

The Gospell

The Gospell of Sayncte Iohn.

The enerlastyng byrth of Christ/and how he became man. The testimony of Iohn. The callinge of Andrew/ Peter. &c.



The fyrst Chapter. †

In the begynnyng was the worde/ & the worde was with God: and the worde was God. The same was in the begynnyng wyth God. All thinges were made by it/ and wythout it/ was made nothyng that was made. In it was lyfe/ & the lyfe was the lyght of men/ & the lyght shyneth in the darcknes but the darcknes comprehended it not.

a * The lyght shyneth in the darcknes &c. By the light is vnderstande Christ & by the darcknes vnderstande godly vnbelyfyng mē/ among whome Christ came & they receaued him not as Ephe. iiii. d b * The worlde knewe him not The worlde is here taken for the people of the worlde/ as after in the. vii. a. and Mar. xvi. c.

There was a man sent from God/ whose name was Iohn. The same came as a witnes to beare wytnes of the lyght/ that all men through him myght beleue. He was not that lyght/ but to beare wytnes of the lyght. That was a true lyght whych lygheteth all mē that come into the worlde. He was in the worlde/ and the worlde was made by hym: and yet the worlde knewe hym not.

He came amonge hys atone/ and hys atone receaued hym not. But as many as receaued hym/ to them he gaue power to be the sonnes of God in that they beleued on hys name: whych were bozne/ not of bloude/ nor of the wyll of the fleshe/ nor yet of the will of man/ but of God.

And the worde was made fleshe and dwelt amonge vs/ and we sawe the glozy of it/ as the glozy of the only begotten sonne of the father/ whych worde was full of grace and verite. †

† Iohn bare wytnes of hym and cryed sayinge: Chys was he of whome I spake/ he that cometh after me/ was befoze me/ be-

cause he was yer then I. And of hys fulnes we haue al we receaued/ euen * (grace) for grace. For the lawe was geuen by Moyses/ but grace and truthe came by Iesus Christ.

† No man hath sene God at any tyme. The only begotten sonne/ which is in the bosome of the father/ he hath declared him. †

† And this is the recozde of Iohn: when the Jewes sent Priestes and Leuites fro Ierusalem/ to aske hym/ what arte thou? And he confessed and denyed not & sayde playnly: I am not Christ. And they asked hym: what arte thou? He sayde: I am a voyce of a cryar in the wyldernes/ make straghte the waye of the Lozde/ as sayde the Prophete & Iasas.

And they whych were sent/ were of the Pharyses. And they asked hym/ and sayde vnto him: why baptisest thou then if thou be not Christ/ nor Helyas/ nether a Prophet? Iohn answered the sayinge: I baptise wyth water: but one is come amonge you/ whom ye knowe not/ he it is that cometh after me/ whiche was befoze me/ whose sho latched I am not worthy to vnlose. These thynges were done in Bethabara beyonde Iordā where Iohn dyd baptise. †

† The nexte daye Iohn sawe Iesus comyng vnto him/ and sayde: beholde the lambe of God/ which taketh awaye the synne of the worlde. This is he of whom I sayd. After me cometh a man/ whych was befoze me/ for he was yer then I/ and I knew him not: but that he shuld be declared to Israel/ therfore am I come baptysinge wyth water.

And Iohn bare recozde sayinge: I sawe & I spyete descende from heuen/ like vnto a doue and abyde vpon him/ and I knewe hym not. But he that sent me to baptise in water/ the same sayde vnto me: * vpon whom thou shalt se the sprete descende and tary styll on hym/ the same is he which baptiseth wyth the holy goost. And I sawe and bare recozde that this is the sonne of God. †

The nexte daye after/ Iohn stode agayne/ and two of hys disciples. And he behelde Iesus as he walked by/ and sayde: beholde the lambe of God. And the two disciples hearde hym speake and folowed Iesus. And Iesus turned about/ and sawe them folowe/ & sayd vnto the: what seke ye? They sayd vnto him: Rabbi (which is to saye by interpretacion/ Maister) where dwellest thou? He sayde vnto them: come and se. They came & sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

c * Grace for grace. By grace vnderstande fauour. The meanynge is/ for the fauoure that God the father hath to hys sonne Christ/ hath he receaued vs in to fauoure/ so as Christ is beloued of hys father/ euen so we are beloued for hys sake as Rom. v. c. d * No mā hath sene God at any tyme &c. There can no bodely eye beholde the maiestie of god in his excellent nature as he is as we haue declared in Erod. xxiij. d. e * A voyce that is I am that I preache I am sent to proue you synners & to crye on you to amende/ that ye maye receaue Christ and hys grace.

