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# THE PROPHETE JONAS

WITH AN INTRODUCTION BEFORE TEACHINGE TO

UNDERSTONDE HIM AND THE RIGHT USE

ALSO OF ALL THE SCRIPTURE,

Etc. Etc.

BY WILLIAM TYNDALE.

REPRODUCED IN FACSIMILE.

TO WHICH IS ADDED

COVERDALE'S VERSION OF JONAH,

WITH AN INTRODUCTION BY

FRANCIS FRY FSA



LONDON:

WILLIS AND SOTHERAN.

BRISTOL: LASBURY.

1863.





## INTRODUCTION.

**F**ROM the lively interest which has ever been taken by English Protestants in the productions of William Tyndale, the discovery of a long lost work from his pen must be regarded as of no little importance. It is therefore with pleasure that I present to the public, for the first time since the issue of the original edition, a version of one of the Prophets by this eminent man.

Tyndale, after the completion of his translation of the New Testament in the latter part of the year 1525, proceeded with the Pentateuch, which was printed in the year 1530. The only other portion of the Scriptures which he is known to have published, is this recently discovered version of the Prophet Jonah. It is generally admitted that, besides these published portions, Tyndale translated the Old Testament as far as the end of the second

book of Chronicles : these books were first printed in the folio Bible, 1537, under the assumed name "Thomas Matthew," edited by John Rogers, to whom Tyndale is known to have given his manuscripts before his martyrdom in 1536.<sup>1</sup>

As no copy of the Jonah, nor any reprint or quotation from the text, had been known to exist until the present day, it was doubted by some whether Tyndale *actually published* a translation of this Prophet. A few notices of Tyndale's book of Jonah, which appeared at an early period, had given rise to the belief that it had been published, though nothing was certainly known on the subject. Thus Sir T. More says, "Then have we Jonas made out by Tyndale/ a boke y<sup>t</sup> who so delyte therein shall stande in parell y<sup>t</sup> Jonas was neuer so swalowed uppe wyth the whale as by the delyte of that booke a mannes soule maye be so swalowed uppe by the deuyll, that he shall neuer have the grace to gett out agayne."<sup>2</sup> It is also mentioned in the List of Books denounced by Stokesly, Bishop of London, in a MS. in Lambeth Library. Anderson says—"The proof of the existence of Jonas, and upon English

<sup>1</sup> "Anderson's Annals of the English Bible," vol. i. p. 569.

<sup>2</sup> "The cofutacyon of Tyndale's answere made by Sir Thomas More, knight, lorde chancellour of Englonde. Prentyd at London, by will. Raffell 1532." folio. Preface B-4 reverse.

ground *this year* (1531), is to be found in the list of books denounced by Stokesly, on the 3rd of December. It is the last on the list, 'Jonas in English,'—See Lambeth MS., No. 306, fol. 65."<sup>1</sup> Fox, giving a list of Tyndale's Works, says, "Item a boke called the prophet Jonas teching to understand the right use of scripture."<sup>2</sup> The Prophet Jonah is also noticed in the list of Tyndale's Works by Bale.<sup>3</sup> Burnet gives a document in his "Collection of Records," "The Names of Books Prohibited, delivered to the Curates, Anno 1542. to the intent that they shall present them with the Names of the Owners, to their Ordinary if they find any such within their Parishes." In the list is "The Book of Jonas in English."<sup>4</sup> Ames places it after the year 1537, without a date, 8vo.<sup>5</sup>

The prologue, preceded by the title, has come down to us in four editions of the Bible, and likewise in the collected works of Tyndale, by Daye.<sup>6</sup>

<sup>1</sup> "Anderson's Annals," vol. i. p. 290.

<sup>2</sup> "Fox's Acts and Monuments," 1st edit. p. 573.

<sup>3</sup> "Prophetiam Jonæ," Scriptorum Illustrum, &c., Basse, folio, 1559, p. 659.

<sup>4</sup> "History of the Reformation," 4th edit. 1715, vol. i. A Collection of Records, p. 240.

<sup>5</sup> "Ames' Typographical Antiquities," p. 497.

<sup>6</sup> "The Whole Workes of W. Tyndall, John Frith, and Doct. Barnes, &c., London, John Daye, 1571." folio.

It first appeared in 1549, in the second edition of Matthew's version, printed by "Thomas Raynalde, and William Hyll," and "Edmunde Becke's" revision of Matthew's version, printed by "John Daye, and William Seres." In 1551 it was inserted in the Bible printed by "John Daye," and in the last edition of Matthew's version, by "Nicholas Hyll" and others.

It has also been reprinted in the following modern editions:—

"Writings of Tindal, Frith, and Barnes. Religious Tract Society," 12mo., no date.

"The works of W. Tyndale and J. Frith, edited by T. Ruffell, A.M." in 3 vols. 8vo., London, 1831.

"Doctrinal Treatises, by Tyndale. Edited for the Parker Society, by the Rev. Henry Walter," 8vo., Cambridge, 1848.

The "Prologue" in the first and second of these works appears to be taken from Daye's edition, 1573; and in the third chiefly from the same, but compared with some of the editions of the Bible. The marginal references were first introduced by Daye, in 1573.

Henry Cotton, LL.D., Archdeacon of Cashel, in his very valuable work, is of opinion that the Jonah had been published. Under the year 1531,

he gives "The Prophete Jonas; translated by W. T. (Tyndale); with a Prologue or Introduction. No copy *certainly* known to be in existence at present. 8vo.:" and in a note is added, "the book has so completely disappeared, that I am not aware of a single copy remaining at this day." "From its total disappearance, some writers have imagined that the *Prologue alone* was put into print by Tyndale. But I think it is beyond all doubt that the text was also printed." Dr. Cotton also states that "Bishop Tanner, in his '*Bibliotheca*,' p. 403, mentions 'Prologus in Jonam cum *Joná* impress. seorsum in partibus transmarinis. 12<sup>o</sup>.'" "Mr. George Coningsby, who upwards of a century ago presented his fine collection of ancient Bibles to Baliol College, Oxford, affirmed that he actually possessed a copy."<sup>1</sup> The copy alluded to is not known to exist. Anderson<sup>2</sup> had no doubt that Jonah had been printed, but he argues from the evidence afforded by the Title and Prologue. Undoubtedly Tyndale intended that the translation should follow the Prologue. I can find no other notices relative to the publication of the Prophet Jonah.

On the other hand it appears certain that Tyn-

<sup>1</sup> "Cotton. Editions of the Bible in Eng. 2nd ed. 1852, p. 5."

<sup>2</sup> "Anderson's Annals," vol. i. p. 289.

dale's *Jonah* was but little known even in 1537: for the first edition of Matthew's version does not contain his translation, but that of Coverdale, word for word, as in the folio Bible of 1535.

It is not probable that Rogers would have rejected Tyndale's version of *Jonah*, if he was aware of its existence, and could have obtained a copy; it is possible that, as Rogers was superintending the printing of the Bible on the Continent, he could not procure a copy for his purpose.

It may be interesting to some readers to compare these two versions: with this view a facsimile copy of *Jonah* from the first edition of Coverdale's version is appended. There are about one hundred variations between the two versions. It has been generally supposed that John Rogers, the editor of Matthew's Bible, had received from Tyndale, before his martyrdom, all that he had translated of the Scriptures, and would therefore have inserted in that Bible as much of the text as Tyndale had completed. Professor Walter, who edited Tyndale's *Doctrinal Works* for the Parker Society, inferred that, as his version of the Prophet *Jonah* is not in that Bible, Tyndale could not have translated it. He held this view so strongly, that after giving some arguments on the subject, he concludes that the editors of Matthew's Bible would not "have preferred



reprinting Coverdale's translation of Jonah, if there had been a translation of that Prophet published by Tyndale, and well known to all persons interested in such subjects, as the Prologue to Jonah certainly was." The discovery, however, of a copy of it by Lord Arthur Hervey, M.A., Archdeacon of Sudbury, bound with other tracts in a volume, has dispelled all doubts on the subject.

