

^a This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the Sonne of God promised from the beginning.

^b That is, written and taught by Matthewe.

THE HOLY ^aGOSPEL

of Iesus Christ, ^baccording to Matthewe.

THE ARGUMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in nōber, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheles in matter and argument they all tende to one end: which is, to publish to the worlde the fauour of God towards mankind through Christ Iesus, whome the Father hath given as a pledge of his mercie & love. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for as much as God hath performed in dede that which the faithers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole New Testament: but communely we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfitte summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, shoulde nothing profite vs. The which thing notwithstanding that the thre first touche partly, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the keye which openeth the dore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Antiochia and became Pauls disciple, and fellowe in all his traueils: he liued foure score and foure yeres, and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of Iames: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.

CHAP. I.

^a The genealogie of Christ, that is, the Messiah promised to the fathers, ¹⁹ who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. ²⁰ The Angel satisfieth Iosephs minde. ²¹ Why he is called Iesus, and wherefore Emmanuel.

Luk. 3. 33.

^e This is the rehearsal of the progenie, whereof Iesus Christ is sprong according to the flesh. ² So called, for that he came of the stocke of Dauid. ³ These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ communely was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. *Gen. 22. 18. *Gen. 29. 35. *Gen. 38. 27. ^f By incestuous adulterie, the which shame setteth forth his great humilie, who made him self of no reputation, but became a seruant for our sakes: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. *1. Chron. 2. 5. rub 4. 18.



^a He booke of the generacio of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

* Abraham begate Isaac. * Isaac begate Iacob. And * Iacob begate

Iudas and his brethren.

* And Iudas begate Phares, and Zara ^f of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

* And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

^g He booke of the generacio of IESVS CHRIST the sonne of Dauid, the sonne of Abraham. * Abraham begate Isaac. * Isaac begate Iacob. And * Iacob begate Iudas and his brethren. * And Iudas begate Phares, and Zara ^f of Thamar. And * Phares begate Esrom. And Esrom begate Aram. * And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of ^g Rachab.

And * Booz begate Obed of Ruth. And Obed begate Iesse.

6 And * Iesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Vrias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate ^h Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

10 And * Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon.

12 And after they were caryed away into Babylon, * Iechonias begate ⁱ Salathiel. * And Salathiel begate Zorobabel.

^g Rachab and Ruth, being Gentiles, signifie that Christ came not onely of ^j Iewes, and for them, but also of ^k Gentiles, and for their saluation. ^h He hath omitted three Kings, Iosias, Amasis, Azarias, abridging the number to make the times fourtene generations. ⁱ After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaves for the space of seauente yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued vntil the coming of Christ. * 1. Chron. 3. 17. * 2. Chron. 36. 22.

17 Then was that fulfilled which was spokē by the Prophet Ieremias, saying,
 18 * In ^m Rama was a voyce heard, mourning, and weping and great lamentation: Rachel weping for her children, and wolde not be comforted, because they ^w were not.
 19 And when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,
 20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are ^d dead which sought the babes life.
 21 Then he arose vp, and toke the babe and his mother, and came into the land of Israel.
 22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, he was afrayed to go thither: yet after he was warned of God in a dreame, he turned aside into the parties of Galile,
 23 And went and dwelt in a cite called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called ^a Nazarite.

CHAP. III.

1 The office, doctrine, & life of Iohn. 7 The Pharisees are reprovēd. 8 The frutes of repentance 13 Christ baptized in Iordan, 17 And authorized by God his Father.

^{Mar. 1. 4.} 1 ^{Luk. 3. 9.} ^{In y^e first ye} ^{re of y^e reign} ^{of Tiberius,} ^{after Christ} ^{had long time} ^{in Nazaret,} ^{and was now about} ^{30 yere olde.} ^{So called in} ^{repect of the} ^{playne coun-} ^{trei and ferti-} ^{le vailles:} ^{and not because it} ^{was nor inhabi-} ^{tied.} ^{Or, be sūre for} ^{your fautes pass,} ^{and amend.} ^{c Which is y^e} ^{God wil reig-} ^{n over vs,} ^{gather vs vnto} ^{him, pardon} ^{our finnes, and} ^{adopre vs by} ^{the preaching} ^{of the Gospēl}
^{Isa. 40. 3.} ^{Mar. 1. 8.} ^{Luk. 3. 4.} ^{Ioh. 1. 23.} ^{Mar. 1. 6.} ^{d Women with} ^{heere, as prof-} ^{esse heereclo-} ^{the.} ^{e Suche me-} ^{as nature} ^{brought forth} ^{without mans} ^{labour or dili-} ^{gence: reade} ^{Leuit. 11. 22.} ^{Or, graffed upon.} ^{Mar. 1. 5.} ^{Luk. 3. 7.} ^{f Acknowledging} ^{their fautes: for} ^{there is} ^{no p-ntance} ^{without con-} ^{fession.} ^{Chap. 11. 34.} ^{Or, broodes} ^{g He me-} ^{marche those} ^{vicious and} ^{malicious} ^{Pharisees} ^{with the} ^{iudgement} ^{of God,} ^{except they} ^{shewe be-} ^{fore men} ^{suche} ^{workes} ^{as are} ^{agreable} ^{to the} ^{profes-} ^{sion} ^{of the} ^{godlie,} ^{whome} ^{Iai} ^{callesh} ^{the} ^{tree} ^{s of} ^{righteous-} ^{ness,} ^{chap. 61. 3.}

1 ^A Nd ⁱⁿ ^a ^{those} ^{dayes,} ^{Iohn} ^{the} ^{Bap-} ^{tiste} ^{came} ^{and} ^{preached} ⁱⁿ ^{the} ^{wil-} ^{dernes} ^{of} ^{Iudea,}
 2 And said, Repent: for the ^e kingdome of heauen is at hand.
 3 For this is he of whome it is spoken by the Prophet Efaia, saying, * The voyce of him that cryeth in the wilderness, ^z, Prepare ye the way of the Lord: make his paths straight.
 4 * And this Iohn had his ^d garment of camels heere, and a girdle of a skin about his loynes: his meat was also ^e locustes & wilde honie.
 5 * Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan.
 6 And they were baptized of him in Iordan, ^f confessing their finnes.
 7 Now when he sawe many of the Pharisees and of the Sadduces come to his baptisme, he said vnto them, * O generations of vipers, who hathe forewarned you to flee from the angre to come?
 8 Bring forth therefore ^z frutes worthie amendement of life,
 9 And thinke not to say with your selues,

* We haue Abraham to ^{our} father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.
 10 And now also is the ^h axe put to the roote of the trees: * therefore euerie tre, which bringeth not forth the good frute, is hewen downe, and cast into the fyre.
 11 * In dede I baptize you w water to amende ^t of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holie Gost, and with ⁱ fyre.
 12 Which hathe his ^k fanne in his hand, & wil make cleane his floore, and gather his wheat into his garner, but wil burne vp the chaffe with vnquencheable fyre.
 13 * ^The came Iesus frō Galile to Iordan vnto Iohn, to be baptized of him.
 14 But Iohn put him backe, saying, I haue ned to be baptized of thee, and comest thou to me?
 15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to ^l fulfill all righteousness. So he suffred him.
 16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn sawe ^y Spirit of God descending like a ^m doue, and lighting vpon him.
 17 And lo, a voyce came from heauen, saying, * ⁿ This is my ^{*}beloued Sōne, in whome I am wel pleased.
 m To shewe the state of his kingdome, which is in all mekenes & lowlines. * Chap. 17. 5. 2 pet. 1. 17. n The fauour of God resteth on Iesus Christ, that frō him it might be powred on vs, which deserue of our selues his wrath, and indignation. * Coloss. 1. 13.

CHAP. IIIII.

1 Christ fasteth & is tempted. 11 The Angels minister vnto him. 17 He beginneth to preache. 18 He callesh Peter, Andrew, James and Iohn, and healeth all the sicke.

