therof / as younge childern must haue tyme to grow in their bodies. ¶ And God oure father & scolemaster sendeth vs & teacheth vs accordinge vnto the capacite of oure stomakes / & maketh vs to grow & waye perfecte / & fineth vs & trieth vs as gold / in y fire of temptaciōs & tribulacions. As Moses wittneseth Deutero. liij. sayenge: Remember all y waye by which y lord thy God caried y this. xl. yeres in y wilderness / to smyle the & to tēpte or prouethe / y it might be knowen what were in thine hert. He brought the in to aduersite & made y an hongred / & then feed y with mā which nether thou ner yet thi fathers euer

The Prologe.

knew of / to teach y that a mā liueth not by
bred only / but by all that proccadeth out of
the mouth of God . For y promises of god
are life Vn to all y cleaue Vn to thē / moch
moare thē is bred & bodyly sustinaunce: as
y iourney of y childery of Israel out of egypt
in to y londe promised them / ministrerth
the notable ensamples & y aboundātly / as
doeth all y rest of the bible also. Howbeit
it is impossible for flesh to beleue & to trust
in y trueth of gods promises / Vntyll he ha
ue lerned it in moch tribulacion / after that
God hath deliuered hī out therof agayne.
¶ God therfore to teach Jonas & to shew
him his awne hert & to make him perfecte
& to enstruete vs also bi his ensample / sent
him out of y lande of Israel where he was
a prophete / to goo amonge y heathē people
& to y greatest & mightiest citie of y world
thē / called Ninine : to preache y within .xl.
dayes they shuld all perish for their sinnes
& that y citie shuld be ouerthrowē. Which
message y frewil of Jonas had as moch po
wer to doo / as the weakest herted womā in
the world hath power / if she were cōmaun

The Prologe.

ded / to leppe in to a tobbe of lyuinge snakes
redders: as happely if God had cōmaun
ded Sara to haue sacrificed hir sonne Isa
ac / as he did Abrahā / she wold haue dispu
ted with hī yet she had done it / or though
she were strōge ynough / yet many an holy
saint could not haue scund in their hertes /
but wold haue disobeyd & haue runne a
waye frō y presens of y cōmaūdemēt of god
wth Jonas if thri had bene so strōgly tēpted.
¶ For Jonas 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 & worshpe God Vnder y likenesse of cal
ues & after all maner facions saue after his
awne worde / & therfore are of all naciōs y
worst & most worthy of punishment. And
yet god for loue of few y are amonge them
& for his names sake spareth them & defen
derth them. How thē shuld god take so cru
ell Vengeaunce on so greate a multitude of
them to whome his name was neuer preac
hed to & therfore are not y tenth parte so
wel awthert: If I shal therfore goo preach

The Prologe.

so shall I lye & shame my selfe & God the
to and make them the moare to dispice god
and sett the lesse by him ad to be the moare
cruell vñ to his people.

¶ And vpon that imaginaciō he fled fro
the face or presens of God: that is / out of
contre where God was worsheped in & fro
prosecutyng of Gods cōmaudemēt / and
thought / I wyll gett me a nother waye a
monge ȳ hethen people & be no moare a pro
phete / but lye at rest & out of all cōbraun
ce. Neuer ȳ lesse the god of all mercie which
careth for his electe children & turneth al
vñ to good to them & smiteth thē to heale
them agayne & kisseth thē to make thē al
ue agayne / & playeth with thē (as a father
doth some tyme with his younge ignorant
children) & tempteth them & proueth them
to make them se theyr awne hertes / prou
ded for Jonas / how all thinge shuld be.

¶ When Jonas was entered in to the shep
pe / he layed him downe to slepe ad to take
his rest: that is / his cōscience was tossed be
twene the cōmaudemēt of God which sent
him to Ninie / & his fleschly wisdom that

The Prologe.

dissuaded & counseled hym ȳ cōtrary & at ȳ
last preualed agēst ȳ cōmaudemēt & caris
ed hym a nother waye / as a sheppe caught
betwene .ii. streames / & as poetes faine the
mother of Meliager to be betwene diuers
affeccions / while to aduēge hir brothers de
ath / she sought to sle hir awne sonne. whe
re vpon for very payne & tediousnesse / he
laye downe to slepe / for to put ȳ cōmaunde
ment which so gnew & create his cōscience /
out of minde / as ȳ nature of all weked is /
whē they haue sinned a good / to seke al mi
tanes wity riot / reuill & pastyme / to driue
ȳ remembraunce of synne out of their thou
ghtes or as Adā did / to couer thēir naked
nesse with apozns of pope holy workes /
But God awoke hym out of his dreame /
and sett his synnes before his face.