In this copy which now lies before me—there is neither date, nor place, nor the name of the printer. The type is the same as that used by Martin Lempereur in the Bible in French, Antwerp, 1530, folio. In this Bible we find all the same type as in the Jonah, except the small capitals which begin the chapters. The time when this type was in use agrees with that when the Jonah was probably printed. We know that William Tyndale frequently resided in Antwerp; and that he was in that city in April, 1531, is proved by Vaughan's Letter to Henry VIII;<sup>1</sup> and that Tyndale occasionally employed Lempereur as his printer, since his Testament of 1534, bears his imprint. Many editions of the Bible and Testament issued from his press; and as he was no doubt well known to Tyndale, he was perhaps the most likely person to have

<sup>1</sup> "Anderson's Annals," vol. i. p. 289.

undertaken the work. We see that Stokesly's MS. is dated December, 1531, and that Sir T. More's Confutation was printed in 1532. May we not therefore very confidently conclude that Tyn-dale's Translation of Jonah was printed by Martin Lempereur, in Antwerp, in the year 1530 or 1531?

The discovery of a copy of this work must be regarded with great satisfaction. Lord Arthur Hervey, in the autumn of 1861, had the happiness to find that he possessed it in his Library at Ickworth. I quote his Lordship's own words as follows, from a letter to the Editor of the "Bury Post," afterwards inserted in the "Athenæum."<sup>1</sup> "This volume came into my possession above thirty years ago. When my Father moved with his family from this house to his new one, after the great bulk of the library had been moved, there remained some sixty or seventy volumes, chiefly old books of divinity, these he gave to me. Among them was the book above described. It has written on the first page the name Tho. Hervey; and again, Tho. and Isabella Hervey, and Will. Hervey; whether William means Sir Thomas's Father, or his Brother, the subject of Cowley's Ode, I cannot say. When I was preparing a lecture on the "Dissolution of Monasteries," for

<sup>1</sup> Athenæum, Feb. 8, 1862.

delivery at the Athenæum, (at Bury St. Edmunds,) in October last, it occurred to me to look among these old books for anything which might bear upon my subject; and I stumbled upon this volume." It contains the Tracts mentioned below: <sup>1</sup>

<sup>1</sup> "1. *A Treatyse concernynge impropriations of benefyces.* No title-page, and no date; but making mention of 'our most virtuouse queene Anne, and princeesse Elizebeth,' and therefore printed between 1533 and 1536. At the end is this notice: 'Printed at London, by Thos. Godfray; *cum privilegio regali.*' Black letter.

"2. *The Foundacyon of Christendom.* Title-page torn out; fol. xcii; no date, no printer's name. In Roman type.

"3. *That pictures nor images ought to be worshipped.* Title-page torn out; superscribed, 'All the whole company of them which at Argentoratum do preche and teache Christ, unto the good and godly readers do wyssh grace.' Subscribed, 'Printed for W. Marshall, with the kynges moost gratiouse pryvilege.' Black letter.

"4. *The praier and complaynte of the ploweman unto Christ:* 'written not longe after the yere of oure Lorde a thousande and thre hundred' with preface, dated 'the last daye of February, anno 1531;' and glossary of obsolete words. Black letter.

"5. *A proper dyalogue betwene a Gentillman and a husbandman, &c.*; in verse, with 'an olde treatyse made aboute the tyme of kyng Rycharde the seconde.' Inserted in the midst of it, and followed by 'A compendious olde treatyse shewynge howe that we ought to have the scripture in Englyshe;' 'wrytten aboute the yere of oure lorde a thousande foure hundryd.'" Emprented at Marborow in the lande of Hessen/ by me Hans Luft/ in the

The following additional information has very obligingly been sent to me for insertion by the Marquis of Bristol; which proves that this interesting volume had been in the possession of his Lordship's ancestors from an early period.

"This Thomas was the Father of John, First Hervey Earl of Bristol, and his wife was Isabella, daughter of Sir Humphrey May; his Father was Sir William Hervey of Ickworth, born 1585, died 1660. His Brother William was born in 1618, and died at Cambridge in 1642. Several of the Books now in the Library at Ickworth, unquestion-

yere of oure lorde mcccc and xxx.' A peculiar type, like engrossing or German hand.

"6. *The Testament of Master William Tracie, Esq., expounded both by William Tyndall and John Frith, &c.* Black letter; m.d. xxxv.

"7. *An comfortable exhortation of oure moste holy Christen faith, &c., unto the Christen bretherne in Scotland.* Type similar to 5; imperfect. 'At Parishe; m.d. xxxv.;' and on the last leaf, 'At Parishe, by me, Peter Congeth; A. M. D. xxxv., xx Januarii.'

"8. *THE PROPHETE JONAS, with an introduction before, &c.* The prologue is headed, 'W. T. unto the Christen reader.' The translation of *Jonah* is headed, 'The storie of the prophete Jonas.' Black letter.

"9. *The Letters which Johan Asbwell, &c., sent secretly to the Bisshope of Lyncolne in the yeare of our lord M. D. xxvii., &c., with the answer of the sayed George (Joye).* Black letter; imperfect."—*Athenæum*, Feb. 8, 1862.

ably belonged to Sir William. In a copy of Camden's *Britannia*, edit. 1610, is the signature of William Hervye or Hervy, apparently by the same hand as that in this volume, with the year 1634, entered as that in which the purchase was made for 40s. and when William the Son would have been only sixteen years of age."

Having just finished a reproduction in facsimile of Tyndale's First Testament from the only known complete copy (in the Baptist College, Bristol), I thought it would be desirable that the *Jonah* should be published in the same way; and on making the suggestion to Lord Arthur Hervey, his lordship, with the utmost kindness and courtesy, placed the volume in my hands for the purpose; and I now offer it to the public in the same style as Tyndale's New Testament, of 1525 or 1526.<sup>1</sup> It has been made by taking a tracing on transfer paper, placing this on lithographic stones, and then printing it in the usual way; a method evidently calculated to insure the closest correspondence with the

<sup>1</sup> The First New Testament printed in the English language, (1525 or 1526). Translated by William Tyndale; reproduced in facsimile, with an Introduction by F. Fry, F.S.A. *Bristol*; printed for the Editor, 1862.

This copy is printed on the same paper as that used for the Testament, and was made to imitate the original.

original. To test the correctness of the work, I have compared a proof of every page, folding it so as to place each line parallel with, and close to, the same line in the original; so that by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume, and I believe not a single incorrect letter will be found therein.* A few copies are printed on vellum and some on old paper.

I have compared the Prologue in the original, with that which is found in the four editions of the Bible already mentioned, and with the Prologue in Tyndale's Works, by Daye, 1573. Not one of these is correctly reprinted from the original; they also differ from each other; some words being added, some a little altered, and others omitted. The Prologue in Raynalde and Hyll has thirteen variations; that in Daye and Seres, twenty-four; in Hyll, thirty-three; in Daye's Bible, forty-six; and Daye's Works of Tyndale, forty variations. There are ten variations repeated in four editions, seven in three editions, and ten in two editions; the fact that there are fifty-nine variations in the previous editions corrected in the last edition of 1573, would lead us to think that John Daye might have had an original copy, nevertheless fourteen variations occurring in one or more of the previous

editions are repeated. In Raynalde and Hyll only, this passage is omitted in the last page, "and unto God our father throw him;" and three other lines are omitted in all the other four editions. I examined these differences to see if any edition had been followed by a subsequent editor.

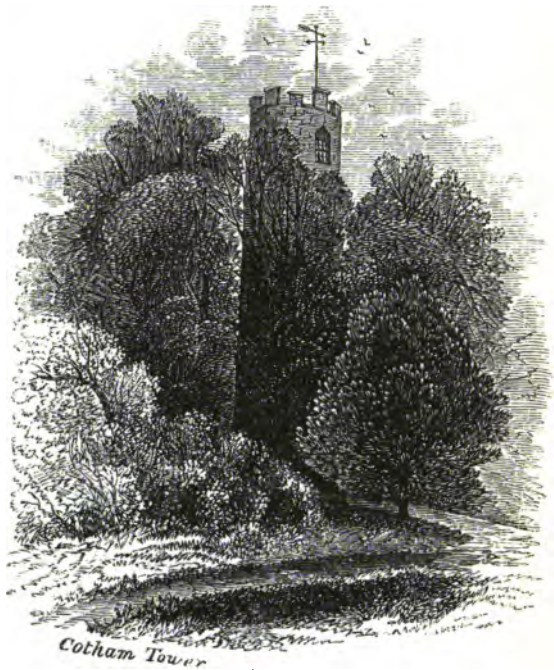
The volume of tracts alluded to contains "A proper dyalog betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergye" with "A compendious olde treatyse shewyng howe that we ought to have the scripture in Englyshe;"<sup>1</sup> "wrytten aboute the yere of oure lorde a thousande foure hundryd;" "Emprented at Marborow in the lande of Hessen/ by me Hans Luft / in the yere of oure lorde, m.cccccc. and xxx." (No. 5 in the List.) I have not found any information respecting the author or editor. As no other copy of it is known, I have published a reproduction in facsimile in the same manner as this edition of *Jonah*, preceded by a brief Introduction, to which

<sup>1</sup> A proper dyalog betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergye.—With A compendious olde treatyse shewenge howe that we ought to have the scripture in Englyshe. Reproduced in facsimile with an Introduction by Francis Fry, 1863. Willis and Sotheran, *London*. Lafbury, *Bristol*.