1 ^Then ^{*}was Iesus led aside ^a of the Spirit into the wilderness, to be ^b tempted of the deuil.
 2 And when he had fasted fortie dayes, and fortie nights, he was afterwarde hungrie.
 3 Then came to him the tempter, and said, If thou be the Sonne of God, ^c command that these stones be made bread.
 4 But he answering, said, It is writtē, * Man shal not liue by bread onely, but by euerie ^d worde that procedeth out of the mouth of God.
 5 Then ^y deuil toke him vp into the ^e holie Citie, & set him on ^a pinnacle of the tēple,
 6 And said vnto him, If thou be the Sonne of God, cast thy self downe: for it is writtē, * ^y he wil giue his Angels charge ouer thee, and with their hands they shal ^f lifte thee vp, lest at anie time ^y shuldest dash thy fote against a stone.
 7 Iesus said vnto him, It is written againe,
 8 * Thou shalt not ^z tēpt the Lord thy God.
 h The iudgement of God is at hand to destroye suche as are not meete to be of his Church. Chap. 7. 19. Marc. 1. 8. Luk. 3. 19. Ioh. 1. 26. Act. 1. 5. & 2. 1. & 8. 5. & 19. 4. i When God baptizeth inwardly with the vertue of his Spirit, he burneth, & consumeth the vices and inflameth the heart with loue towarde him. k Which is ^y preaching of the Gospēl, whereby he gathereth the faithful as good corne, & scattereth the infidels as chaffe. Mar. 1. 9. Luk. 3. 22. l We must render perfit obedience to God in all things, which he hath ordained. m To shewe the state of his kingdome, which is in all mekenes & lowlines. * Chap. 17. 5. 2 pet. 1. 17. n The fauour of God resteth on Iesus Christ, that frō him it might be powred on vs, which deserue of our selues his wrath, and indignation. * Coloss. 1. 13.

h In a vision.

8 Again the deuill toke him vp vnto an exceeding hie mountaine, and ^h shewed him all the kingdomes of the worlde, and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall downe, and worship me.

Deut. 6. 13. & 10. 20.

10 Then said Iesus vnto him, Auoide Sarā: for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.

1 The worde of God is the sword of the spirit, wherewith Satan is ouercome. k To comfort him.

11 Then the deuill ⁱ left him: and beholde, the Angels ^k came, and ministred vnto him.

Mar. 1. 14. Luk. 4. 14.

12 ¶ And when Iesus had heard y Iohn was ⁱ deliuered vp, he returned into Galile,

Job. 4. 43. l And cast in prison by Herode.

13 And leauing Nazaret, went and dwelt in Capernaum, which is nere the ^m sea in the borders of Zabulon & Nephthahim,

m For so they called y lake of Gēnefareth

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

Isa. 9. 1. n Christ had preached now almost a yere in Iudea, and Samaria,

15 *The land of Zabulon, and the land of Nephthahim by the way of the sea, beyond Iordan, ⁿ Galile of the Gentiles:

o Which was without comfort, had he received consolation.

16 The people which sate in ^o darkenes, sawe great light: and to them which sate in the region and shadowe of death, light is risen vp.

Mar. 1. 16. p God hathe chosen y weake things of the worlde to confounde the mightie.

17 *From that time Iesus began to preache, and to say, Amend your liues: for y kingdome of heauen is at hand.

q To drawe them out of the sea of this worlde, whereto they are drawed.

18 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simō, which was called Peter, and Andrew his brother, casting a net into the sea (for they were ^p fishers.)

Corin. 1. 27. r That is, the blessed tidings of finnes & reconciliation with God.

19 And he said vnto them, Followe me, and I wil make you fishers ^r of men.

s So that by healing incurable diseases Christs diuinitie appeared

20 And they straight way leauing the nets, followed him.

t They that were mad or feake at a certeyne time of the moone.

21 And when he was gone forth from thence, he sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother in a ship with Zebedee their father, mēding their nets, and he called them.

u It was a cōtrey whereto was tē cities, as y worde signifieth.

22 And they ^t without tarying, leauing the ship and their father, followed him.

v The doctrine of the Law containeth nothing vnpromisable or superfluous.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the ^v kingdome, and healing euerie sickenes and euerie disease among the people.

w In word and example, he shal be cast out of the kingdome of God, excepte it be pardoned him in Christ.

24 And his fame spred abroad through all Syria: and they broght vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with ^w deuils, & those which were ^x lunatike, and those that had the palsey: and he healed them.

x It was a cōtrey whereto was tē cities, as y worde signifieth.

25 And there followed him great multitudes out of Galile, and ^x Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde. 16 Good workes 17 Christ came to fulfil the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Vnworcment. 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies. 48 Perfection.

1 And when he sawe the multitude, he went vp into a mountaine: and whē he was set, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 *Blessed are the ^apoore in spirit, for theirs is the kingdome of heauen.

4 *Blessed are they that ^b mourne: for they shal be comforted.

5 *Blessed are the ^c meke: for they shal inherite the earth.

6 Blessed are they which ^d hunger & thirst for righteousnes: for they shal be filled.

7 Blessed are the merciful: for they shal obteine mercie.

8 Blessed are the ^e pure in heart: for they shal see God.

9 Blessed are the peace makers: for they shal be called the ^f children of God.

10 Blessed are they ^g which suffer persecutiō for righteousnes sake: for theirs is the kingdome of heauen.

11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 *Ye are the ^h salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforth good for nothing, but to be cast out, & to be troden vnder fote of men.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

15 *Nether do men light a candel, and put it vnder a bushel, but on a candellitike, & it giueth light vnto all that are in the house.

16 *Let ⁱ your light so shine before men, that they may see your good workes, & glorifie your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the Prophetes. ^j I am not come to destroye them, but to fulfil them.

18 *For truly I say vnto you, Til heauen, and earth perish, one iote, or one tittle of the Law shal not scape, til ^k all things be fulfilled.

19 *Whosoener therefore shal breake one of ^l these least commandments, & teache men so, he shal be called the least in the kingdome of heauen: but whosoener shal obserue and teache them, the same shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousness ^m exceede the righteousness of y ⁿ Scribes

Luk. 6. 20. a That feel the felices void of all righteousness that they may onely seeke it in Christ.

Isa. 61. 2. b Which seeke their owne miserie, & like their comfort in God.

Psal. 73. 11. c Who rather wolde suffer all iniuries, then they wolde reuenge the felices.

Tpsl. 124. 4. d Being in necessity, desire nothing but y

is vpright & godlie.

e For he is called y God of peace.

1. Cor. 14. 33. f Your office is to season men with the salt of y heauen lie doctrine.

Mar. 4. 11. g Luk. 8. 16.

h Because you are sene farre off, giue good example of life.

i The Gospell is the fulfilling, & accomplishing of y Law.

1. Pet. 3. 12. j The doctrine of the Law containeth nothing vnpromisable or superfluous.

Luk. 16. 17. k Whosoener shal transgress the least of the ten commandments in word and example, he shal be cast out of the kingdome of God, excepte it be pardoned him in Christ.

Luk. 11. 39. l Which neither expound the Law truly, nor obserue it well.

He sheweth
how these wor-
thie doctors
haue falsely
gloied this co-
mendement.

Exod. 20. 13.
deu. 5. 17.
Or, facit. 13.
p. uisum. at.
Or, uisibilem cau-
se.

n For God
knowing his
secret malice
wil punish hi-
o Which signi-
feth in the Sy-
rians toge an
idle braine, &
is spoken in
contempt.
p Like iudge-
ment almoste
the Romans
obserued: for
Triumuri had
the examina-
tion of male
matters, & cou-
sel of xxiij
of greater causes
& finally gre-
at matters of
importance
were decided
by the senate
of lxxi iudges
which here is
compared to
the iudgement
of God, or to
be punished w-
th fyre.

Luk. 12. 58.
q For that
thou hast of-
fended him, or
he hath offe-
ded thee: for
God prefer-
reth brotherly
reconciliation
to sacri-
fice.

Exod. 20. 4.
rom. 13. 9.
r Chastite is
required in
the bodie &
in minde.