Math. iij. d. Mark. i. v. Luke. ij. d

One of þe two which hearde Iohn speake and folowed Iesus / was Andrew Simon Peters brother. The same soude hys brother Simon fyrst / and sayde vnto hym: we haue founde Messias / which is by interpretacyō / annointed: and brought hym to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Ionas / thou shalt be called Cephas: which is by interpretacyō / a stone.

The daye folowynge Iesus wolde go into Galile / & founde Philip / and sayd vnto him / folowe me. Philip was of Bethsaida þe citie of Andrew and Peter. And Philip founde Nathanael / and sayde vnto hym. I haue founde hym of whome Moses in the lawe / and the Prophetes dyd wyte. Iesus þe sonne of Ioseph of Nazareth. And Nathanael sayd vnto hym: can there eny good thyng come oute of Nazareth? Philip sayde to him: come and se.

¶ Iesus sawe Nathanael comynge to hym / and sayde of him. Beholde a ryght Israelyte / in whom is no gyle. Nathanael sayde vnto hym: where knewest thou me? Iesus answered / and sayde vnto him: Befoze that Philip called the / when thou wast vnder þe fygge tree / I sawe the. Nathanael answered and sayd vnto him: Rabbi / thou arte the sonne of God / thou arte þe kyng of Israel. Iesus answered and sayde vnto him: Because I sayde vnto the / I sawe the vnder þe fygge tree / thou beleuest. Thou shalt se greater thynges then these. And he sayde vnto him: verely / verely / I saye vnto you: herafter shall ye see heuen open / and the angels of God ascendynge and descendynge ouer the sonne of man.

¶ Christ turneth the water vnto wyne / and dryueth þe buyers & sellers out of the temple.

¶ The .ij. Chapter.

¶ And the thyrde daye / was ther a marriage in Cana a citie of Galile: & the mother of Iesus was there. And Iesus was called also and his disciples vnto the marriage. And when the wyne fayled / the mother of Iesus sayde vnto him: they haue no wyne. Iesus sayd vnto her: woman what haue I to do wyth the? myne houre is not yet come. His mother sayde vnto the mynistres: what soeuer he sayeth vnto you / do it. And ther were standynge there / fyre waterpottes of stone after the maner of the purifyng of the Iewes / containynge two or thre fyryngs a pece.

¶ And Iesus sayde vnto them: fyl þe water pottes with water. And they fylled the vp to the brym. And he sayde vnto them: drawe out now / & beare vnto the gouernour of þe feast. ¶ And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne / and knewe not whence it was (but þe

mynistres which drew the water knewe) he called the bydegrome / and sayde vnto hym: All men at the begynnynge / sett forth good wyne / and * when men be dzyoncke / then that which is worse. But thou hast kept backe þe good wyne / vntyll now.

a * when men be dzyoncke &c. That is / when men be fylled & satysfied.

¶ This begynnynge of myracles dyd Iesus in Cana of Galile / and shewed his gloze / and his disciples beleued on him. ¶ After that he descended into Capernaum / & his * mother / and his brethren / and his disciples / but continued not manye dayes there.

b * his mother & brethren / toke in Gene. xij. b.

¶ And the Iewes efter was euen at hande / and Iesus wet vp to Ierusalem / and founde scrtyng in the temple those that solde oren and shepe and doues & chaungers of money. And he made a scourge of small cordes / and dzaue the all out of the temple / with the shepe & oren / & powzed out the chaungers money / and ouerthrewe the tables / and sayde vnto the that solde doues: Haue these thynges hence / & make not my fathers house an house of merchandise. And his disciples remembred / how that it was wyten: * the zeale of thyne house hath euen eaten me.

¶ Ioh. i. xviij. b.

¶ Then answered the Iewes and sayde vnto hym: what token shewest thou vnto vs / sayynge that thou dost these thynges? Iesus answered & sayde vnto them: * destroye this temple / and in thre dayes I wyll reare it vp agayne. ¶ Then sayde þe Iewes: xlvj. yeres was this temple abydynge: & wilt thou reare it vp in thre dayes? But he spake of the temple of his body. As sone therfoze as he was ryfen fro deeth agayne / hys disciples remembred þe he thus sayde. And they beleued þe scripture / and the wordes which Iesus had sayde.