I refer the reader for a more particular account of these two articles.

FRANCIS FRY.

Cotham, Bristol,  
1863.









# The prophete

Gonas / 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-  
uer so moch: and agayne with what keyes  
it is so opened / that the reader can be  
stopped out with no sottile or fal-  
se doctrine of man / from the  
true sense and Vnder-  
standynge ther-  
of.



10. **T.** In to the Christen reader.



**N** y eviuous Phyliskenes stopped y wellles of Abraham ad filled them vpp with erth/ to put y memoziall out of mīde/ to y entent y they might challenge y gronde: even so the fleshly mīded ypocrites stoppe vpp the Daynes of life which are in y scripture / w<sup>t</sup> the erth of theyr tradiciōs / falsse similitudes a lienge allegories: a y of like zele/ to make y scripture theyr awne possessiō a marchaundice: and so shutt vpp the kingdome of heven which is Gods worde netber enterige in thē selues nor soferinge them that wolde.

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

**T**he scripture cōteyneth .iiij. thiges in it first y law to cōdemne all flesh: secundaryly y Gospell / y is to saye / promises of mercie

A. ii.

## The Prologe.

for all þ̄ repent & knowlege their sinnes at the preachinge of þ̄ law & cōsent in their hertes that the law is good / & submitte them selues to be scolers to lerne to kepe the lawe & to lerne to beleue þ̄ mercie that is promised thē: & thridly the stozies & liues of those scolars / both wh̄ at chāunces fortunēd thē / & also by what meanes their scolemaster taught thē and made them perfecte / & how he tried the true from the false.

**¶** When þ̄ ppocrites come to þ̄ lawe / they put gloses to ad make no moare of it then of a worldly law which is satisfied with þ̄ outwarde worke and which a lurke maye also fulfill. whē yet Gods law never ceaseth to cōdemne a man vntill it be witten 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 cōpulsid & all other respecte / saue to slake his hongre only.

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

## The Prologe.

mercie receaueth vs to penaunce/that is to wete/holy dedes þ make them satt belies & vs their captiues / both in soule and body. And yet they sayne theyr Godde þ Dope so mercifull/ þ if thou make a litle money glister in his Balams eyes /there is nether penaunce ner purgatozner any fastige at all but to fle to heven as sweste as a thought and at the twinkellynge of an eye .

¶ And the liues stozies and gesses of men which are cõtapped in the bible/ they reade as thiges no moare pertepnyge vn to the/ then a take of Robt hode/ & as thiges they wott not wherto they serue / saue to sayne falsse discait & iuglinge allegozies /to stablisch their kingdome with all. And one þ chesest & fleshliest studie they haue/is to magnifie þ sayntes aboue measure & aboue þ trueth & with their poetrie to make them greater then euer God make them. And if they finde any infirmite oz spnne ascribed vn to þ sayntes /that they excuse with all diligẽce / diminushige the glorie of þ mercie of God & robbinge wretched sinners of all theyr cõforte/ & thinke thereby to flater the sayntes

A.iiij.

## The Prologe.

and to obtayne their fauoure & to make spe-  
ciall aduocates of the: euen as a man wold  
obtaine þ fauoure of wordely tirantes: as  
they also sayne the saintes moch moare cr-  
uell then ever was any heathē man & mo-  
re wrekefull and Vengeable then þ poetes  
saine their godes or their furies þ torment  
þ soules in hell/ if they: eues benot fasted &  
their images Visited & saluted woth a Pa-  
ter noster ( whych prayer only oure lippes  
be accoynted with oure hertes vnderstōdin-  
ge none at all) and worshaped w<sup>t</sup> a candell  
& þ offerige of oure deuocō/in þ place whi-  
ch thei haue chosen to heare þ supplicaciōs  
& meke peticiōs of their clientes therein.

¶ But thou reader thiike of þ law of God  
how þ it is all to gether spirituall/ & so spiri-  
tuall þ it is neuer fulfilled w<sup>t</sup> dedes or wer-  
k: s/ vntill the: flow out of thyne herte w<sup>t</sup>  
as greate loue toward thy neybour/ for no  
deseruige of his/ ye though he be thine eni-  
mie/ as Christ loued þ ad did for the/ for no  
deseruige of thyne / but eue whē thou wast  
his enimie. And in þ meane time/ throute  
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 neyboures for his sake / after þ ensample of his loue to vs / remembir that þ fulfillynge of þ law is / a fast sayth in christes bloud coupled w<sup>th</sup> our professiō & submyttige our selues to lerne to doo better

¶ And of þ Gospell or promises which thou metest in þ scripture / beleue fast þ God will fulfill them vñ to þ / and that vñ to þ vttemost Gott / at the repentaunce of thyn herte / whē thou turnest to hym & forsakest euell / even of his goodnesse & fatherly mercie vñ to the / ad not for thy flatterige hym with ypocritish workes of thyn awne sayninge. So þ a fast faith only with out respecte of all workes / is the forgeuenesse both of the synne which we did in tyme of ignorance with luste ad cōsent to synne / & also of all the synne which we doo by chaunce & of frailte / after þ we are come to knowlege ad have professed þ 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 epercice oure soue

A.iiij.

## The Prologe.

les in Vertue / & not to make satisfiſſation to  
God ward for þe ſynne þis once paſte.  
¶ And all other ſtoꝛies of þe bible / with out  
excepciō / are þe practiſinge of þe law & of the  
Goſpell / and are true and faitfull enſam-  
ples & ſure erneste þe God will euen ſo deale  
with vs / as he did with the / in all infirmi-  
ties / in all temptaciōs / & in all like caſes &  
chaunces. Wherin ye ſe on þe one ſpde / 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 the of loue.  
¶ If they forgatt the ſelues at a time & wēt  
aſtraye / he ſought the out & ſett the agay-  
ne with all mercie. ¶ If they fell & hurte the  
ſelues / he healed the agayne with all com-  
paſſion & tenderneſſe of hert. He hath ofte  
brought greate tribulation & aduerſite vpon  
his electe: but all of fatherly loue only /  
to teach the & to make them ſe their awne  
hertes & þe ſinne þe there laye hid / that they  
might aſtirwarde ſeale his mercie. ¶ For his  
mercie wayted vpon the / to rid them out  
agayne / aſſone as they ware lerned & come

## The Prologe.

to y<sup>e</sup> knowlege of their awne hertes: so that  
he neuer cast man awaye howdepe so euer  
he had sinned / saue th<sup>e</sup> d<sup>e</sup>ly which had first  
cast y<sup>e</sup> yocke of his lawes fro<sup>m</sup> 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 vppō vs with a storze / y<sup>e</sup> we dispe-  
are not / but repēt with full hope of mercie  
after y<sup>e</sup> ensamples of mercie y<sup>e</sup> are gone befo-  
re: And therfore they were written for our  
lernige / as testifieth Paul Ro. x. v. to cōfor-  
te vs / y<sup>e</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 v<sup>n</sup> to our weake  
bretbery y<sup>e</sup> are gone before / in all theyr ad-  
uersities / 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>e</sup> har-  
dened their hertes & synned of malice & re-  
fused mercie y<sup>e</sup> was offered th<sup>e</sup> & had no po-  
wer to repēt / perished at y<sup>e</sup> 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 wylde and fall to Vanities ad so synne ad prouoke God and bringe wrath vpon vs.