Chap. 18. 8.
mar. 9. 27.
f Nothing is
so precious &
ought not to be
relested of the
glorie of God.

Or, & not that.
Chap. 19. 7.
deu. 34. 11.
mar. 10. 4.
luk. 16. 15.

1. cor. 7. 10.
t In that he
giueth her
leave to marry
another by y
testimonial.

Exod. 20. 7.
leu. 19. 12.
deut. 5. 11.
u All super-
fluous othes
are vitely
debarred, whe-
ther the Name
of God be the-
rein mencio-
ned, or other-
wise.

& Pharises, ye shal not enter into the king-
dome of heauen.

21 m Ye haue heard that it was said vnto
the of the olde time, * Thou shalt not kil:
for whosoever killeth, shal be culpable of
iudgement.

22 But I say vnto you, whosoever is angrie
with his brother, n vnaduisedly, shal be
culpable of iudgement. And whosoever
saith vnto his brother, o Raca, shal be
worthie to be punished by the p Counsel.
And whosoever shal say, Foole, shal be
worthie to be punished with hel fyre.

23 If the thou bring thy gift to the altar, &
there remembreth that thy brother hath
ought against thee,

24 Leaueth thine offering before the al-
tar, and go thy way: first be q reconciled to
thy brother, & then come & offer thy gift.

25 * Agree with thine aduersarie quickly,
whiles thou art in the way with him, lest
thine aduersarie deliuer thee to the iudge,
and the iudge deliuer thee to the sergeant,
and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not
come out thence, til thou hast payed the vt-
most farthing.

27 ¶ Ye haue heard that it was said to them
of olde time, * Thou shalt not commit ad-
ulterie.

28 But I say vnto you, y whosoever loketh
on a womā to lust after her, hath comit-
ted adulterie wher already in his heart.

29 * Wherefore if thy right eye cause thee
to offend, plucke it out, and cast it fro thee:
for better it is for thee, that one of thy me-
bers perish, the that thy whole bodie shul
de be cast into hel.

30 Also if thy right hand make thee to of-
fend, cut it of, and cast it fro thee: for bet-
ter it is for thee that one of thy members
perish, the that thy whole bodie shulde be
cast into hel.

31 It hath bene said also, * Whosoever shal
put away his wife, let him giue her a testi-
monial of diuorcement.

32 But I say vnto you, whosoever shal put
away his wife (except it be for fornicatio)
t caufeth her to commit adulterie: and
whosoever shal marie her that is diuor-
ced, committeth adulterie.

33 Againe, ye haue heard that it was said to
them of olde time, * Thou shalt not for-
swear thy self, but shalt performe thine
othes to the Lord.

34 But I say vnto you, u Swaere not at all,
nether by heauē, for it is y throne of God:

35 Nor yet by the earth: for it is his fote sto-
le: nether by Ierusalem: for it is the citie
of the great King.

36 Nether shalt thou sweare by thine head,
because thou canst not make one heere
white, or blacke.

37 * But let your communication be, * Yea,
yea: Nay, nay. For whatsoeuer is more the
these, commeth of y euil.

38 ¶ Ye haue heard that it hath bene said,
An eye for an eye, & a tooth for a tooth.

39 But I say vnto you, * Resist not euil: but
whosoever a shal smite thee on thy right
cheke, turne to him the other also.

40 And if anie man wil sue thee at the law,
and take away thy coate, let him haue thy
cloke also.

41 And whosoever wil compell thee to go a
mile, go with him twaine.

42 * Giue to him that asketh, and from him
y wolde borrow of thee, turne not away.

43 Ye haue heard that it hath bene said,
* Thou shalt loue thy neighbour, and ha-
te thine enemy.

44 But I say vnto you, * Loue your enemies:
blesse them that curse you: do good to the
that hate you, * and praye for them which
hurt you, and persecute you,

45 * That ye may be the childre of your Fa-
ther that is in heauen: for he maketh his
sunne to arise on the euil, and the good,
and sendeth raine on the iuste, & vniuste.

46 For if ye loue them, which loue you,
what rewarde shal you haue? Do not the
c Publicanes euen the same?

47 And if ye be friendlie to your brethre
onely, what singular thing do ye d do not
euen the Publicanes likewise?

48 Ye shal therefore be d perfite, as your Fa-
ther which is in heauen, is perfite.

CHAP. VII.

1 Of almes. 5 Prayer. 14 Forgiuing one another.
16 Fasting. 19 He forbiddeth the careful seeking of
worldlie things, & willet men to put their whole trust
in him.

1 T Ake hede that ye giue not your al-
mes before men, to be sene of them,
or els ye shal haue no rewarde of your
Father which is in heauen.

2 * Therefore when thou giuest thine al-
mes, thou shalt not make a trumpet to be
blowen before thee, as the a hypocrites do
in the Synagogues and in the stretes, to be
praised of men. Verely I say vnto you,
they haue their b rewarde.

3 But when thou doest thine almes, let
not thy c left hand knowe what thy right
hand doeth,

4 That thine almes may be in secret, & thy
Father that seeth in secret, he wil rewarde
thee d openly.

5 And when thou prayest, be not as the hy-
pocrites: for they loue to stand, and pray
in the Synagogues, & in the corners of the
stretes, because they wolde be sene of me.
Verely I say vnto you, they haue their
rewarde.

6 But when thou prayest, e enter into thy
chamber: & when thou hast shut thy dore,

Iam. 5. 12.
x Let simpli-
citie, & truth
be in your wor-
des, and then
ye shal not be
so light, and
ready to swea-
re.

y When a mā
speakech other
wife then he
thinketh in he-
art, it cometh
of an euil co-
science, and of
the deuil.

Exod. 21. 24.
deu. 19. 21.
leui. 24. 20.

z Albeit this
was spoke for
the iudges, yet
euerie mā ap-
plied it to re-
uenge his pri-
uate quarrel.

Luk. 6. 29.
rom. 12. 17.
1. cor. 6. 7.

Or, iusticie.
a Rather re-
uenge double
wrong, then
revenge thine
owne griefs.

Deut. 15. 8.
leui. 19. 18.
b This was
added by the
false exposi-
ters y Pharises

Luk. 6. 27.
Luk. 33. 34.
alt. 7. 60.

2. cor. 4. 13.
Or, iusticie.
c These did ta-
ke to farme y
taxes, towils, &
other paye-
ments, & the
reueues were
greatly in dis-
daine with all
men.

d We must la-
boure to attein
vnto y per-
fectio of God,
who of his
free liberali-
tie, doeth good
to them that
are vnworthie
vnto it.

rom. 12. 8.
e Whole wor-
kes procede
not of a right
faith, but are
done for vain
glorie.

b In that they
are praised &
commended
of men.

c It is suffi-
cient that God
aproue our
workes.

d In that day
when all things
shal be reuei-
led.

e Withdraw
thy self ra-
ther aparte.

*Or, bable not
much.*

*f He comman
deth vs to
beware of mu
che babling &
superfluous re
petes.*

*g Who is not
persuaded by
eloquent spea
che, and long
talke, as men
are.*

*h Christ bind
eth them not
to the wordes,
but to the sen
se, and forme
of prayer.*

*Luk. 11. 2.
i We must see
ke Gods glo
rie first, and a
bout all thinge.*

*k Reigneth ou
er all, and
let vs render
vnto thee per
fect obedience,
as thine An
gels do.*

*l To be ouer
come thereby.*

*Chap. 13. 19.
m This con
clusion exclu
deth mans me
rites, and tea
cheth vs to
grounde our
prayers onely
on God.*

*Mar. 11. 25.
n Make their
faces to seme
of another
sorte the they
were wote to
do.*

*o Whereby is
commanded to
auoide all
vaine ostenta
tion.*

Luk. 12. 33.

Tim. 6. 19.

*Luk. 11. 34.
p If thine eye
be disposed to
liberallitie,*

*prouer. 23. 9.
q If thine af
fection be cor
rupt & giuen
to concouisi
nes, deu. 15. 9.*

*r If the concu
piscence, & wic
ked affections
ouer come rea
son, we must
not maruel
though men be
blinded, & be li
ke vnto beastes*

Luk. 16. 13.