¶ Ioh. i. xviij. f. ¶ Ioh. i. xviij. f.

¶ When he was at Ierusalem at efter in the feast / many beleued on his name / whē they sawe his myracles which he dyd. But Iesus put not hym selfe in their handes / because he knewe all men / and neded not / that eny mā shuld testifie of him. For he knewe what was in man. ¶

¶ The conuynsacion of Christ w Nicodemus. ¶ The doctrine and baptysme of Iohn / and what wytnesse he beareth of Christ.

¶ The .iiij. Chapter.

¶ Ther was a mā of the Pharises named Nicodemus a ruler amonge the Iewes. ¶ He came to Iesus by nyght / and sayde vnto hym. Rabbi / we know þe thou arte a teacher which arte come from God. For no man coulde do suche myracles as thou doest / except God were with hym. Iesus answered & sayd vnto him: verely / verely / I saye vnto the: except a mā be boze a newe / he cannot se the kyngdō of God. Nicodemus sayde vnto him: how can a mā be bozen when he is olde? can he enter

¶ E. b. into

The Gospel

into his mothers wombe & be boꝝe agayne?

An Except a man be borne of water & of the spirit he cannot enter into the kyngdōm of God.
That which is born of the flesh is flesh:
that which is born of the spirit / is spirit.
Marthaue 3. Not that I sayd to the / ye must be borne anewe. The wynde bloweth where he listeth / & thou hearest hys sounde: but canst not tell whēce he cometh & whether he goeth.
So is every man that is born of the spirit.
And Nicodemus answered and sayde vnto him: how can these thynges be? Jesus answered & sayde vnto him: arte thou a master

W in Iſrael / & knoweſt not theſe thynges: we-
relly/bereſly / I ſaye vnto the / we ſpeake & we
know / & teſtify that we haue ſene: and ye re-
ceauie not oure wytnes . If when I tell you
erthly thynges / ye beleue not: how ſhulde ye
beleue / yf I ſhall tell you of heuently thinges:

And *no man ascendeth by to heauē / but
he that came doune from heauen / that is to
saye / the sonne of man which is in heauen.

And as Moyses lyfte by the serpent in the
wyldernes/eue so must the sonne of man be
lyfte by/ that none that beleueth in hym pe-
rish:but haue eternall lyfe. **I**

¶ For God so loueth the worlde / that he
 hath geue his only sonne / that none that be-
 lieue in him / shulde perishe: but shulde haue
 euerlastyng lyfe. For God sent not his sonne
 into this worlde / to cōdempe the worlde: [¶] but
 that the worlde throughe him / myght be saued.
 He that beleueth on hym / shall not be con-
 dempned. But he that beleueth not / is con-
 dempned all redy / because he beleueth not in
 the name of the only sonne of God. And thys
 is the condemnation / that lyght is come in
 to the worlde / & the men loued darkeyng more

then lyght / becaufe their dedes were euyl.
 For euery man that euyll doeth / hateth the
 lyght: neither commeth to lyght lest his dedes
 shuld be repproued. But he that doth trueth /
 commeth to þe lyght that his dedes myght be
 knowen / how þe they are wrought in God. ¶

After theſe thynges came Ielus & bys disciples into the Jewes land/ & ther he bau'ted with the & baptised. And John alſo baptised in Enon beydydes Salim/ becauſe ther was muche water there/ & they came & were baptised. for John was not yet caſt into priſon.

20
 And ther arose a questiō betwene Iohns
 disciples and the Jewes aboute purifyinge.
 And they came vnto Iohn/ a sayde vnto him:
 Rabbi/ he that was wth the beyonde Iordan/
 to whō thou barest wytnes. Beholde h^e same
 baptiseth/ a all men come to hym. Iohn an-
 swered/ a sayde: a mā can receaue nothyng
 at all except it be geuē him from heauen. Ye
 poure selues are witnessses/ how that I sayd:

I am not Christ/ but am sent befoze him. He
hath the byrde/ is the byrdegrome. But the
frende of the byrdegrome/ which standeth by
and heareth him reioyseth greatlye of þe byr-
degromes bope. This my toye is fulfilled.
He must increace: and I must deceace.