¶ And thridly ye se in that practise / how as god is mercifull & longesoferynge / euen so were all his true prophetes & prechers / bringe the infirmities of their weake brethren & their awne wꝛdges & iniuries with all paciēce & longesoferynge / neuer castinge any of thē of their backes / vñ tyll they synned agens t̄ h̄ holygost / maliciously persecutinge h̄ open & manifest trouthe: cōtrary vñ to the ensample of h̄ Dove / which in synninge agens t̄ God & to quench h̄ trueth of his holy spirite / is euer chese captayne and tꝛōpetblower / to sett other awerke / ad seketh only his awne fredome / liberte / priuilege / welth / prosperite / profite / pleasure / pastyme / honoure & glorie / with h̄ bondage / thraldome / captiuite / miserie / wretchednesse & vile subiectiō of his brethren; & in his awne cause is so feruent / so steffe & cruell / that he will not softe one word spoken agens t̄ his false magiste / wily inuenciōs ad iuglynge

### The Prologe.

ypocrisie to be vnaduſged / though all chri  
stendome ſhuld be ſett to gether by the ear  
res / and ſhuld coſt he cared not how many  
hundred thouſande their lives.

**D**rw y thou mayſt reade ſonas frute  
fully & not as a poetis ſable / but as an  
obligatō bet wene God and thy ſoule /  
as an erniſt peny geuen y of God / y he wil  
helpe y in time of nede / if thou turne to him  
ad as the word of god y only ſode ad liſe of  
thy ſoule / this marke & note . firſt count  
ſonas the friend of god ad a man choſen of  
god to teſtifie his name vnto y worlde : but  
yet a pounge ſcolar / weake & rude / after y  
faciō of y appoſtles / while Chriſt was yet  
with them bodyly . which though Chriſt  
taught the euer to be meke & to vmbie the  
ſelues / yet oft ſtroue amonge them ſelues  
who ſhuld be greateſt . The ſonnes of Ze  
bede wold ſitt / the one on the right hōde of  
Chriſt ad the other on y liſte . They wold  
praye / that fire might deſcēde from heuen /  
and conſume the Samaritanes .

**W**hē Chriſt aped who ſaye 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 vñ to the of his deeth & passid / Peter was angre & rebuked Christe & thought earnestly y he had raued & not wist what he sayde : as at a nother time / when Christ was so feruently busied in healinge y people / y he had no leyser 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 forgeue / yet peter after longe goenge to scole / aped wether men shuld forgeue .vij. tymes / thynkinge y .viij. tymes had bene to moch . And at y last soper Peter wold have died with chrisste / 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 sympte agayne / yet when Christ was in takige / peter aped whether

## The Prologe.

it were lawfull to smyte with þ swerde/ ad  
taried none answere / but layed on rashly.  
So that though when we come first vñ to  
þ knowlege of the trueth / and the peace is  
made betwene God & vs / & we loue his sa-  
wes & beleue & trust in hym / as in our fa-  
ther & haue good hertes vñ to him & be born  
anew in þ sp̄ite: yet we are but children ad  
younge scholars weake & foble & must haue  
seysar to grow in þ spirite / in knowlege / le-  
ue & in þ dedes therof / as younge children  
must haue tyme to grow in their bodies.

¶ And God our father & scolemaster se-  
deth vs & teacheth vs accordinge vñ to the  
capacite of our stomakes / & maketh vs to  
grow & waue perfecte / & fineth vs & trieth  
vs as gold / in þ fire of temptaciōs & tribu-  
laciōs. As Moses wittneseth Deutero.  
Biii. sayenge: Remember all þ waue by which  
þ lord thy God caried þ this. pl. peres in þ  
wildernesse / to vñble the & to tēpte oꝝ pro-  
ue the / þ it might be knowen what were in  
thine hert. He bzought the in to aduersite &  
made þ an hongred / & then feed þ with mā  
which nether thou ner yet thi fathers euer

## The Prologe.

knew of/to teach þ that a mā liueth not by bred only/but by all that proceadeth out of the mouth of God . for þ promises of god are life vñ to all þ cleaue vñ to thē / moch moare thē is bred & bodyly sustinaunce: as þ iourney of þ childern of Israel out of egypte in to þ londe promised them / ministrerth the notable ensamples & þ aboundantly/as doeth all þ rest of the bible also. How be it/ it is impossible for flesh to beleue & to trust in þ trueth of gods promises/ vntyll he haue lerned it in moch tribulacion/ after that God hath deliuered hi out therof agayne. ¶ God therfore to teach Jonas & to shew him his awne hert & to make him perfecte & to enstructe vs also bi his ensample/sent him out of þ lande of Israel where he was a prophete /to goo amonge þ heathē people & to þ greatest & mightiest citie of þ world thē/called Ninue : to preacheþ within .xl. dayes they shuld all perish for their sinnes & that þ citie shuld be ouerthrowē. Whiche message þ frewil of Jonas had as moch power to doo/as the weakest herted womā in the world hath power/if she were cōmaun



## The Prologe.

ded / to leppe in to a tobbē of lpyunge snakes  
& edders: as happely if God had comāun-  
ded Sara to haue sacrificed hir sonne Iſa-  
ac / as he did Abrahā / she wold haue dispu-  
ted with hi yet she had done it / or though  
she were strōge ynough / yet many an holy  
saint coud not haue found in their hertes /  
but wold haue disobeyed ad haue runne a-  
waye frō þ̄ presens of þ̄ comāndemēt of god  
w<sup>th</sup> Jonas if thei had bene so strōgly tēpted.  
¶ For Jonas thought of this maner: loo / I  
am here a prophete yn to Gods people the  
Iſraelites. Which though they haue gods  
word testified yn to them dayly / yet dispice  
it & worſhepe God vnder þ̄ likeneſſe of cal-  
ues & after all maner facions saue after his  
awne worde / & therfore are of all nacōs þ̄  
worſt & most worthy of puniſhment. And  
yet god for loue of few þ̄ are amonge them  
& for his names sake spareth them & defen-  
deth them. How thē ſhuld god take so cru-  
ell vengeaunce on so greate a multitude of  
them to whome his name was neuer prea-  
ched to ad therfore are not þ̄ tenth parte so  
euell as theſe: If I ſhal therfore goo preach

### The Prologe.

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

¶ And bypon that imaginaciō he fled fro  
the face or presens of God: that is / out of þ  
contre where God was worshped in & fro  
prosecutynge of Gods cōmaudemēt / and  
thought / I wyl gett me a nother waye a=  
monge þ hetthen people & be no moare a pro  
phete / but lye at rest & out of all cōbraun  
ce. Neuer þ lesse the god of all mercie which  
careth for his electe children & turneth all  
by to good to them & smiteth thē to heale  
them agayne & killeth thē to make thē ali  
ue agayne / & playeth with thē (as a father  
doth some tyme with his younge ignoraunt  
children) & tempteth them & proueth them  
to make them se theyr awne hertes / prouid  
ed 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 Ninive / & his flesshly wisdom that

### The Prologe.

disſuaded & counſeled hym þ̄ cōtrary & at þ̄  
laſt preualed ageſt þ̄ cōmaundemēt & cari-  
ed hym a nother waye/ as a ſheppe caught  
betwene .ij. ſtreames/ & as poetes ſaine the  
mother of Deliaeger to be betwene diuers  
aſſeccids/ while to aduege hir brothers de-  
eth/ ſhe ſought to ſle hir a wome ſonne. WHe  
re vpon ſoz Very payne & tediousneſſe/ he  
laye downe to ſlepe/ ſoz to put þ̄ cōmaunde-  
ment which ſo gnew & ſreate his cōſcience/  
out of minde / as þ̄ nature of all woked is/  
whē they haue ſinned a good/ to ſeke al m-  
eanes with riot/ reuell & paſtyme/ to driue  
þ̄ remembraunce of ſynne out of their thou-  
ghtes oz as Adā did/ to couer their naked-  
neſſe with aporns of pope holy workes:  
But God awoke hym out of his dreame/  
and ſett his ſynnes before his face.

¶ For when þ̄ Lott had caught Jonas/ the  
be ſure þ̄ his ſynnes came to remembraunce  
agayne & that his conſcience raged no leſſe  
thē þ̄ waues of the ſe. And thē he thought  
that he only was a ſinner & þ̄ hetben that  
ware in þ̄ ſhepp none in reſpecte of him/ ad  
thought alſo/ as verily as he was fled frō

¶

### The Prologe.

god/that as Verily god had cast hī awaye:  
for þ sight of þ rod maketh þ natural child  
not dely to se a to knowlege his faulte / but  
also to forgett all his fathers olde mercie a  
kindnesse. And then he cōfessed his synne  
openly a had yet leuer perissh alone thē þ a  
other shuld haue perisshed with him for his  
sake: and so of very desperacion to haue li-  
ued any lenger/ had cast him in to þ see be-  
tymes / excepte they wold be lost also.