¶ For when ȳ Lott had caught Jonas / thē
be sure ȳ his synnes came to remēbraunce
agayne & that his conscience raged no lesse
thē ȳ waues of the se. And thē he thought
that he only was a sinner & ȳ hethen that
ware in ȳ shepp none in resprete of hym / ad
thought also / as verily as he was fled fro

The Prologe.

god/that as Verily god had cast hi awaye:
for y sight of y rod mal eth y natural child
not oly to se a to knowlege his faulte / but
also to forgett all his fathers olde mircie &
kindnesse . And then he cofessed his synne
openly a had yet leuer perish alone thē y
other shuld haue perished with him for his
sake: and so of Very desperacion to haue li-
ued any lenger/ had cast him in to y see be-
tymes/ excepte they wold be lost also.

¶ To speake of lottes / how serforth they
are lawfull/ is a light questiō. first to vse
thē for the breakinge of strife/as when par-
tenars/ their goodes as equally diuided as
they cā/ take euery mā his parte by lott/ to
ar. oyde all suspiciō of discreyfulnesse: a as
y appostles in y first of y Actes/ whē they
sought a nother to succede Judas the tray-
teure/ a .ii. persons were presentes / thē to
break e strife a to satisfie al parties/ did cast
lottes/ wheter shuld be admitted/ desiryn-
ge god to teper thē a to take whō he knew
most mete / sernge they wist not wheter to
preferre / or haply coude not all agre on et-
her/ is lawfull ad in all like cases. But to

The Prologe.

abuse them vñ to y temptinge of God a to
cōpell him th;erwith to vtter thinges whe-
rof we stōd in doute/ when we haue no com-
maundemēt of him so to do/ as these heth;e
here dyd / though God turned it vñ to his
glorie/ can not be but euell.

¶ The hethen seepmē astonied at y sight
off miracle/ feared God/ prayed to him/ of-
fered sacrifice a vowed vowes. And y dou-
te not/ but that some of thē or haply all ca-
me therby vñ to the true knowlege a true
worshypinge of God a ware wōne to God
in theyr soules. And th;e God which is in-
finite mercifull in all his wayes / wrought
their soules health out of y infirmitie of Jo-
nas/ euen of his good will a purpose a loue
wherewith he loued them before the world
was made/ a not of chaunce/ as it appereth
vñ to the eyes of the ignoraunt.

¶ And that Jonas was .iii. dayes a .iii. ni-
ghtes in the bely of his fish: we cā not ther-
by proue vñ to te Jewes a isidels or vñ to
any man/ y Christ must therfore dye ad be
buried a rise agayne. But we vse y ensam-
ple ad likenesse to strengthē the saith of the

The Prologe.

weake. for he that beleaueth the one can
not doute in y other: in as moch as the had
of God was no lesse mightie in preseruinge
Jonas aliue agenst all naturall possibilitie
& in deliuerynge hi safe out of his fish / the
in resyrngge vpp Christ agayne out of his
sepulchre. And we maye describe y power
& Vertue of y resurreccid therby / ac Christ
hi selfe boroweth y similitude therto. Mat.
xii. saye vnto y Jewes that came abou-
te him & desyred a signe or a woder fro he-
uen to certifye the that he was christ: this
euell & wedlocke breakinge naciō (which bre-
ake y wedlocke of faith wherwith they be
married vnto God / and beleue in their false
workes) seke a signe / but there shal no sig-
ne be geuen the saue y signe of the Drophete
Jonas. For as Jonas was .iii. dayes and
.iii. nightes in the bely of the whale / euē so
shal the soune of man be .iii. dayes & .iii. ny-
ghtes in the herte of the erth. Which was
a watch word / as we saye / & a sharpe thre-
ateninge vnto y Jewes & as moch to saye
as thus / ye harde herted Jewes seke a sig-
ne: loo / thys shalbe youre sygne / as Jonas