Psalm. 55. 22.

Luk. 12. 22.

Philip. 4. 6.

1. timo. 6. 8.

1. pet. 5. 7.

*s Mans trauel
nothing auaileth
where*

*God giueth
not increase.*

pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall rewarde thee openly.

7 Also when ye pray, ^a vse no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.

9 After this ^b maner therefore pray ye, ^c Our father which art in heauen, halowed be thy ^d Name.

10 Thy ^e kingdome come. Thy wil be done euen in earth, as it ^f is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into ¹ tentation, but deliuer vs ² fro euil: for ³ thine is the kingdome, and the power, and the glorie for euer, Amen.

14 ⁴ For if ye do forgiue men their trespasses, your heauenlie Father wil also forgiue you.

15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue ⁵ you your trespasses.

16 Moreouer, when ye fast, loke not sowre as the hypocrites: for they ⁶ disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, ⁷ anoint thine head, and wash thy face,

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 ⁸ But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theues nether digge through, nor steale.

21 For where your treasure is, there wil your heart be also.

22 ⁹ The light of the bodie is the eye: if the thine eye be ¹⁰ single, thy whole bodie shall be light.

23 But if thine eye be ¹¹ wicked, then all thy bodie shall be darke. Wherefore if the ¹² light ¹³ is in thee, be darkened, how great is that darkenes!

24 ¹⁴ No man can serue two masters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye can not serue God and riches.

25 ¹⁵ Therefore I say vnto you, be not ¹⁶ careful for your life, what ye shall eat, or what ye shall drinke: nor yet for your bodie, what

ye shall put on. Is not the life more worth then meat: and the bodie then raiment?

26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of ¹⁷ the field do growe: they ¹⁸ labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arrayed like one of these.

30 Wherefore if God so clothe the grasfe of the field which is to day, and to morowe is cast into the ouen, shall he not ¹⁹ do muche more vnto you, ²⁰ o ye of litle faith?

31 Therefore take no thoght, saying, What shall we eat, or what shall we drinke, or wherewith shall we be clothed?

32 (For after all these things ²¹ seke the Gentiles) for your heauenlie Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his ²² righteousnes, & all these things shall be ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for ²³ it: ²⁴ seif: the day hath enough with his owne grief.

CHAP. VII.

²⁵ Christ forbiddeth ²⁶ blasphemie. ²⁷ Not to cast holie things to dogges. ²⁸ To aske seke, or knoeke. ²⁹ The scope of the Scripture. ³⁰ The streit and wide gate. ³¹ Of false Prophetes. ³² The good tre and euil. ³³ False miracles. ³⁴ The house on the rocke or vpon the sand.

1 ²⁵ Iudge not, that ye be not iudged.

2 ²⁶ For with what iudgement ye iudge, ye shall be iudged, and with what ²⁷ measure ye mette, it shall be measured to you againe.

3 And why seeest thou the mote, that is in thy brothers eye, and perceuest not the beame that is in thine owne eye?

4 ²⁸ Or how saist thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ²⁹ Giue ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their feete, and turning againe, all to rent you.

7 ³⁰ Aske, and it shall be giuen you: seke, & ye shall finde: knocke, & it shall be opened vnto you.

8 For whosoeuer asketh, receiueth: and he, that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which

² The goodness of God euen towards ³ her besse of ⁴ her farre pastiche all things that man can compass by his power and labour.

⁵ The worde signifieth, they weary not the selues.

⁶ With care and distrust. ⁷ That is, to be regenerate, and amende, your liues.

⁸ For, his owne thinge. ⁹ God wil prouide for euery day ¹⁰ that shall be necessarie, though we do not increase the present griefe by the carelesnes: how to liue in time to come.

¹¹ He commandeth, not to be curious or malicious to trye out, and condemne our neighbours fautes: for hypocrites hide their owne fautes, and seke not to amende them, but are curious to reprove other mens.

¹² Luk. 6. 37.

¹³ rom. 2. 1.

¹⁴ 1. cor. 4. 3.

¹⁵ Mar. 4. 24.

¹⁶ luk. 6. 38.

¹⁷ Luk. 6. 38.

¹⁸ and 41.

¹⁹ b Declare not the Gospel to the wicked co-teners of God

whome thou seekest left to them selues & forsaken.

²⁰ Chap. 21. 32.

²¹ mar. 11. 24.

²² luk. 11. 9.

²³ ioh. 14. 13.

²⁴ & 16. 14.

²⁵ 1 sam. 1. 5.

if his sonne aske him bread, wolde giue him a stone?

10 Or if he aske fish, wil he giue him a serpent?

11 If ye then, which are euil, can giue to your childre good gifts, how muche more shal your Father which is in heauen, giue good things to them that aske him?

12 * Therefore whatsoeuer ye wolde that men shulde do to you, euen so do ye to them: for this is the Law and the Prophetes.

13 ¶ Enter in at the streight gate: for it is the wide gate, and broad waye that leadeth to destruction: and manie there be which go in therat,

14 Because the gate is streight, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shepes clothing, but inwardely they are rauening wolues.

16 Ye shal knowe the by their frutes. * Do men gather grapes of thornes? or figges of thyssles?

17 So euerie good tre bringeth forth the good frute, and a corrupt tre bringeth forth the euil frute.

18 A good tre can not bring forth the euil frute: nether can a corrupt tre bring forth the good frute.

19 * Euerie tre y bringeth not forth the good frute, is hewen downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euerie one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen, * but he that doeth my Fathers wil which is in heauen.

22 * Manie wil say to me in that day, Lord, Lord, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done manie great workes?

23 And then wil I professe to them, * I neuer knewe you: * departe from me, ye that worke iniquitie.

24 Whosoever then heareth of me these wordes, * and doeth the same, I wil liken him to a wise man, which hath buylded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell not: for it was grounde on a rocke.

26 But whosoever heareth these my wordes, and doeth them not, shalbe likened vnto a foolish man, which hath buylded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was

great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

¶ Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that wolde followe Christ. 21 Christs power. 24 He stilleth the sea and the winde, 28 And drineth the deuils out of the possessed, into the swine.

¶ Now when he was come downe from the mountaine, great multitudes followed him.

2 * And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth the his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was clenfed.

4 Then Iesus said vnto him, Se thou tell no mā, but go, & shewe thy self vnto the Prielt, and offer the gift that * Moyses commanded, for a witnes to them.

5 ¶ Whē Iesus was entred into Capernaū, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sicke at home of the palsey, and is grievously pained.

7 And Iesus said vnto him, I wil come and heale him.

8 But the Centurio answered, saying, Master, I am not worthie that thou shuldest come vnder my rofe: but speake the worde onely, and my seruant shalbe healed.

9 For I am a man alio vnder the autoritie of another, and haue souldiers vnder me: & I say to one, Go: and he goeth, and to another, Come: and he cometh, & to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he marueiled, & said to them that followed him, Verely, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shalbe cast out into vnter * darkenes: there shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ And whē Iesus came to Peters house, he sawe his wiues mother laied downe, & sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

Mar. 1, 12.
Luk. 4, 32.

i The mightie power of Gods Spirit appeared in him, whereby he declared him self to be God and caused others to believe in him.

Mar. 1, 40.
Luk. 5, 12.

a It was not like that leprosie that is now, but was a kinde thereof, w^{ch} was incurable. Leui. 14, 4.

Luk. 7, 1. b^{ic} woldenot yet be throughly knowne, but had his time & houre appointed. c Our Saviour woldenot cōtemne y^e which was ordained by the Law, seeing as yet y^e ceremonies thereof were not abolished. d To condemn them of ingratitude, whē they thall see the whole. * Or, a captaine over his bandes. * Or, sonne.

e Which are strange people & the Gentiles. f For there is nothing but mere darkenes out of y^e kingdome of heauen. Chap. 22, 13.

Luk. 6, 31.