¶ To speake of lottes / how ferforth 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  
avoyde all suspiciō of disceptfulnesse: a as  
þ appostles in þ first of þ Actes / whē they  
sought another to succede Judas the tray-  
toure / a.ij. persones were presentes / thē to  
breake strife a to satisfie al parties / did cast  
lottes / wheter shuld be admitted / desiryn-  
ge god to tēper thē a to take whō he knew  
most mete / seyng they wist not wheter to  
prefere / or haply coude not all agre on et-  
her / is lawfull ad in all like cases. But to

## The Prologe.

abuse them vñ to þe temptinge of God & to  
cōpell him therewith to vtter thinges wher  
of we stōd in doute/when we haue no com  
maundemēt of him so to do/ as these hethē  
here dyd / though God turned it vñ to his  
glozie/ can not be but euell.

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

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

B. ij.

## The Prologe.

weake. for he that beleaueth the one can not doute in y<sup>e</sup> other: in as moch as the had of God was no lesse mightie in preseruege Jonas a liue agens<sup>t</sup> all naturall possibilitie & in deliuerynge hi safe out of his fish / the in reysynge vpp Christ agayne out of his sepulchre. And we maye describe y<sup>e</sup> power & vertue of y<sup>e</sup> resurreccio<sup>n</sup> therby / as Christ hi selfe boroweth y<sup>e</sup> similitude therto. Mat. xij. saye vnto y<sup>e</sup> Jewes that came aboute him & despyed a signe or a wonder fro heu<sup>e</sup>n to certifie the that he was christ: this euell & wedlocke breakinge nacio<sup>n</sup> (which breake y<sup>e</sup> wedlocke of faith wherwith they be married vnto God / ad beleue in their false workes) seke a signe / but there shal no signe be geuen the saue y<sup>e</sup> signe of the Dropphet Jonas. For as Jonas was. iij. dayes ad iij. nightes in the bely of the whale / eu<sup>e</sup>n so shal the sonne of man be. iij. dayes & iij. nyghtes in the herte of the ert<sup>h</sup>. which was a watch word / as we saye / & a sharpe threateninge vnto y<sup>e</sup> Jewes & as moch to saye as thus / ye harde herted Jewes seke a signe: loo / thys shal be poure sygne / as Jonas

### The Prologe.

was reysed out of the sepulchze of his fishe  
& then sent vñ to the Miniutes to preach &  
they shuld perish/euen so shall I ryse agay  
ne out of my sepulchze & come & preach re=  
pentaunce vñ to you. Se therfore when ye  
se þ signe that ye repēt or else ye shal suerly  
perish & not escape. For though the infirmi  
ties which ye now se i my flesh be a lett vñ  
to poure saythes / 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 þ resur=  
reccid / in his spirite & preached repētaunce  
vñ to them/ by the mouth of his apostles  
& disciples/ & with miracles of þ holy gost.  
And all that repented not perished shortly  
after ad were for þ most parte slayne with  
swerde ad þ rest caried awaye captiue in to  
all quarters of the world for an ensample/  
as ye se vñ to this dape.

¶ And in lyke maner sens the world be=  
ganne / where soeuer repentaunce was of=  
fered and not receaued/ there God toke cr=  
uell vengeaunce immediatly : as ye se in þ  
floud of Noe/ in the ouerthrowe of Sodō

B. iij.

## The Prologe.

¶ **S**omor & all the contre aboute: & as ye se of Egyp̄te / of the Amoytes / Cananites & afterwarde of the Very Israelites / & then at the last of the Jewes to / ad of the Assyriens and Babyloniens and so thorout all the imperes of the world.

¶ **G**ylDas preached repētaunce Vn to þ of de Britaynes that inhabited englōd: they repented not / & therfore God sent in theyr enimies Vppō thē on euery side & destroyed thē Vpp & gaue the lōd Vn to other nacids And greate Vengeaunce hath bene takē in that lande for synne sens that tyme.

¶ **W**icleffe preached repētaunce Vn to oure fathers not longe sens: they repēted not for their hertes were indurat & theyr eyes blinded with their awne Dope holy rightnesnesse wherwith they had made theyr soules gape agenst the receaunge agayne of þ weked spirite that bringeth. vij. worse then hym selfe with him & maketh þ later ende worse then the beginninge: for in open sinnes there is hope of repentaunce / but in holy ppocrisie none at all. But what folowed: they slew their true & right kinge ad



## The Prologe.

fett vpp. iij. wadge kiges arow / vnder wher  
ich all the noble bloud was slayne vpp ad  
halfe the comers therto / what in fraunce &  
what with their awne swerde / in fightige  
amonge the selues for þ crowne / & þ cities  
and townes decayed and the land brought  
halfe in to a wyldernesse in respecte of that  
it was befoze.

¶ And now Christ to preach repetaunce /  
is risen pet þee agayne out of his sepulchre  
in which the pope had buried him and kep-  
te him downe with his pilars and polages  
and all disgyfinges of ypocrisie / with gyle /  
wiles and falshed / ad with the swerd of al  
princes which he had blynded with his fal-  
se marchaundice. And as I dowte not of þ  
ensamples that are past / so am I sure that  
greate wrath will solow / excepte repetaun-  
ce turne it backe agayne and cease it.

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

B. iij.

## The Prologe.

me/he prayed / as he maketh mencio in the  
tepte sayēge: Jonas prayed vñ to the lord  
his god out of the belly of the fishe. But the  
wordes of that prayer are not here sett.

The prayer here stonde th in the tepte 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 thankesge-  
uenge and paye that I haue vowed / that  
sauinge cometh of the lordes. ffor Verely to  
cōfesse out of the herte/that all benefites co-  
me 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  
thynge that all the Jewes vowed in theyr  
circumcision/as we in oure baptim. which  
vowe Jonas now taught with experieñce/  
promiseth to paye. ffor those outwarde sa-  
crifices of bestes / vñ to which Jonas had  
haply ascribed to moch before/ were but fe-  
ble & childish thinges & not ordeyned/ that  
the workes of thē selues shuld be a seruiçe

### The Prologe.

By to god/ but By to the people/ to put the  
in remembraunce of this inwarde sacrifice  
of thankes & of faith to trust and beleue in  
God the onely sauer. Which significacion  
when was awaye / they were abhominable  
and deuellysh ydolatrpe and imageser-  
uice: 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 edispe there soules with  
knowlege and the doctrine of God.

¶ When Jonas was cast vppd lond agay  
ne / then his will was fre ad had power to  
goo whether God sent him & to doo what  
God hade/ his awne imaginacions layed a  
parte. For he had bene at a new scole/ pe ad  
in a fornace where he was purged of moche  
refuse & drossbe of flesshly wisdom / which  
resisted h wisdom of god & led Jonases wil  
contrary By to h will of god. For as ferre as  
we be blynd in Adam / we can not but seke  
& will oure awne profitt / pleasure & glozie.  
And as ferre as we be taughte in the sprit-  
te / we can not but seke & wpll the pleasure  
and glozie of God onely.

B.v.

## The Prologe.

**A**nd as for the.iiij.dayes iourney of Ninie  
ue/whether it were inlength or to goo rou-  
nde aboute it or thow all the stretes/ I cō  
mitte vñ to the discreciō of other men. But  
I thinke that it was then the greatest citie  
of the world.

**A**nd that Jonas wēt a dayes iourney in  
the citie/ I suppose he did it not inonedaye:  
but wēt sayre & easly preachige here a ser-  
mon & there a nother & rebuked the synne  
of the people for which they must perishe .

**A**nd when thou art come vñ to the repē-  
taunce of the Ninuites/ there hast thou su-  
re earnest/ that how soeuer angre god be/ yet  
he remembreth mercie vñ to all that truly  
repent and beleue in mercie . Which ensam-  
ple oure sauioure Christ also casteth in the  
teeth of the indurat Jewes sayenge: the Ni-  
nuites shall rise in iudgemēt with this na-  
cion and condemne them/ for they repented  
at the preachynge of Jonas/ and beholde a  
greater thē Jonas here/ meanyng of hym  
selfe. At whose preachinge 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  
Aniuites repented at the bare preachynge  
of Jonas rebukinge theyr synnes with out  
any miracle at all.