He that cometh from an hye is aboue all:
 He that is of þe erth/ is earthly/ and speaketh
 of the erth. He that cometh from heauen:
 is aboue all/ & what he hath sene and hearde:
 that he testifieth: but no man receaueth hys
 testimonye. How be it/ he that hath receaued
 his testimonye *þath set to his seale þe God
 is true. ¶ fo: he whō God hath sent/ speaketh
 the wordes of God. ¶ fo: God geueth not þe
 sprete by measure (vnto hym). The father
 loueth the sonne and hath geuen all thynges
 into hys hande. He that beleueth on þe sonne/
 hath euerlastyng lyfe: and he that beleueth
 not the sonne/ shall not se lyfe/ but the wrath
 of God abyedeth on him. **F**

The lounge communicacyon of Christ with the woman of Samaria by the welles syde. How he heareth the rulers sonne.

The.iii.Chapter.

Alone as the Lorde had know-
ledge how þe Pharises had hearde/

Athar Iesus made and baptised mo-
dycyples then Iohn (though that
Iesus him selfe baptised not: but hys discy-
ples) he lefte Jewry and departed agayne in-
to Galile. And it was so that he must nedes
goothorowe Samaria. Then came he to a
cittie of Samaria called Sichar/besydys þe
possesyon that Iacob gaue to hys sonne Jo-
seph. And there was Jacobs well. Iesus
then mered in hys iorney / safe thus on the

then sayde in hyr conyng / and sayde vnto the
 well. And it was * about the fyfte houre: &
 a there came a woman of Samaria to dyaue
 water. And Iesus sayde vnto her: geue me
 dryncke. foz hys disciples were gone awaye
 vnto the toun to byemeate. Then sayde the
 woman of Samaria vnto him: how is it / þ
 thou beynge a Jewe / askest dryncke of me/
 whych am a Samaritane? foz the Jewes
 medle not with the Samaritans. Iesus an-
 swered & sayde vnto hyr: yf thou knwest the
 gyfte of God/and who it is that layeth to the
 geue me dryncke/thou woldest haue asked of
 him/ & he wolde haue geuen þ water of lyfe.
 The woman sayde vnto hym. Sz thou hast
 nothyng to dyaue with / & the well is depe:
 from whence then hast thou þ water of lyfe?
 Arre thou greater then our fader Iacob
 which gaue vs þ well/ & he him self dracke
 therof/and his chyldren/and his catell?

Jesus answered and sayde vnto hy: who-
soeuer drincketh of this water / Shall thye
ageayne. But who soeuer shall drinke of the
water that I shall geue hym / Shall neuer be
more

¶ hath let to
 hys leafe. & ce
 that is / hath it
 ppyted in hys
 belefe / as it we
 re beate with a scale.
 e ¶ God geweth
 not the spirite
 by measure &c.
 How the spirite
 o: the gyftes of
 the spirite are
 geuen by mea
 sure / reader &c.
 ma. p. 3. i. To
 rint. xii. And
 euen so is the
 spirite it selfe
 geue forth thro
 row all churche
 dome by mea
 sure : but to
 churche / whych
 alone hath put
 awaye all syn
 nes and death
 was it geuen
 to measure.
 as in 1. the. iii.

more a thyng: but þ water that I shall geue him/shalbe in hym a well of water / spyn-
gynge by into euerlastynge lyfe. The womā
sayd vnto him: Sy? geue me of that water /
þ I thyrst not/ neether come hyther to drawe.
¶ Jesus sayd vnto her. Go & call thy husband/
and come hyther. And the woman answered
and sayde to him: I haue no husband. Jesus
sayde to her: Thou hast well sayd / I haue no
husband. For thou hast had fyue husbandes/
and he whom thou now hast / is not thy hus-
band. That saydest thou truly.

The woman sayde vnto hym: Sy? I per-
ceauē þ thou arte a Prophet. Our fathers
wozshipped in this mountayne: & ye saye þ
in Ierusalem is þ place where men ought to
wozshippe. Jesus sayde vnto her: womā be-
leue me / the houre cometh / when ye shall ne-
ther in this mountayne nor yet at Ierusalem/
wozshippe the father. Ye wozshippe ye wot
not what: we knowe what we wozshippe.
For saluacion cometh of the Jewes. But the
houre cometh & now is / when the true woz-
shippers shall wozshippe þ father in þ sprete /
& in trouthe. For verely luche the father re-
quyret to wozshippe him. God is a sprete / &
they þ wozshippe him / must wozshippe him
in sprete and trouthe.