The Prologe.

was reysed out of the sepulchre of his fishe
& then sent vnto the Miniutes to preach &
they shuld perissh / euen so shall I rise agay-
ne out of my sepulchre & come & preach re-
pentance vnto you. Se therefore when ye
see y signe that ye repēt or else ye shal suerly
perissh & not escape. For though the infirmi-
ties which ye now see in my flesh be a lett vnto
youre saythes / ye shall yet then be with-
out excuse / when ye see so greate a miracle &
so greate power of god shed out vppō you.
And so Christe came agayne after y resur-
reccid / in his spirite & preached repētance
vnto them / by the mouth of his appostles
& disciples / & with miracles of y holy gost.
And all that repented not perished shortly
after and were for y most parte slayne with
swerde and y rest caried awaye captiue in to
all quarters of the world for an ensample /
as ye see vnto this daye.

And in lyke maner sens the world be-
ganne / where soeuer repentance was of-
fered and not receaued / there God toke cr-
uell vengeaunce immediatly: as ye see in y
floud of Noe / in the ouerthrowe of Sodō
v.iii.

The Prologe.

¶ Somoz & all the contre aboute: & as ye see of Egipte/ of the Amorites / Cananites & afterwarde of the Very Istraclites / & then at the last of the Jewes to / ad of the Assyriens and Babyloniens and so thozout all the imperes of the world.

¶ By' das preached repētaunce Vn to y' of de Britaynes that inhabited englōd: they repented not / & therefore God sent in theye enimies Vppō thē on euery side & destroyed thē Vpp & gaue the lōd Vn to other nacōs. And greate Vengeaunce hath bene takē in th'at lande for synne sens that tyme.

¶ 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 agens t'he receauinge agayne of y' woked spirite that bringeth. vii. worse then hym selfe with him & maketh y' late ende worse then the beginninge: for in open synnes there is hope of repentaunce / but in holy ypocrisie none at all. But what folowed: they slew their true & right kinge ad

The Prologe.

sett Vpp. iij. widge kiges arow / Vnder which all the noble bloud was slayne Vpp ad halfe the comēs therto / what in fraunce & what with their awne swerde / in fightige amonge thē selues for y' crowne / & y' cities and towne decayed and the land brought halfe in to a wyl'dernesse in respecte of that it was before.

¶ And now Christ to preach repētaunce / is risen yett oce agayne out of his sepulchre in which the pope had buried him and kepte him downe with his pilars and polayes and all disgyfinges of ypocrisie / with gyll / wiles and falshid / ad with the swerd of al princes which he had blinded with his false marchaundice. And as I dowte not of y' ensamp'ns that are past / so am I sure that greate wrath will folow / excepte repētaunce turne it backe agayne and cease it.

¶ When Jonas had bene in te fishes bely a space & the rage of his conscience was somewhat quieted ad swaged and he come to him selfe agayne and had receaued a lytle hope / the qualmes & pangēs of desperatiō which went ouer hys hert / halfe ouerco-

The Prologe.

me/he prayed / as he maketh mencid in the teyte sayde: Jonas prayed vñ to the lord his god out of the bely of the fishe. But the wordes of that prayer are not here sett.

The prayer v̄ here stonde th in the teyte is the prayer of prayse & thākesgeuēge which he prayed and wrote when he was escaped and past all ieopardie.

In the end of which prayer he sayth / I will sacrifice with the voyce of thankesgeuēge and paye that I haue bowed / 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 Jewes bowed in theyr circumcision / as we in oure baptim. Which bowe Jonas now tawght with experiece / promisseth to paye. For those outwarde sacrifices of bestes / vñ to which Jonas had haply asscribed to moch before / were but feeble & childish thinges & not ordeyned / that the workes of thē selues shuld be a seruite

The Prologe.

vñ to god / but vñ to the people / to put thē in remembraunce of this inwarde sacrifice of thankes & of faith to trust and beleue in God the ony sauer. Which significacion when was awaye / they were abhominable and deuellysh ydolatre and imagesetwe: 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 Jonas was cast vppō lond agayne / then his will was fre and had power to goo whother God sent him & to doo what God bade / his awne imaginations layed a parte. For he had bene at a new scole / ye and in a fornace where he was purged of moch refuse & droshe of fleshly wisdom / which resisted v̄ wisdom of god & led Jonases wil contrary vñ to v̄ 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 spūte / we can not but seke & wyll the pleasure and glorie of God only.