10b. 4, 16.

c The whole Law and the Scriptures set forth vnto vs, & commendeth charitie.

Luk. 13, 24.

d We must overcome and mortifie our affections, if we wil be true disciples of Christ.

e For the most parte of men seeke their owne libertie, and runne headlong to euil.

Luk. 6, 43.

* Or, a rotten.

Chap. 3, 10.

f He meaneth hirelings & hypocrites, who rather serue God wth their lippes then wth their heart.

Rom. 2, 13.

Lam. 1, 22

g By thy vertue, autoritie and power.

* Or, miracles.

h I neuer accepted you to be my true ministers and disciples.

Luk. 13, 76.

i Psal. 6, 9.

Luk. 6, 47.

Mar. 1. 32.
l. k. 4. 40.

1sa. 53. 4.
1. pet. 2. 24.

Luk. 9. 17.
g The Prophe-

re speaketh
chiefly of the

faulenes & dif-
ease of our

soules, & Iesus
Christ hath

borne therefore
he setteth his

great mercie
and power

before our eyes
by healing

the bodie.
h He thought

by this means
to courrie fa-

uour with the
world: but Ie-

sus sheweth
him that he is

farre wide fro
that he loketh

for: for in ste-
ad of worldlie

welth, there
is but pouer-
tie in Christ.

Mar. 4. 35.
luk. 8. 22.

i Luke maketh
mention of

three, which
were hindred

by worldlie
respects from

comming to
Christ.

k To succour &
kepe him in

his olde age
till he dye, and

then I will fol-
lowe thee

wholy.
l No duerie

or loue is to
be preferred

to Gods cal-
ling: therefore

Iesus calleth
them dead, &

is hindered
by any world-

lie thing to fol-
lowe Christ.

Mar. 5. 5.
luk. 8. 26.

m The wicked
wolde euer dif-

16 *When the euen was come, they brought vnto him manie that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by *Esaia the Prophet, saying, He toke our infirmities, and bare our sicknesses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commanded them to go ouer the water.

19 Then came there a certeine Scribe, and said vnto him, Master, I will followe thee whethersoever thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples said vnto him, Master, suffer me first to go, and burye my father.

22 But Iesus said vnto him, Followe me, & let the dead burye their dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with wanes: but he was a slepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26 And he said vnto the, Why are ye feareful, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that botheth the windes and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that waye.

29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs before the time?

30 Now there was a farrre of from them, a great herd of swine feeding.

31 And the deuils besoght him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he said vnto them, Go. So they went out, & departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a fliepe downe place into the sea, and dyed in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when they sawe him, they besoght him to departe out of their coasts.

CHAP. IX.

1 He healeth the palsey, 5 And forgiveth finnes. 9 He calleth and visiteth Matthewe. 13 Mercie. 15 He answereth the Pharisees and Iohns disciples. 16 Of the rawe cloth and new wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Iairus daughter. 29 Giueth two blinde men their sight. 33 Maketh a donne man to speake. 35 Preacheth and healeth in diuerse places, 38 And exhorteth to prayers for the advancement of the Gospell.

1 Then he entred into a ship, & passed Touer, and came into his owne citie.

2 And lo, they brought to him a man sicke of y^e palsey, lying on a bed. And Iesus seig their aⁱ faith, said to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certeine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euil things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hath autoritie in earth to forgive sinnes, (then said he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giue suche autoritie to men.

9 ¶ And as Iesus passed forth from thence, he sawe a man sitting at the receite of custome named Matthew, & said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, beholde, manie Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharisees sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole nede not a physicion, but they that are sicke.

13 But go ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But y^e daies wil come when y^e bridegrome shall be taken

p These Gergesenes effected more among their hogges then Iesus Christ.

Mar. 2. 3.
luk. 5. 24.

a And also his faith that had the palsey: for except we haue faith, our finnes can not be forgiven.

b Iesus toucheth the principal cause of all our miseries, & is sinne.

c Because thei did maliciously refuse Christ, who offered him self vnto them.

d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the verue & power of Iesus Christ, whereby their finnes might be forgiven.

Mar. 8. 14.
luk. 5. 27.

e He reponeth the vaine persuasion of the, which thought the selues whole, & contemned the poore sicke sinners, who soght Iesus Christ to be their physicion.

f Which are puffed vp with vaine confidence of your owne righteousness.

Hose. 6. 7.

chap. 12. 7.

g God requireth not ceremonies, but brotherlikenesse of one toward another.

1 Tim. 1. 5.

Mar. 2. 18.

luk. 5. 33.

h Christ wolde spare his disciples a while, not burdening them to much, lest he should cut courage them.

The rulers daughter. Chap. IX. X. The Apostles called .6

I Christ compareth his disciples for their infirmities, to olde garments, and olde vessels, which are not able to beare the burden of his doctrine, which he meaneth by new cloth, and new wine.

Or, raine and wind.
Mar. 5. 22.
Luk. 8. 41.
k The minde which is infected with the drugges of superstitious ceremonies, is not meete to receive the pleasant wine of the Gospel.
Or, bottle or bagges of ledder or fustian, wherein wine was carried: as officers or samites.

I Players vpon flutes or pipes or other instruments, which in those dayes they vied at buriales.

m He wolde proue whether they bare him that reuerence which was due to Melchias.

Luk. 12. 34.

- taken from them, and then shal they faile.
- 16 Moreover no man piether an olde garment with a piece of newe cloth: for that shalde hit it vp, taketh away from the garment, and the breache is worse.
- 17 Nether do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spilt, and the vessels shulde perishe: but they put newe wine into new vessels, and so are bothe preferred.
- 18 ¶ While he thus spake vnto them, behold there came a certeine ruler, & worshipped him, saying, My daughter is now decessed, but come and lay thine hand on her, and she shal liue.
- 19 And Iesus arose and followed him with his disciples.
- 20 (And beholde a woman which was diseased with any fluxe of blood twelue yeres, came behinde him, and touched the heme of his garment.
- 21 For she said in her self, If I may touche but his garmēt onely, I shalbe whole.
- 22 Then Iesus turned him about, and seing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)
- 23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,
- 24 He said vnto them, Get you hence: for the maide is not dead, but slepeth. And they laughed him to skorne.
- 25 And whē the multitude were put forth, he went in and toke her by the hand, and the maide arose.
- 26 And this bruite went through out all that land.
- 27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.
- 28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.
- 29 Then touched he their eyes, saying, According to your faith be it vnto you.
- 30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.
- 31 But when they were departed, they spread abroad his fame throughout all that land.
- 32 ¶ And as they went out, beholde, they brought to him a domme man possessed wth a deuil.
- 33 And when the deuil was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer sene in Israel.

- 34 But the Pharises said, * He casteth out deuils, through the prince of deuils.
- 35 ¶ And Iesus went about all cities & townes, teaching in their Sinagogs, & preaching the Gospel of the kingdom, & healing euerie sicknes and euerie disease among the people.
- 36 But when he sawe the multitude, he had compasion vpon them, because they were disperfed, and scattered abroad, as sheepe having no shepherd.
- 37 Then said he to his disciples, * Surely y^e harvest is great, but y^e laborers are fewe.
- 38 Wherefore pray the Lord of the harvest that he wolde send forth the laborers into his harvest.

the people are ripe, and ready to receive y^e Gospel, comparing the click to a plentiful haruest. *Or, this for the.*

CHAP. X.

- 1 Christ sendeth out his Apostles to preache in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holie Ghost speaketh by his ministers. 26 Whome we ought to feare. 30 Our heeres are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vpon our crosse. 39 To saue or lose the life. 40 To receive the preachers.