The woman sayde vnto hym: I wot well
¶ Metas shall come / whych is called Chryst.
When he is come / he will tell vs all thinges:
Jesus sayde vnto hir: I that speake vnto the
am he. And euen at þ poynthe came hys disci-
ples / & maruelled that he talked with þ wo-
man. Yet no man sayd vnto him: what mea-
nest thou / or why talkest thou with her? The
woman then lefte her waterpot / and wēt her
waye into the cytie / & sayd to the men. Come
se a man / which tolde me all thynges þ euer
I dyd. Is not he Chryst? Then they went out
of the cytie / and came vnto him.

And in þ meane whyle his disciples prayed
him saying: Master / cate. He sayde vnto thē:
¶ I haue meate to cate / that ye knowe not of.

¶ Then sayde the disciples betwene thē selues:
¶ I haue meate
to cate &c. hys
meate is to do
the wyll of hys
father. And the
chefe thyng of
his fathers wyll
is to preache þ
Gospell to all
the world.
¶ Whych thyng
was euen now
at hande to be
done: as when
the corne is ry-
pe mē must fall
to haruest.

¶ I haue eny mā brought him meate: Jesus sayd
vnto them: my meate is to do the wyll of him
þ sent me. And to fynish his worke. Saye
not ye: there are yet foure monethes / & then
commeth haruest? Beholde I saye vnto you /
lyfte by poure eyes / and loke on the regions:
he þ repeth receaueth rewarde / & gathereth
frute vnto lyfe eternal: þ both he þ soweth /
and he that repeth myght reioyse to gether.
And herin is þ saying true / that one soweth
and another repeth. I sent you to reape that
wheron ye bestowed no labour. Other men
laboured / & ye are entred into their labours.

¶ Many of the Samaritans of that cytie

beleued on him / for the saying of the womā /
whych testified: he tolde me all thynges that
euer I dyd. Then when the Samaritans
were come vnto him they besought hym / þ
he wolde tary with them. And he abode there
two dayes. And many moo beleued because
of his awne wordes / and sayde vnto the wo-
man: How we beleue not because of thy
sayinge: for we haue herde hym oure selues /
and knowe that thys is euen in dede Chryst
the sauoure of the worlde. ¶

After two dayes he departed thence / and
went awaye into Galile. ¶ And Jesus hym
selfe testified that a Prophete hath none ho-
noure in his awne countre. ¶ Then as sone as
he was come into Galile / the Galileans re-
ceaued hym whych had sene all the thynges
that he dyd at Ierusalem at þ feast. For they
wēt also vnto the feast daye. And Jesus cam
agayne into Cana of Galile / wher he turned
the water into wyne.

¶ And ther was a certayne ruler / whose
sonne was sycke at Capernaum. As sone as
the same herde that Jesus was come out of
Jewry into Galile / he wēt vnto him / and be-
sought him / that he wolde descende / & heale
hys sonne. For he was euen readye to dye.
¶ Then sayde Jesus vnto hym: excepte ye se
signes & wondres / ye cannot beleue. The ru-
ler sayde vnto him: Sy? come awaye or euer
that my chyld dye. Jesus sayd vnto him: Go
thy waye / thy sonne lyueth. And the man be-
leued the wordes that Jesus had spoken vn-
to him / and went his waye. And anone as he
went on his waye his seruauntes mett him /
& tolde him sayinge: thy chyld lyueth. ¶ Then
enquyred he of them the houre when he be-
ganne to amende. And they sayde vnto hym:
Yester daye the seuenth houre / the feuer lefte
hym. And the father knewe that it was the
same houre in which Jesus sayde vnto him:
Thy sonne lyueth. And he beleued / & all hys
housholde. ¶ This is agayne the seconde my-
racle that Jesus dyd / after he was come oute
of Jewry into Galile.

¶ He healeth the man that was sycke egypt & thyrtye
yere. ¶ The Jewes accuse him / he answereth for hym
selfe / and reproueth them.

¶ The .v. Chapter.

¶ After that there was a feast of the
Jewes / and Jesus went by to Je-
rusale. And ther is at Ierusalem / by
the slaughterhouse / a pole called
in the Ebzue tonge / Bethesda / hauyng fyue
porches / in which laye a greate multitude
of sycke folcke / of blinde / halt and wyddered /
waytyng for the mouinge of the water. For
an angell wēt doune at a certayne season in
to the pole and troubled þ water. Whoso-
uer then fyrst after the sterynge of þ water /
stepped

Math. xij. g.
Marke. vi. a
Luke. iij. e

* The Greke
hath thep hou-
se: a place whe-
re they kyled þ
beestes þ were
offred.

a. Bethesda
as some wri-
teth Bethesda
is as moche to
saye as a spittle
or an hospitall.