B.v.

The Prologe.

¶ And as for the.iiij.daves iourney of Ninive/whether it were in length or to goo rounde aboute it or thow all the stretes/ I comitte vñ to the discreciõ of other men. But I thinke that it was then the greatest cite of the world.

¶ And that Jonas wēt a daves iourney in the cite/ I suppose he did it not in one dave: but wēt fayne & easlyly preachyng here a sermon & there a nother & rebuked the synne of the people for which they must perishe.

¶ And when thou art come vñ to the repentance of the Ninivites/ there hast thou sure earnest/ that how soever angre god be: yet he remembreth mercie vñ to all that truly repent and beleue in mercie. Which ensample oure sauoure Christ also casteth in the teeth of the indurat Jewes sayenge: the Ninivites shall rise in iudgemēt with this nation and condemne them/ for they repented at the preachyng of Jonas/ and beholde a greater thē Jonas here/ meanyng of hym selfe. At whose preachyng yet / though it were neuer so mightie to perce the herte / & for all his miracles therto/ the hard herted

The Prologe.

Jewes coude not repent: when the heathen Ninivites repented at the bare preachyng of Jonas rebukinge theyr synnes with out any miracle at all.

¶ Why? for y Jewes had leuēded the spirituall law of God and with theyr gloses had made it all to gether erthie & fleshy/ and so had sett a dayle or couringe on Moses face/ to shodowe and darken y glorious brightnesse of his countenaunce. 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 people with intollerable cõstitutions agēst all loue/ to ketch theyr money out of theyr purses/ was no synne at all.

¶ To smyte father & mother was synne: but to withdraw helpe frō them at theyr neede/ for blynde zeale of offeringe/ vñ to the profytt of the holy pharises / was then as meritorious as it is now to let all thy kynne chose wheter they will synke or sweme/ while thou byldest and makest good: y fundaciõs for holy people which thou hast chosen to be thy christe / for to sowple thy soule

The Prologe.

with the ople of theyr swete blessinges / & to be thy Jesus for to saue thy soule from y purgatory of the bloud that only purgeth synne / with theyr watchinge / fastige / wolwardgoinge & rpsynge at mydnyght etc. where wpth yet they purge not them selues from theyr couetousnesse / pryde / lechury or any vice that thou seyst amonge the laye people.

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

¶ It was synne to eate wpth 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.

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

¶ The hys prelates so defended the ryght of holy church and so feared the people with

The Prologe.

the curse of God & terrible paynes of hell / that no man durst leaue the vilest herke in hys gardeyne vntythed. And the offerynge and thynges dedycat vnto God for the profitt of hys holy bycars where in soch esymacion and reuerence / that it was moche greater synne to sweare truly by them / then to forswere thy selfe by God: what vengeance then of God / and how terrible and cruell damnacion thynke ye preached they to fall on the that had stolen soch holy thynges? And yet sayth Christ / that ryghtwesnesse and faith in keepnge promise / mercie and indyfferent iudgement were vtterly troden vnder fote and cleane dispysed of those blessed fathers / whych so mightely mayntened Abons patrimony and had made it so prosperous and enuironed it and walked it aboute on euery syde with y feare of god / that roman durst trewech it.

¶ It was greate holynesse to garnyssh y sepulchres of y prophetes & to cōdemne their awne fathers for sleynge of them: and yet were they the selues for blinde zeale of their awne cōstitucōs / as ready as their fathers

The Prologe.

to sle whosoever testified vñ to them / the same trueth which the prophetes testified vñ to theyr fathers. So that Christ cōpareth all the rightwesnesse of those holy patriarches vñ to the outwarde bewtpe of a paynted sepulchre full of stench and all vñ cleennesse wythyn.