- 1 And he called his twelue disciples vnto him, and gaue them power against vnclene spirits, to cast them out, and to heale euerie sicknes, & euerie disease.
- 2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and Iohn his brother.
- 3 Philippe and Bartlemewe: Thomas, and Matthewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:
- 4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.
- 5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:
- 6 But go rather to the lost shepe of the house of Israel.
- 7 ¶ And as ye go, preach, saying, The kingdom of heauen is at hand.
- 8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Frely ye haue receiued, freely giue.
- 9 ¶ Possesse not golde, nor siluer, nor money in your girdels,
- 10 Nor a scrippe for the iorney, nether two coates, nether shoes, nor a staffe: * for the workeman is worthie of his meat.
- 11 And into whatsoeuer citie or towne ye shal come, enquire who is worthie in it, & there abide til ye go thence.
- 12 And when ye come into an house, salute the same.
- 13 And if the house be worthie, let your peace come vpon it: but if it be not worthie,

Chap. 12. 24.
Mar. 3. 22.
Luk. 11. 17.
n This blasphemie proceedeth of extreme impietie, seing all the people confided the contrary.
Mar. 6. 6.
Luk. 13. 22.
o Whereby God gathereth his people together, that he may reigne ouer them.

Mar. 6. 34.
Luk. 10. 2.
Iohn 4. 36.
p He meaneth the number of

Mar. 3. 1.
Luk. 9. 1.

Or, the greatest
a For the kingdom of God must first be preached vnto them, because Christ was especially promised vnto them.

Act. 13. 46.
Luk. 10. 5.
b He commandeth them to offer them selves freely to y^e Lords worke, without respect of gaine or lucre.

Mar. 6. 8.
Luk. 9. 3.
c 22. 35.

Or, provide nae for
e Because he sendeth them not for a long time, but only for one iorney, the defendeth y^e things that might let them: nether is this a perpeual commandement.
Or, purser.

1. Tim. 5. 8.
Luk. 10. 7.
Luk. 10. 4.

Affurance of Gods helpe. S. Matthewe. To take the crosse.

let your peace returne to you.
Mar. 6. 11. 14 *And whosoever shal not receiue you,
Luk. 9. 5. nor heare your wordes, when ye departe
Act. 13. 51. out of that house, or that citie, * shake of
and 18. 6. the dust of your fete.

15 Truly I say vnto you, it shalbe easier
for them of the land of ^e Sodom and Go-
morpha in the day of iudgement, then for
that citie.

16 ¶ Beholde, I send you as shepe in the
middles of wolues: be ye therefore wise as
serpentes, and ^f innocent as doves.

17 But beware of men, for they wil deliuer
you vp to the Councils, and wil scourge
you in their Synagogues.

18 And ye shal be broght to the gouernours
and Kings for my sake, in ^s witnes to the,
and to the Gentiles.

19 *But when they deliuer you vp, take no
thought how or what ye shal speake: for it
sha be giuen you in that houre, what ye
shal say.

20 For it is not ye that speake, but the spirit
of your Father which speaketh in you.

Luk. 22. 16. 21 And the brother shal betray the brother
to death, and the father the sonne, and the
children shal rise against their parents, and
shal cause them to dye.

22 And ye shal be hated of all men for my
Name: *but he that endureth to the end,
he shalbe saued.

23 And when they persecute you in this ci-
tie, flee ^h into another: for verely I say vn-
to you, ye shal not finish all the cities of Is-
rael, til the ⁱ Sonne of man be come.

24 *The disciple is not about his master,
nor the seruant about his lord.

25 It is ynough for the disciple to be as his
master is, and the seruant as his lord. *If
they haue called the master of the house

* Beelzebub, how muche more them of
his householde?

26 Feare them not therefore: *for there
is nothing couered, that shal not be dis-
closed, nor hid, that shal not be knownen.

27 What I tel you in darkenes, that speake
ye in light: and what ye heare in the eare,
that preache ye on the ^l houses.

28 And feare ye not them which kil the bod-
ie, but are not able to kil the soule: but ra-
ther feare him, which is able to destroye
bothe soule and bodie in hel.

29 Are not two sparrowes solde for a far-
thing, and one of them shal not fall on the
ground without your Father?

30 *Yea, and all the heeres of your heade
are nombred.

31 Feare ye not therefore, ye are of more va-
lue then manie sparrowes.

32 *Whosoever therefore shal ^m confesse me
before men, him wil I ⁿ confesse also before
my Father, which is in heauen.

33 But whosoever shal denie me before me,

him wil I also denie before my Father,
which is in heauen.

34 *Thinke not that I am come to send
ⁿ peace into the earth: I came not to send
peace, but the sworde.

35 For I am come to set a man at ^o varian-
ce against his father, and the daughter a-
gainst her mother, & the daughter in law
against her mother in law.

36 *And a mans enemies shalbe they of his
owne householde.

37 *He that loueth father or mother more
then me, is not worthie of me. And he that
loueth sonne, or daughter more then me,
is not worthie of me.

38 *And he that taketh not his crosse, & ^p fol-
loweth after me, is not worthie of me.

39 *He that wil saue his ^q life, shal lose it,
and he that loseth his life for my sake, shal
saue it.

40 He that receiueth you, receiueth me:
and he that receiueth me, receiueth him
that hath sent me.

41 *He that receiueth a ^r Prophet in the
name of a Prophet, shal receiue a Prophe-
tes rewarde: and he that receiueth a righ-
teous mā in the name of a righteous man,
shal receiue the rewarde of a righteous
man.

42 *And whosoever shal giue vnto one of
these litle ones to drinke a cup of colde
water onely, in the name of a Disciple,
verely I say vnto you, he shal not lose his
rewarde.

CHAP. XI.

Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christs testimonie concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vphredden: he vnthankful citie. 25 The G. spel is recalled to the simple. 28 They that labour, and are laden. 29 Christs yoke.

AND it came to passe that when Iesus
had made an end of commāding his
twelue disciples, he departed thence to
teach and to preach in their cities.

2 ¶ And whē Iohn heard in the prison the
workes of Christ, he sent two of his disci-
ples, and said vnto him,

3 Art thou he that shuldest come, or shal we
loke for another?

4 And Iesus answering, said vnto them,
Go, and shewe Iohn, what things ye haue
heard and sene.

5 The blinde receiue sight, & the halt go:
the lepers are cleansed, and the deaf heare:
the dead are raised vp, *and the ^{poore} receiue
the Gospel.

6 And blessed is he that shal not ^b be offen-
ded in me.

7 And as they departed, Iesus begā to spea-
ke vnto the multitude, of Iohn, What wēt
ye out into the wildernes to see? A ^c reed sha-
ken with the winde?

8 But what went ye out to see? A mā clothed
in soft

Luk. 12. 51.
ⁿ He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.

^o Which thing cometh not of the proprietie of Christ, but proceedeth of the malice of men, & loue not the light, but darkenes, and are offended with the worde of saluation.

Micah. 7. 6.

Luk. 14. 26.

Chap. 16. 24.

Mar. 8. 34.

Luk. 9. 23.

and 14. 27.

^p Also they follow their way to honour God, then that he hath prescribed by his worde, follow not Christ, but go before him.

^q He that dothe preferre his life before my glorie.

Luk. 10. 6.

Job. 3. 20.

^r We must reuerence Christ in his seruises, & receiue the, as set forth him, & honour the for their office sake.

Mar. 9. 41.

Luk. 7. 18.

^a Not because Iohn was ignorant of Christ: but he might teach his disciples his office was to lead them to Christ.

Luk. 7. 18.

^b That take no occasion by Christ to be hindered from the Gospel.

^c A man inconstant.

1 Sa. 6. 1. 7.

Luk. 4. 16.

^d The Gospel is preached to the poore.

^e That take no occasion by Christ to be hindered from the Gospel.

^f A man inconstant.

in soft raiment: Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, * Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among the which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the kingdom of heauen, is greater then he.

12 And from the time of Iohn Baptist hitherto, the kingdom of heauen suffereth violence, and the violent take it by force.

13 For all the Prophetes & the Law prophesied vnto Iohn.

14 And if ye wil receiue it, this is Elias, which was to come.

15 He that hath eares to heare, let him heare.

16 But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellows,

17 And say, We haue piped vnto you, & ye haue not danced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating & drinking, and they say, Beholde a glutton & a drinker of wine, a friend vnto Publicanes & sinners: but wisdom is iustified of her children.