**¶** Why: for y Jewes had leuded the spi-  
rituall law of God and with theyr gloses  
had made it all together ertbie ad fleshly /  
and so had sett a Bayle or coueringe on Mo-  
ses face / to shadowe and darkey y glozious  
brightnesse of his contenance. It was syn-  
ne to stele: but to robbe wedowes howses  
Under a coloure of longe prayze / & to pol-  
le in the name of offeringes / and to snare y  
people with intollerable cōstitucions agēst  
all loue / to ketch theyr money out of theyr  
purses / was no synne at all.

**¶** To synpte father ad mother was synn:  
But to withdraw helpe frō them at theyr  
nede / for blynde zele of offeringe / vnto the  
profytt of the holy phareses / was then as  
meritorious as it is now to let all thy kyn-  
ne chuse wheter they will synke or sweme /  
while thou byldest and makest goodly fun-  
daciōs for holy people which thou hast cho-  
sen to be thy chryste / for to sowple thy soule

### The Prologe.

with the oyle of theyr swete blessinges / a  
to be thy Jesus for to saue thy soule from þ  
purgatory of the bloud that only purgeth  
synne / with theyr watchige / fastige / wol-  
wardgoinge & rpsynge at mydnyght etc.  
where wyth yet they purge not them sel-  
ues from theyr couetousnesse / pryde / lech-  
ry or any vice that thou seyst amonge the  
laye people.

¶ It was greate synne for Christ to hea-  
le 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 wyth vnwashen  
handes or on an vnwashen table / or out of  
an vnwashen dish: but to eate out of that  
purified dyssh that which came of brybery /  
theft & extortion / was no synne at all.

¶ It was exceedynge meritorious to ma-  
ke 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 ad so feared the people with

## The Prologe.

the curse of God & terribble paynes of hell/  
that no man durst leaue the vilest herke in  
hys gardeyne vntytthed. And the offerynge  
and thynges dedycat vnto God for the  
profitt of hys holy bycars where in soch  
estymacion and reuerēce/that it was moche  
greater synne to sweare trully by them/thē  
to forswere thy selfe by God: what Venge-  
aunce then of God / and how terribble and  
cruell damnacion thynke ye preached they  
to fall on thē that had stolen soch holy thi-  
nges? And yet sayth Christ / that ryght-  
wefnesse and faith in keepynge promise/mer-  
cis and indyfferent iudgement were vtter-  
ly troden vnder fote and cleane dyspyed of  
those blessed fathers / whych so mightely  
mayntened Arons patrimony and had mad  
it so prosperous and enuironed it and walled  
it aboute on euery syde with the feare of god/  
that no man durst tvech it.

It was greate holynesse to garnyshe the se-  
pulchres of the prophetes & to redemme their  
awne fathers for sleynge of them: and yet  
were they thē selues for blinde zele of their  
awne constitucio, 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 rightwefnesse of those holy patriarkes vñ to the outwarde bewtpe of a paynted sepulchre full of stench and all vñ cleannesse wythyn.

¶ And finally to begyld 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 þ Pope. By the reason where of they excluded the law of loue out of theyr hertes / and cōsequently all true repent aunce: for how coude they repēt of þ they coude not se to be sinne? ¶ And on the other syde they had sett vpp a rightwefnesse 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 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 filthy-nesse and vncleannesse of synne / and leadeth



## The Prologe.

hir by þ wape of repentaunce Vn to þ fountayne of Chzistes bloude to washe it awaye thozow faith. By the reason of which false rightwesnesse they were dysobedient Vn to the rightwesnesse of God/ which is the forgeuenesse of synne in Chzistes bloude and coude not beleue it. And so thozow flesshly interpretynge the law ad false imagined rightwesnesse/their hertes were hardened ad made as stony as clay in an hote furnace of fire/ that they coude receaue neether repentaunce ner faith or any moyster of grace at all.

But the hetthen Ninuities /though they were blynded with lustes a good/ yet were in thofe. ij. popntes Incorrupte and Unhardened/ & therefore with the only preachinge of Jonas 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/ chastysinge their bodies with prayer & fasting & with takinge all pleasures from the flessh;

### The Prologe.

trustynge / as god was angrefor their we-  
kednesse / even so shuld he forgene them of  
hys mercye / yf they repēted & forsoke their  
myse luyinge.

¶ And in the last ende of all / thou hast yet  
a goodly ensample of lernynge / to se how  
erthye Jonas is styll for all hys tpyenge in  
the whales bely. He was so sore displeased  
because the Ninuities perished not / that he  
was wery of hys lyfe and wished after the  
death for very sorow & payne / that he had  
loost the gloie of his prophesienge / in that  
his prophesie come not to passe. But god re-  
buked him with a likenesse sayenge: it gre-  
ueth thyne hert for the losse of a vile strod  
be or spraye / wheron thou bestoweddest no  
laboure or cost / nether was it thyne hand-  
werke. How moch moare then shuld greue  
myne herte / the losse of so greate a multitu-  
de of innocētes as are in Ninive / which are  
all myne handes werke. May Jonas / I am  
God ouer all / and father as well vñ to the  
hethen as vñ to the Jewes ad mercifull to  
all and warne yez I smyte: nether threte I  
so cruelly by any prophete / but that I wyll

## The Prologe.

forgeue yf they repent ad ay mercie: nether  
on the other syde/ what soeuer I promyse/  
wyll I fulfyll it / saue for theyr sakes only  
whych trust in me and submitte them sel-  
ues to kepe my lawes of Very loue / as na-  
turall chyldeyn.



In thys maner to read y scripture  
is y right vse therof a why y holy  
gost caused it to be wrytt. That is  
y thou first seke out y law / what god will  
haue the to doo / interpretinge it spiritually  
with out glose or coueringe the brightnesse  
of Moses face / so y thou sele in thyne hert/  
how that it is damnable synne before god/  
not to loue they neybour that is thyne eni-  
mie / as puerly as Christ loued the / and y  
not to loue thy neybour in thyne herte / is  
to haue comitted all ready all synne agenst  
him. And therefore In tyll that loue beco-  
me / thou must knowlege vnsaynedly 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 Chri-  
stes bloude / per they can be pure and an ac-  
ceptable sacrifice In to God / and must de-

℥

### The Prologe.

for god & father for his sake/ to take t<sup>h</sup>ide  
des aworth & to pardō & imperfectenesse of  
them/ & to geue the power to doo thē better  
and with moare seruent loue.

¶ And on the other syde thou must serch  
diligently for the promises of mercie which  
God hath promised the agayne. Which .ij.  
poyntes / that is to wete / & 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 & formed of one god  
oure father / and indifferently bought & re-  
demed with one bloud of oure sauoure Je-  
sus Chyiste: & that the promises be geuen  
vñ to a repentyng soule that thursteth  
and longeth after them / of the pure and fa-  
therly mercie of god thozow oure faith one-  
ly with oute al deseruinge of oure dedes or  
merites of oure werkes / but for Chyistes  
sake alone and for the merites & deseruings  
of his werkes / det<sup>h</sup> and passions that  
he sofered all to gether for vs (& not for him  
fesse: whych .ij. poyntes I saye / if they be

### The Prologe.

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

¶ And thridly that thou take the stozies &  
liues which are recõteyned in the bible / for su-  
re and vndowted ensamples / vñ God so will  
deale with vs vñ to the worldes ende.

¶ Here with Reader farewell and be com-  
mended vñ to God / and vñ to the grace of  
hys spyrte. And first se that thou stoppe  
not thynne eares vñ to the callinge of god /  
and that thou harden not thine herte begg-  
led with flesshly interpretinge of the law &  
fasse imagined and ypocritish rightwines-  
se / and so the Miniuites rype with the at vñ  
day of iudgement & condemne the.

L. ij.

### The Prologe.

**A**nd secondarily if thou finde ought amisse/ when thou seest thy selfe in the glasse of Gods worde/ thynke it cōpendious wisdomē/ to amende & same betymes / monessed & warned by the ensample of other men/ rather thē to tary vntill thou be beten also.