¶ And finally to begyd a mans neybour in sottle bargeninge and to wrappe and cōpase him in with cauteles of the law / was then as it is now in the kingdome of y^e Pope. By the reason where of they excluded the law of loue out of theyr hertes / and cōsequētly all true repentance: for how conde they repēt of y^e they conde 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 candel's / holy dome ceremonies and holy dome blessinges / and with what soever holynesse thou wilt saue with the holynes of Gods worde which only speaketh vñ to the herte and sheweth the soule hir filthynesse and vncleennesse of synne / and leadeth

The Prologe.

hit by y^e waie of repentance vñ to y^e fountayne of Christes bloude to washe it awaye thorow faith. By the reason of which false rightwesnesse they were dysobedient vñ to the rightwesnesse of God / which is the forgeuenesse of synne in Christes bloude and coude not beleue it. And so thorow flesshly interpretynge the law and false imagined rightwesnesse / their hertes were hardened and made as stony as clay in an hote furnace of fire / that they coude receaue neither repentance nor faith or any moyster of grace at all.

¶ But the hethen Ninuites / though they were blynded with luste a good / yet were in those .ii. poyntes vncorrupte and vnhardened / and therfore with the only preachinge of Jonas came vñ to the knowlege of their synnes and confessed them and repented truly and turned euery man from his euill dedes and declared theyr sorow of hert and true repentance / with theyr dedes which they dyd out of faith and hope of forgeuenesse / chastysinge their bodie with prayer and fastinge and with takinge all pleasures from the fleshy:

The Prologe.

trustynge/ as god was angre for their wekednesse / even so shuld he forgeue them of hys mercye/ yf they repēted & forsoke their mysse kyuinge.

And in the last ende of all/ thou hast yet a goodly ensample of lernynge / to se how erthye Jonas is sylf for all hys tryenge in the whales bely. He was so sore displeasēd because the Ninuities 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 prophēcie/ in that his prophēcie come not to passe. But god rebuked him with a likenesse sayenge: it greuethe thyne hert for the losse of a vile shrobbē or spraye/ wheron thou bestoweddest no laboure 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 Ninuē/ which are all myne handes werke. Nay Jonas/ I am God ouer all/ and father as well vñ to the hetheyn as vñ to the Jewes and mercifull to all and warne yez I smyte: nether threthē I so cruelly by any prophete/ but that I wyll

The Prologe.

forgeue yf they repent and av mercie: nether on the other syde/ what soever I promyse/ wyll I fulfyll it / save for theyr sakes only whych trust in me and submitte them selves to kepe my lawes of very loue / as naturall chyldeyn.

In thys maner to read y scripture is y right vse therof & why y holy gost caused it to be writtē. That is y thou first seke out y law / what god will haue the to doo/ interpretinge it spirituallly with cut glose or coveringe the brightnesse of Moses face/ so y thou sele in thyne hert/ how that it is damnable synne before god/ not to loue theyr neyboure that is thyne enemye/ as puerly as Christ loued the / and y not to loue thy neyboure in thyne herte/ is to haue comitted all ready all synne agensst him. And therefore vñ tyll that loue become/ thou must knowlege vñ faynedly 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/ yez they can be pure and an acceptable sacrifice vñ to God/ and must de-

The Prologe.

fire god y father for his sake / to take thide
des aworth & to pardō y imperfectenesse of
them / & to geue the power to doo the better
and with moare feruent loue.

¶ And on the other syde thou must scrch
diligently for the promyses of mercie which
God hath promised the agayne. Which .iiij.
poyntes / that is to wete / y lawe spiritual-
ly interpreted / how that all is dānable syn-
ne that is not vnsayned loue out of the gr-
ownde and botom of the herte after the en-
sample of Chyistes loue to vs / because we
be all equally created ad formed of one god
oure father / and indifferently bought & re-
demed with one bloud of oure sauoure Je-
sus Chyiste: ad that the promyses be geuen
vnto a repentynge soule that thirsteth
and longeth after them / of the pure and fa-
therly mercie of god thow oure faith one-
ly with oute aldeseruinge of oure dedes or
merites of oure werkes / but for Chyistes
sake alone and for the merites ad desernin-
ges of his werkes / detch and passions that
he suffered all to gether for vs & not for him-
selfe: whych .iiij. poyntes y saye / if they be