20 ¶ Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus & Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if thy great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

25 At that time Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen & earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

It is so, O Father, because thy good pleasure was such.

27 All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: nether knoweth any man the Father, but the Sonne, & he to whome the Sonne wil reuile him.

28 Come vnto me, all ye that are wearie & laden, and I wil ease you.

29 Take my yoke on you, and learne of me, that I am meke and lowlie in heart: & ye shall finde rest vnto your soules.

30 For my yoke is easie, and my burden light.

CHAP. XII.

Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand. 22 Helpeth the possessed that was blinde and domme. 31 Blasphemie. 34 The generacion of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaithful that wolde needes haue tokens. 49 And sheweth who is his brother, sister and mother.

At that time Iesus wet on a Sabbath day through the corne, and his disciples were an hungred, & began to plucke the eares of corne and to eat.

2 And when the Pharises sawe it, they said vnto him, Beholde, thy disciples do that which is not lawful to do vpon the Sabbath.

3 But he said vnto them, ¶ Haue ye not red what David did when he was an hungred, and they that were with him?

4 How he entred into the House of God, & ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the Priests?

5 Or haue ye not red in the Law how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, I wil haue mercie and not sacrifice, ye wolde not haue condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

9 And he departed thence, and went into their Synagogue:

10 And beholde, there was a man which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, that shall haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How muche more then is a man better then a shepe? therefore, it is lawful to do well on a Sabbath day.

13 Then said he to the man, Stretch forth thyne hand. And he stretched it forth, and it was made whole as the other.

m Faith cometh not of mans wil or power, but by the secret illumination of God, which is the declaration of his eternal counsel Iohn 3, 36.

Ioh. 6, 46. n Which fele the waight, & grief of your finnes and miseries.

o To be gouerned by my Spirit, and to mortifie your affections.

Ier. 6, 16.

1 Iohn 5, 3.

Mar. 2, 23. luk. 6, 1.

deu. 23, 25.

1. Sam. 21, 6. a Necessitie maketh that lawful, which is prohibited for a certeine respect, in things appertaining to ceremonies.

Exod. 25, 33.

leu. 2, 31.

Ex. 24, 9.

Nomb. 28, 9.

b Not that the Priests bra

keth the Sabbath in doing

that, which was comanded

by the Law, but he spea

keth thus to cōfute the error

of the people, who thought

the Sabbath broken, if any

necessarie worke was done

that day.

Hose 6, 7.

chap. 5, 13.

c Christ hath power to exempt his fro

keeping of the Sabbath, seeing

the seruice required in the

Temple, was able to excuse

the that labored in the same.

Mar. 3, 2.

luk. 6, 6.

d For the prophetes declared Christ long before he came, but Iohn as it were pointed him with his finger. Malach. 3, 1.

e Which were begotten and borne by the meanes of ma, and after the common course of nature: for Christ was conceived by the holie Ghost. f The least of them that shall preache the Gospel in the new estat of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent. Luk. 16, 16.

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are more greedie to heare the worde.

h They prophesied things to come, & now we present and more cleare.

i Meaning his testimonie concerning Iohn.

Malach. 4, 5.

Luk. 7, 32.

¶ Or, sing mourningly.

k They that are wise in dede, acknowledged the wisdom of God in him, whome the Pharises contemne, read Luk. 7, 29.

Luk. 10, 13.

l Cities of great marchandise full of dissolution and wantonnes.

¶ Or, therefore.

Luk. 10, 31.

14 Then the Pharises went out, and consulted againſt him, how they might deſtroye him.

15 But whē Ieſus knewe it, he departed thence, and great multitudes followed him, & he healed them all,

16 And charged them that they ſhulde not make him knowne,

17 That it might be fulfilled, which was ſpoken by Eſaias the Prophet, ſaying,

18 *Beholde my ſervant whome I haue choſen, my beloued in whome my ſoule delireth: I wil put my Spirit on him, & he ſhal ſhewe iudgement to the Gentiles.

19 He ſhal not ſtrive, nor crye, neither ſhal anie man heare his voyce in the ſtreets.

20 A bruised reede ſhal he not breake, and ſmoking flaxe ſhal he not queneſhe, til he bring forth the iudgements vnto victorie.

21 And in his Name ſhal the Gētiles truſt.

22 ¶ Then was brought to him one, poſſeſſed with a deuill, bothe blinde, and dōmme, and he healed him, ſo that he which was blinde and dōmme, bothe ſpake and ſawe.

23 And all the people were amaſed, & ſaid, Is not this the ſonne of Dauid?

24 But whē the Pharifeſes heard it, they ſaid, *This mā caſteth the deuils no otherwiſe out, but through Beelzebub the prince of deuils.

25 But Ieſus knewe their thoghtes, and ſaid to them, Euerie kingdome deuided againſt it ſelf, ſhal be brought to naught: & euerie citie or houſe, deuided againſt it ſelf, ſhal not ſtand.

26 So if Satan caſt out Satan, he is deuided againſt him ſelf: how ſhal then his kingdome endure?

27 Alike if I through Beelzebub caſt out deuils, by whome do your children caſt them out? Therefore they ſhal be your iudges.

28 But if I caſt out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a ſtrong mans houſe and ſpoile his goods, except he firſt binde the ſtrong man, and then ſpoile his houſe.

30 He that is not with me, is againſt me: & he y gathereth not with me, ſcattereth.

31 ¶ Wherefore I ſay vnto you, euerie ſinne and blaſphemie ſhal be forgiven vnto men: but the blaſphemie againſt the holic Goſt ſhal not be forgiven vnto men.

32 And whoſoeuer ſhal ſpeake a worde againſt the Sōne of man, it ſhal be forgiven him: but whoſoeuer ſhal ſpeake againſt y holic Goſt, it ſhal not be forgiven him, neither in this world nor in y worlde to come.

33 Either make the tre good, and his fruite good: or els make the tre euil, and his fruite euil: for the tre is knowne by the fruite.

34 O generations of vipers, how can you ſpeake good things, when ye are euil? For of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of his heart bringeth forth the good things: & an euil man out of an euil treaſure, bringeth forth the euil things.

36 But I ſay vnto you, that of euerie idle worde that men ſhal ſpeake, they ſhal giue accounte thereof at the day of iudgement.

37 For by thy wordes thou ſhalt be iuſtified, and by thy wordes thou ſhalt be condemned.

38 ¶ Then answered certeine of the Scribes & of the Pharifeſes, ſaying, Maſter, we wolde ſee a ſigne of thee.

39 But he answered, and ſaid to them, An euil and adulterous generation ſeketh a ſigne, but no ſigne ſhal be giuen vnto it, ſaue the ſigne of the Prophet Ionas.

40 ¶ For as Ionas was thre dayes, and thre nights in the whales bellie: ſo ſhal the Sōne of man be thre dayes and thre nights in the heart of the earth.

41 The men of Nineue ſhal riſe in iudgement with this generacion, and condemne it: for they repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

42 ¶ The Quene of the South ſhal riſe in iudgement with this generacion, and ſhal condemne it: for ſhe came from the vtmoſt parties of the earth to heare the wiſdome of Solomon: and beholde a greater then Solomon is here.

43 ¶ Now whē the vncleane ſpirit is gone out of a man, he walketh throughout drye places, ſeking reſt, and findeth none.

44 Then he ſaith, I wil returne into mine houſe, fro whence I came: & when he is come, he findeth it empty, ſwept & garniſhed.

45 ¶ Then he goeth, & raketh vnto him ſeuenter other ſpirits worſe then him ſelf, and they entre in, and dwell there: & the end of that man is worſe then the beginning. Euen ſo ſhal it be with this wicked generacion.

46 ¶ While he yet ſpake to the multitude, beholde, his mother, & his brethren ſtoode without, deſiring to ſpeake with him.

47 The one ſaid vnto him, Beholde, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

48 But he answered, and ſaid to him that tolde him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand toward his diſciples, & ſaid, Beholde my mother and my brethren.