**A**nd thridly if it shall so chauce/ that & wild lustes of thy flesh shall blynd the and carie the cleane away with them for a tyme: yet at the later ende/ when & god of all mercie shall haue compassed the in on euery syde with tēptaciōs/ tribulacions/ aduersities & cōbraunce/ to bringe & home agayne vnto thyne awne herte/ & to set thy sinnes wich thou woldest so sayne couer & put out of mynd with delectaciō of Voluptuous pastymes. before & eyes of thy cōscience: they call & faithfull ensample of Jonas & all lyke stories vnto thy remēbraunce / and with Jonas turne vnto thi father that smote &: not to cast & awaye/ but to laye a corosie and a treatige playster vnto & pochet that laye hid & fret inwarde/ to draw & diseasē out & to make it appere/ & thou mightest feale thy seckenes & & daunger therof & come & re

### The Prologe.

ceauē the healyngē playster of mercie.

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

**C** And as þ law which freteth thy cōscien ce / is in thynē herte & is none outwarde thi ge / evē so seke within in thine herte / þ play ster of mercie / the promyses of forgeuenesse in oure sauioure Iesus Christe / accordeinge vñ to all the ensamples of mercie that are gonne before.

**C** And with Jonas let the that wayte on Vanities & seke god here & there & in euery tēple saue in their hertes goo / & seke thou þ testamēt of god in thynē hert. ffor in thynē hert is the worde of þ law / & in thynē hert is þ worde of sayth in the promyses of mercie in Iesus Christe. So that yf thou cōfesse with a repentynge herte & knowlege ad surely beleue þ Iesus is lordē ouer all synne / thou art saffe .

C. iij.

## The Prologe.

**¶** And finally when the rage of thy cōscience is ceased and quieted with fast faith in the promises of mercie/ then offer with Jonas the offeringe of prayse and thankesgivinge/ & paye the Dow of thy baptim/ that God only saueth/ of his oly mercie & goodnesse: that is beleue stedfastly & preach constantly/ that it is God only that smyteth/ and God only that healeth: a scribunge & cause of thy tribulation In to thynearne synne / and & cause of thy deliuerance In to the mercie of God.

**¶** And be ware of the leuē & saith we haue power in oure freewill before & preachinge of & Gospell/ to deserue grace/ to kepe & law/ of cōgruite/ or god to be vnrightwesse. And saie with Jhon in the first/ & as & law was geuē by Moses/ euē so grace to ful fill it/ is geuē by christe. And whē they saie oure dedes with grace deserue heuen/ saie thou w<sup>t</sup> Paule Ro. vj. & euerlastige life is the gifte of god t<sup>h</sup>orow Jhesus Christ oure lorde/ & & we be made sonnes by faith Jhon. j. & therefore heyres of god with christ Ro. viij. And saie that we receaue al of god th<sup>o</sup>row faith



## The Prologe.

that foloweth repentaunce/ & y we doo not  
oure werkes In to god/ but ether In to oure  
selues/ to slep þ sinne that remaineth in  
þ flesh & to waue perfecte/ ether vn to oure  
neybours which doo as moch for Vs agayne  
in some other thiges. And whē a mā ex  
ceadeth in giftes of grace/ let hī vnderstōde  
that they be geue him/ as wel for his wea  
ke bꝛethery/ as for him selfe: as though all  
the bꝛed be cōmitted In to the panter/ yet  
for his selowes with hym/ which geue the  
thānkes In to theyr lordē / and recompē  
ce the panter agayne with other kynde ser  
uice in theyr offices . And when they sape  
that Christ hath made no satisfaccion for  
the synne we doo after oure baptym : sape  
thou wꝛth the doctrine of Paule / that in  
oure baptym we receaue the merytes of  
Christes deeth thozow repentaunce and  
fayth of which two/ baptym is the sygne.  
And though when we synne of frailltie af  
ter oure baptym we receaue the sygne no  
moare / yet we be renewed agayne thozow  
repentaunce and saith in Christes bloude/  
whꝛch twayne/ the sygne of baptym ever  
L. iiii.

## The Prologe.

contynued amonge vs in baptisynge oure  
younge children doeth euer kepe in mynde  
and call vs backe agayne vnto oure profes  
sion if we be gonne astraye / & promisseth vs  
forgeuenesse . Nether can actuall synne be  
washed away with oure werkes / but wi  
th Chyestes bloude: nether can there be any  
other sacrifice or satisfaccion to Godward  
for them / saue Chyestes bloude . ffor as  
moch as we can doo no werkes vnto God/  
but receaue only of his mercie with oure re  
pentynge sayth / thozow Iesus Chyeste ou  
re lorde and only sauer : vnto whom & vnto  
God oure father thozow hym / and  
vnto hys holy spirite / that only  
purgeth / sanctifieth & wash  
eth vs in the innocēt  
bloude of oure re  
demption / be  
prayse  
for  
ever  
A M E N.  
• •  
•

# The storie of the prophete Jonas.

## The first Chapter.



The worde of the lorde came vñ to the prophete Jonas þ sonne of Amithai sayenge: ryse & gett the to Ninive that greate citie & preach vñ to the / how that theyr wekednesse is come vpp before me.

And Jonas made hi ready to sle to Tharsis frō the presens of þ lorde / & gatt hym downe to Joppe / 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.

But þ lorde buyled a greate winde in to þ se / so that there was a myghtie tēpest in the se : in so moch þ the shepp was lyke to goo in peces. And the mariners were astra- yed & cried euery man vñ to his god / & cast out þ goodes þ were in þ sheppe in to þ se / to lighten it of the . But Jonas gatt him vnder the hatches & layed him downe and slombred. And þ master of the sheppe came to him & sayd vñ to hi / why slombereest thou? vpp / & call vñ to 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 þe lott fell vpon Jonas.

¶ The they said vnto hi / tel vs for whose cause we are thus troublede: what is thine occupaciõ / whence comest thou / how is thy cõtre called / & of what nacion art thou?

¶ And he answered the / I am an Ebreue: & the lord God of heuen which made both se and drie land / I feare. Then were the men exceedingly afrayd & sayd vnto 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 vnto hym / what shall we doo vnto the / that the se maye cease fro troubleinge vs: for the se wrought & was troubleous. 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. Reuert helesse the men assayed wpth rowenge to bunge the sheppe to lande: but it wold not be / because the se so wrought &

## Of Jonas.

was so troublous agenst them. Wherefore they cried Vn to the lorde & sayd: O lorde latt vs not perisþ for this mans deeth/ neþther laye innocēt bloud Vn to oure charge: for thou lorde evey as thy pleasure was/ so thou hast done.

¶ And thē they toke Jonas/ & cast hī in to þe se/ & the se leste ragynge. And þe men feared the lorde excedingly: & sacrificed sacrifice Vn to the lorde: and bowed bowes.

### ¶ The seconde Chapter.

**B**ut þe lorde prepared a greate fyssh/ to swallow vp Jonas. And so was Jonas in þe bowels of þe fyssh. iij. dayes & iij. nightes. And Jonas prayed vnto þe lord his god out of þe bowels of the fyssh.

¶ And he sayde: in my tribulacion I called Vn to the lorde/ and he answered me: out of the belly of hell I cried/ Ad thou herdest my voyce. For thou hadest 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 þe I had bene cast awaye out of thy sight. But I will yet agayne loke towarde thy holy temple.

### The. iij. Chap.

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

And I wēt downe vñ to the botome of the bylles / & was barred in with erth on every syde for euer . And yet thou lorde my God broughtest vp my life agayne out of corrupcion. When my soule saynted in me / I throught on the lorde: & my prayer came in vñ to the / even in to thy holy temple. They þ obserue dayne 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 Dowed / that sauinge cometh of the lorde.

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

### The. iij. Chapter.

**W**hen came the worde of the lorde vñ to Jonas agayne sayenge: vpp ad gett þ to Ninie that greate citie / & preache vñ to the the preachynge which I bade þ . And he arose & wēt to Ninie at þ lordes cōmaundmēt . Ninie was a greate citie vñ to god / cōteynge . iij . dayes iourney

## Of Jonas.

¶ And Jonas went to & entred in to þ̄ citie  
euē a dayes iourney / and cried sayenge :  
There shall not passe. xl. dayes but Ni-  
niue shall be ouerthrowen.

¶ And the people of Niuiue beleued God/  
and proclaymed fastynge / and araped them  
selues in sackcloth / as well the greates as  
the small of them.