The Prologe.

written in thine herte / are the keyes which
so open all the scripture vnto the / that no
creature can locke the out / and with whi-
ch thou shalt goo in and out / and finde pa-
sture and fode euery where. And yf the-
se lesons be not wittten in thyne herte /
then is all the scripture shutt vpp / as a cor-
nell in the shale / so that thou mayst read
it and comen of it and reherse all the stozies
of it and dispute sotilly and be a profoun-
de sophister / and yet vnderstand not one
bot therof.

¶ And thridly that thou take the stozies &
liues which are cōteyned in the bible / for su-
read vndowted ensamples / y God so will
deale with vs vnto the worldes ende.

¶ Here with Reader farewell and be com-
mended vnto God / and vnto the grace of
hys spryte. And first se that thou stoppe
not thyne eares vnto the callynge of god /
and that thou harden not thine herte begy-
led with fleshly interpretinge of the law &
falle imagined and ypocritish rightwesnes-
se / and so the fliniuites ryse with the at y
day of iudgement & condemne the.

L.ij.

The Prologe.

¶ And secundarily if thou finde ought amisse/when thou seyst thy selfe in the glasse of Goss worde/thynke it cōpendious wisdom/to amende y 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 chaunce/ that y wild lustes of thy flesh shall blynd the and carie the cleane awaye with them for a tyme: yet at the later ende/ when y god of all mercie shall haue compased the in on euery syde with tēptaciōs/tribulacions/aduersities & cōbraunce/ to bringe y home agayne vñ 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 eyes of thy cōscience: then call y faithfull ensample of Jonas & all lykelihoodes vñ to thy remēbraunce / and with Jonas turne vñ to thi father that smote y: not to cast y awaye/ but to laye a corosie and a stratige playster vñ to y poche that laye hid & fritt inwardē/ to draw y disease out & to make it appere/ y thou mightest feale thy sickenes & y daunger therof & come & re

The Prologe.

ceauē the healyngē playster of mercie.

¶ And forget not y what soeuer ensample of mercie god hath shewed sens y beginnin ge of y world / the same is promised the/ yf thou wilt in like maner turne agayne and receaued it as they dyd. And with Jonas be knowen of thy synne & cōfesse it & knowlege it vñ to thy father.

¶ And as y law which freteth thy cōscience/ is in thyne herte & is none outwarde thing/ evē so seke within in thine herte/ y playster of mercie/ the promyses of forgeuenesse in oure sauoure Jesus Christe/ accordinge vñ to all the ensamples of mercie that are gonne before.

¶ And with Jonas let thē that wayte on Vanities & seke god here & there & in euery tēple saue in their hertes goo/ & seke thou y testamēt of god in thyne hert. For in thyne hert is the worde of y law/ & in thyne hert is y worde of sayth in the promyses of mercie in Jesus Christe. So that yf thou cōfesse with a repentynge herte & knowlege and surely beleue y Jesus is lordē ouer all synne/ thou art saffe.

The Prologe.

¶ And finally when the rage of thy conscience is ceased and quieted with fast faith in the promises of mercie/then offer with Jonas the offeringe of prayse and thankesgeuinge/ & paye the vow of thy baptim/ that God only sauetth/ of his only mercie & goodness: that is/ beleue stedfastly & preach constantly that it is God only that smyteth/ and God only that healeth: ascribunge y cause of thy tribulation vnto thyn awne synne / and y cause of thy deliuerance vnto the mercie of God.

¶ And be ware of the leue y faith we haue power in oure frewill before y preachinge of y Gospell/ to deserue grace/ to kepe y law/ of congruite/ or god to be vnrightheffe. And faie with Jhon in the first/ y as y law was geue by Moyses/ eue so grace to fulfill it/ is geue by christe. And whē they saye oure dedes with grace deserue heuē/ saye thou w^t Paule Ro. vi. y euerlastinge life is the gifte of god thow Jesus Christ oure lord/ & y w^t he made s^mes by faith Jhon. j. & therefore heyes of god with christ Ro. viij. And saye that we receaue of god thow faith

The Prologe.

that foloweth repentaunce/ & y we doo not oure werkes vnto god/ but ether vnto oure selues/ to slepe y sinne that remaineth in y flesh & to waye perfecte/ ether vnto oure neyhoures which doo as moch for vs agayne in some other thiges. And whē a mā receadeth in giftes of grace/ let hi vnderstode that they be geue him/ as wel for his weakhe bethery/ as for him selfe: as though all the bred be comitted vnto the panter/ yet for his felowes with hym/ which geue the thankes vnto theyr lord/ 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 baptim: saye thou wyth the doctrine of Paule / that in oure baptim we receaue the merytes of Christes deeth thow repentaunce and fayth of which two/ baptim is the sygne. And though when we synne of fraillie after oure baptim we receaue the sygne no moare / yet we be renewed agayne thow repentaunce and fayth in Christes blode/ whych twayne/ the sygne of baptim euer
L. iij.

The Prologe.

contynued amonge vs in baptisynge oure
pounge childern doeth euer kepe in mynde
and call vs backe agayne vnto oure profes-
sion if we be gonne astraye / & promisseth vs
for geueneesse . Nether can actuall synne be
washed awaye with oure werkes / but wi-
th 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 re-
pentynge sayth / thorow Iesus Christe ou-
re lord and only sauer : vnto whom & vnto
to God oure father thorow him / and

vnto hys holy spirite / that only
purgeth / sanctifieth & was-
heth vs in the innocēt
bloude of oure re-

demption / be
praysē
for
euer

A M E N .



The storie of the prophete Jonas.

The first Chapter.

The worde of the lord came vnto
the prophete Jonas y sonne
of Amithai sayenge: ryse & gett
the to Ninive that greate citie
& preach vnto the / how that
theyr wickednesse is come vpp before me .

And Jonas made hi ready to fle to Thar-
sis fro the presens of y lord / & gatt hym
downe to Joppe / and founde there a sheppe
ready to goo to Thar sis / & payed his fare /
& wēt aborde / to goo with them to Thar-
sis fro the presens of the lord .

But y lord hurled a greate winde in to
y se / so that there was a myghtie tēpest in
the se : in so moch y the shepp was lyke to
goo in peces . And the mariners were astra-
yed & cried euery man vnto his god / & cast
out y goodes y were in y sheppe in to y se /
to lighten it of the . But Jonas gatt him
vnder the hatches & layed him downe and
slembrede . And y master of the sheppe ca-
me to him & sayd vnto hi / why slembereest
thou? vpp / & call vnto thy god / that God
maye thinke on vs / that we perish not .

L.v.

The first Chapter.

¶ 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 v lott fell vpon Jonas.

¶ Then they said vnto hi / tel vs for whose cause we are thus troubled: what is thine occupaciō / whence comest thou / how is thy cōtre called / & of what naciō art thou?

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

¶ Then they sayd vnto hym / what shall we doo vnto the / that the se may cease fro troubleinge vs? for the se wrought & was troublous. And he answered them / take me and cast me in to the se / & so shall it lett you be in reste: for I wotte / it is for my sake / that this greate tempest is come vpon you. Neuerthelesse the men assayed wyth rowenge to bringe the sheppe to lande: but it wold not be / because the se so wrought &

Of Jonas.

was so troublous agenst them. Wherefore they cried vnto the lord & sayd: O lord lett vs not perish for this mans deeth / neither laye innocēt blood vnto oure charge: for thou lord euen as thy pleasure was / so thou hast done.

¶ And thē they toke Jonas / & cast hi in to y se / & the se leste ragynge. And v men feared the lord exceedingly: & sacrificed sacrifice vnto the lord: and bowed bowes.

The seconde Chapter.

But y lord prepared a greate fysh / to swallow vp Jonas. And so was Jonas in y bowels of y fysh .iij. dayes & .iij. nightes. And Jonas prayed vnto y lord his god out of y bowels of the fysh.