¶ And þ̄ tydings came v̄n to the kinge of  
Niuiue / which arose out of his sete / and did  
his apparell of & put on sackcloth / & sate þ̄  
downe in affhes. And it was cried and com-  
maunded in Niuiue by þ̄ auctorite of þ̄ kin-  
ge and of his lordes sayenge : se that nether  
mā oz beest / ope oz shepe tast ought at al / &  
that they nether fede oz drinke water.

¶ And they put on sackcloth both man and  
beest / & cried v̄n to God mightily / and tur-  
ned euery man from his weked waye / and  
fro doenge wrōge in which they were acu-  
stomed / sayenge : who can tell whether god  
will turne & repent / & cease from his searce  
wrathe / that we perissh not : And when god  
saw theyr workes / how they turned from  
theyr weked wayes / he repented on þ̄ euell

**C**The. iiii. Chapter.  
which he sayd he wold doo vñ to them / ad  
dyd it not.

**C**The. iiii. Chapter.  
**W**herfore Jonas was sore discontent  
ad angre. And he prayed vñ to the  
lorde ad 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  
yer thoubē angre and of greate mercie and  
repentest when thou art come to take pu-  
nishment. 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 gatt him out of the citie and  
sate him downe on the est syde theroffe / ad  
made him there a bothe ad sate ther vnder  
in the shadowe / till he might se what shuld  
chaunce vñ to the citie.

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



Of Jonas.

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

¶ And god sayd v̄n to Jonas / art thou so angrie for thy wildvine? 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 bestowdest no labourer ner madest it growe / which sprange v̄p in one night and perished in another: and shuld not I haue compassion on Ninue that greate citie / wherin there is a multitude of people / euen aboue an hundred thousande that know not theyr right hand from the lyfte / besydes moch catell?





Coverdale's Translation of *Jonas*.  
being found, in the Bible by "Thomas  
Matthew," folio. 1537. and in the three  
subsequent editions of the same  
version, is here given for the purpose  
of comparison. — It is copied from  
Coverdale's Bible, folio. 1535.

The marginal references are omitted.

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# The Prophet Jonas.

\* \* \* \* \*

## The first Chapter.



The worde of the LORDE came  
vnto Jonas the sonne of Ami-  
thai, sayenge: Aryse, and get  
thee out of Ninue that greate cite:  
and preach vnto them, how yf  
their wickednesse is come vp before me. And  
Jonas made him ready to fle vnto Tharsis

## *Jonas, Coverdalis Version.*

from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a grea te wynde in to the see, and there was a mightie tempest in the see: so that the shippe was in ioperdy of goinge in peces. Then the mariners were a frayde, and cried eueryman vnto his god: and the goodes that were in the shippe, they cast into the see, to lighten it off them. But Jonas gat him vnder y<sup>e</sup> hatches, where he layed him downe and slombred.

So the master of the shippe came to him and sayde vnto him: why slomberest thou? Up, call vpon thy God: yf God (happly) wil thynke vpon vs, that we peryshe not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Thē sayde they vnto him: tell vs, for whose cause are we thus troubled: what is thine occupacion: whence comest thou: what countre man art thou, and of what nacion? He answered them: I am an Ebrue, and I

## *Jonas, Coverdals Version.*

fear the **LORDE** God of heauen, which made both the see and drie londe. Then were y men exceedingly afrayed, and sayde vnto him: why didest thou so? (for they knewe, that he was fled from the presence of the **LORDE**, because he had tolde them) and sayde moreover vnto him: What shall we do vnto thee, that the see maye cease from troubling vs? (for the see wrought and was troublous) he answered them: Take me, and cast me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse, the men assayed with rowinge, to brynge the shippe to lode: but it wolde not be, because the see wrought so, and was so troublous agaynst them. Wherefore they cried vnto the **LORDE**, and sayde: **O LORDE**, let vs not perish for this mans death, neither laye thou innocent bloude vnto oure charge: for thou (**O LORDE**) hast done, euen as thy pleasure was.

So they toke Jonas, and cast him in to the see, and the see leste ragynge. And the men feared the **LORDE** exceedingly, doynge sacrifices and makinge vowes vnto the **LORDE**.

# Jonas, Coverdales Version

## The II. Chapter.

**W**Hether the LORDE prepared a greate fysh, to swalow vp Jonas. So was Jonas in the bely of the fysh, thre dayes and thre nightes. And Jonas prayed vnto the LORDE his God, out of the fyshes bely, and sayed: In my trouble I called vnto y LORDE, and he herde me: out off the bely off hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in y middest off the see, and the floude compassed me aboute: yee all thy waves and rowles of water went ouer me, I thought that I had bene cast awaye out of thy sight: but I wil yet agayne loke toward thy holly temple.

The waters compassed me, euen to the very soule: the depe laye aboute me, and the wades were waapte aboute myne heade. I wente downe to the botome of the hilles, ⁊ was barred in with earth for euer. But thou (O LORDE my God) hast brought vp my lyfe agayne out of corrupcion. When my soule faynted within me, I thought vpon the LORDE: and my prayer came in vnto the, euen in to thy holly temple, They that holde of vay-

## *Jonas, Coverdale's Version.*

ne vanities, wil forsake his mercy. But I wil do the sacrifice with the voyce of thankesgeuyng, and wil paye that I haue vowed: for why? saluacion commeth of the LORDE. And y<sup>e</sup> LORDE spake vnto y<sup>e</sup> fysh, and it cast out Jonas agayne vpon the drye londe.

### **The III. Chapter.**

**T**hen cameth the worde of the LORDE vnto Jonas agayne, sayenge: vp, and get the to Ninive that greate cite, & preach vnto them the preachinge, which I bade the. So Jonas arose, and wente to Ninive at the LORDES commaundement. Ninive was a greate cite vnto God, namely, off this dayes iourney.

And Jonas wente to, and entred in to y<sup>e</sup> cite: euen a dayes iourney, and cried, sayenge: There are yet xl. dayes, and then shal Ninive be ouerthrowen. And the people of Ninive beleued God, and proclaimed fastinge, and arayed them selues in sack cloth, as well the greate as the small of them. And the tydinges came vnto y<sup>e</sup> Kinge of Ninive, which arose out off his seate, and dyd his apparell off, and put on sack cloth, and sate him

## *Jonas, Coverdale's Version.*

downe in asshes.

And it was cried and commaunded in Ninive, by the auctorite of the Kige and his lordes, sayenge: se that nether man or beest, ore or shepet aist ought at all: and that they nether fede ner drinke water: but put on sack cloth both man and beest, and crye mightely vnto God: yee se that euery man turne fro his euell waye, and from the wickednesse, yf he hath in honde.

Who can tell: God maye turne, and repete, and cease from his scarce wrath, that we perish not. And when God sawe their woes, how they turned from their wicked wayes: he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

### The III. Chapter.

**W**herfore Jonas was sore discontentt, and angrie. And he prayed vnto the LORD E, and sayde: O LORDE, was not this my sayenge (I praye the) when I was yet in my countre: therefore I haisted retherto fle vnto Tharsis, for I knowe well ynough that thou art a mercifull God, full of compassion, longe sufferinge, and of grea-



## *Jonas, Coverdale's Version.*

te kyndnesse, and repentest when thou shuldest take punysshment. And now o LORDE, take my life fro me (I beseke the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? And Jonas gat him out of the cite, and sat downe on y<sup>e</sup> east syde therof: and there made him a bothe, and sat vnder it in the shadow, till he might se, what shulde chaunce vnto the cite.

And the LORDE God prepared a wylde vyne, which sprange vp ouer Jonas, that he might haue shadowe aboue his heade, to delyuer him out of his payne. And Jonas was exceedinge glad of the wylde vyne.

But vpon the nexte morow agaynst the sprynge of the daye, the LORDE ordered a worme, which smote the wylde vyne, so that it withered awaye. And when the Sonne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Jonas, that he fainted agayne, and wysshed vnto his soule, that he might dye, and sayde: It is better forme to dye, then to lyue. And God sayd vnto Jonas: Art thou so angrie for the wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wylde vyne.

*Jonas. Coverdales Version.*

wherō thou bestowdest no labour, ner may  
dest it grow which sprange vp in one night  
and perished in another: And shulde not I  
then haue compassion vpon Tiniue that  
greate cite, wherin there are aboue  
an C. and xx. thousande per-  
sonnes, yf knowe not their  
right hōde frō the les-  
te, besydes moch  
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**The ende of the prophet Jonas.**

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BRISTOL

PRINTED FOR THE EDITOR — 1862

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