¶ And he sayde: in my tribulacion I called vnto the lord / and he answered me: out of the bely of hell I cried / and thou herdest my voyce. For thou hadest cast me downe depe in the middes of the se: & the floud compassed me aboute: and all thy waues & rowles of water wet ouer me: & I thought y I had bene cast awaye out of thy sight. But I will yet agayne lōke towarde thy holy temple.

The. iij. Chap.

The water compassed me euē vñ to the very soule of me: the depe laye aboute me: and the wedes were wrappte aboude myne heed.

And I wēt downe vñ to the botome of the hylls / & was barred in with erth on euery syde for euer. And yet thou lord my God broughtest vp my life agayne out of corrupcion. When my soule faynted in me / I thought on the lorde: & my prayer came in vñ to the / even in to thy holy temple. They y obserue vayne vanities / haue forsakē him that was mercifull vñ to them. But I wil sacrifice vñ to the with the voice of thankes geuinge / & will paye that I haue bowed / that sauinge cometh of the lorde.

And the lorde spake vñ to the fish: and it cast out Jonas agayne vpon y drie lande.

The. iij. Chapter.

When came the worde of the lorde vñ to Jonas agayne sayenge: vpp / and gett y to Ninie that greate cite / & preache vñ to the the preachynge which I bade y. And he arose & wēt to Ninie at y lordes cōmaundmēt. Ninie was a greate cite vñ to god / cōteyniſge. iij. dayes iourney

Of Jonas.

And Jonas went to & entred in to y cite euē a dayes iourney / and cried sayenge: There shall not passe. xl. dayes but Ninie shall be ouerthrowen.

And the people of Ninie beleued God / and proclaymed fastynge / and arayed them selues in sackcloth / as well the greate as the small of them.

And y tydinges came vñ to the kinge of Ninie / which arose out of his sete / and did his apparell of & put on sackcloth / & sate hi downe in ashes. And it was cried and cōmaunded in Ninie by y auctorite of y kinge and of his lordes sayenge: se that nether mā or beest / oxe or shepe tast ought at al / & that they nether fede or drinke water.

And they put on sackcloth both mā and beest / & cried vñ to God mightily / and turned euery mā from his weked waye / and frō doenge wrōge in which they were accustomed / sayenge: who can tell whether god will turne & repent / & cease from his fearece wrathe / that we perish not? And when god saw theyr workes / how they turned from theyr weked wayes / he repented on y euell

¶ The. iiii. Chapter.

which he sayd he wold doo vñ to them / and dyd it not.

¶ The. iiii. Chapter.

Vherfore Jonas was sore discontent and angre. And he prayd vñ to the lorde and sayd: O lord / was not this my sayenge when I was yet in my contre? And therfore I hasted rather to fle to **T**harsis: for I knew well ynough that thou wast a mercifull god / ful of cōpassion / long yet thou be angre and of greate mercie and repentest when thou art come to take punishment. Now therfore take my life from me / for I had leuer dye then liue. And the lorde said vñ to Jonas / art thou so angrie? And Jonas gat him out of the citie and sate him downe on the est syde theroffe / and made him there a bothe and sate ther vnder in the shadowe / till he might se what shuld chaunce vñ to the citie.

And v. lorde prepared as it were a wild vine which sprāge vp ouer Jonas / that he might haue shadowe ouer his heed / to deliuer him out of his payne. And Jonas was exceedynge glad of the wild vine.

¶ Of Jonas.

And the lorde ordeyned a worme agensse the sprynge of y. morow mornige which smote the wild vine / that it wethered awaye. And assone as the sonne was vpp / God prepared a feruent west winde: so that y. sonne bete ouer the heed of Jonas. that he fainted agayne and wished vñ to hys soule that he might dye / and sayd / it is better for me to dye then to liue.

And god sayd vñ to Jonas / art thou so angre for thy wild vine? And he sayde / I am angrie a goode / even on to the death. And the lorde sayde / thou hast compassion on a wild vine / wheron thou bestowdest no labourer ner madest it growe / which sprange vp in one night and perished in a nother: and shuld not I haue compassion on Ninive that greate citie / wherin there is a multitude of people / even aboue an hundred thousande that know not theyr right hand from the lyfte / besydes moch catell?