50 For whoſoeuer ſhal do my Fathers will which is in heauen, the ſame is my brother and ſiſter and mother.

Iſa. 42, 1.
The right trade of gouernement, not onely to the Iewes, but alſo to ſtrange nations.

e He ſhal not make great noiſe, nor ſeke outward poe and glorie.
f He wil beare with them that be inſirme & weak.

Luk. 11, 14.
g Chriſt ſhal overcome all lettes, w hinder the courſe of the Goſpel, and then ſhal giue ſentence as a conqueror againſt all his enemies.

Chap. 9, 34.
mar. 3, 22.
Luk. 11, 17.

Or, deſolate.

h Which compared deuils by the vertue of Gods name, al be it was expreſly againſt the Law of God.

i He declarerh to the Pharifeſes, that they were in two ſortes his enemies, not onely becauſe they did forſake him, but alſo make op warre againſt him.
Mar. 3, 28.
Luk. 12, 10.
2. ioh. 5, 13.

k That is, he that ſtrictly againſt the trueth which he knoweth, and againſt his owne conſcience, can not returne to repenſance: for he ſinneth againſt the holic Goſt.
10, 11, 12, 13.

l Muche more they ſhal giue a counſe of their blaſphemies. Their wicked wordes ſhal be a ſufficient prooff to condemne the vngodlie, if there were no other thing.
Chap. 16, 22.
Luk. 11, 29.
1. cor. 1, 22.

n This was to finde ſome newe ſhift or pretext to reſiſt his doctrine.

lona. 2, 8.
o They were become baſtards and degenerate from their holic anceſters.

lona. 3, 1.
p He taketh parte of the day for the whole day.

1. King. 10, 2.
2. chro. 9, 1.
q Who was a poore ſtranger, and yet theſe knewe not the Meſſias which was promiſed to be their King.

Luk. 11, 24.
r It is inent as touching her ſaith in coming to ſee Solomon, and not her perſone: for ſhe was not inſtrued in the Lawe of God.

10, 5, 11, 12, 13.
a. Pet. 2, 20.
eb. 6, 4.
10, 26.

Mar. 3, 31.
Luk. 8, 20.

s Meaning an infinite number.
t If Satan be caſt out, we muſt watche ſtill, y he enter not againe: for ſince he was once maſt old geſt, he knoweth euerie hole and corner of our houſe.

u This worde in the Scriptures ſignifieth oft times euerie kinfman.
x Chriſt preſereth the ſpiritual kinfred to the carnal.

Who knowe Gods secrets. Chap. XIII. Of the fede. 8

CHAP. XIII.

The state of the kingdome of God set forth by the parable of the fede. 24 Of the tares. 31 Of the mustarde fede. 33 Of the leauē. 44 Of the treasure hid in the field. 45 Of the perles. 47 And of the nette. 57 The Prophet is contemned in his owne country.

sene them, and to heare those things which ye heare, & haue not heard them.

18 ¶ Heare ye therefore the parable of the sower. *Mar. 4.15. Luk. 8.11.*

19 Whensoever a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sown in his heart: & this is he which hath receiued the fede by the way side. *Mar. 4.15. Luk. 8.11.*

20 And he that receiued fede in the stonie grounde, is he which heareth the worde, & incontinently with ioye receiueith it.

21 Yet hath he no roote in him self, & dureth but a season: for as sone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiueith the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfruteful.

23 But he that receiueith the fede in the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth frute, & bringeth forth, some an hundred fold, some sixtie fold, & some thirtie fold.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy, and sowed tares among the wheat, & went his way. *h He teacheth that the good and the bad shal be mixte together in the Church to the end that the faithful may arme the selues with patience and constancie.*

26 And when the blade was sprong vp, and brought forth the frute, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou good seed in thy field? fro whence then hath it tares?

28 And he said to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 Let both the growe together vntil the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaves to burne them: but gather the wheat into my barne. *i Christ meaneth onely the Church shal neuer be without some wicked men: although they be neuer so sharpely punished by such means as he hath left to purge his Church.*

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard fede, which a man taketh and soweth in his field: *Mar. 4.30. Luk. 13.18.*

32 Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauen come and buylde in the branches thereof. *k This teacheth vs not to be astonished at the finale beginnings of the Gospel.*

33 ¶ Another parable spake he to the, The BB. iiii.

Mar. 4.1. Luk. 8.5.

a All desired to heare his doctrine, but there was not like affliction in all.

1 The same day went Iesus out of the house, and sate by the sea side.

2 And a great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as he sowed, some fel by the wayes side, and the fowles came and deuoured them vp.

5 And some fel vpon stonie grounde, where they had not muche earth, and anone they sprong vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fel in good grounde, and brought forth the frute, one an hundred fold, some sixtie fold, and another thirtie fold.

b He sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more attentive.

9 He that hath eares to heare, let him heare. 10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

12 ¶ For whosoever hath, to him shal be giuen, and he shal haue abundance: but whosoever hath not, from him shal be taken away, euen that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand. *c The Gospel is hid to them that perish. Chap. 25. 29. d Christ increaseth in his children his graces. e Euen that which he seemeth to haue. Isa. 6. 9. Mar. 4. 12. Luk. 8. 10. John. 12. 40. Act. 18. 26. Rom. 11. 8.*

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shal not vnderstand, and seeing ye shal see, and shal not perceiue.

15 ¶ For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde see with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde returne, that I might heale them.

16 But blessed are your eyes, for they see: & your eares, for they heare.

17 ¶ For verely I say vnto you, that many Prophetes, & righteous men haue desired to see those things which ye see, & haue not

c The Gospel is hid to them that perish.

Chap. 25. 29.

d Christ increaseth in his children his graces.

e Euen that which he seemeth to haue.

Isa. 6. 9.

Mar. 4. 12.

Luk. 8. 10.

John. 12. 40.

Act. 18. 26.

Rom. 11. 8.

f That which the Prophet re-

ferreth to the

secret counsel

of God, is here

attributed to

the hard stub-

bornes of the

people, for the

one can not be

separated fro

the other.

g To wit, the

glorie of God,

to acknowle-

dge him their

Sauour.

Luk. 10. 24.

1 By this he admonisheth them to waite til the frute of the Gospel appeare.

Mar. 4. 33.

Psal. 78. 2. m. This worde signifieth graue and sententious prouers, to the end that the doctri ne might haue the more manestie, and the wicked might thereby be founded.

Rosl. 3. 15. reuel. 14. 15.

a The wicked others by their euil example.

Dan. 12. 3. Wis. 3. 7.

o. It is a kinde of nette that gathereth in all things that come in the waye. p The Gzeke worde signifieth rotten things.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in thre peckes of meale, til all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in parables, & wil vtter the things which haue bene kept secret from the fundacion of the worlde.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the worlde, & the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuil, * and the haruest is the end of the worlde, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fyre, so shal it be in the end of this worlde.

41 The Sonne of man shal send forth the his Angels, and they shal gather out of his kingdome all things that offend, & them which do iniquitie,

42 And shal cast the into a furnais of fyre. There shalbe wailing and gnashing of teeth.

43 * Then shal the iust men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.

44 ¶ Againe the kingdome of heauē is like vnto a treasure hid in y field, which whē a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byeth that field.

45 ¶ Againe the kingdome of heauē is like to a marchāt man, that seketh good perles,

46 Who hauing founde a perle of great price, went and solde all that he had, and bought it.

47 ¶ Againe the kingdome of heauen is like vnto a drawe net cast into the sea, that gathereth of all kinde of things.

48 Which, whē it is ful, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shal it be at the end of the worlde. The Angels shal go forth, and seuer the bad from among the iust,

50 And shal cast them into a furnais of fyre: there shal be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto the, Therefore euerie scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth the out of his treasure things bothe new and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence cometh this wisdome and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * & his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hathe he all these things?

57 And they were offended with him. Then Iesus said to the, * A Prophet is not without honour, save in his owne countrey, & in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIII.

Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ sedeth five thousand men with five loaves and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea. 31 And saureth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

1 At that time Herode the Tetrarche heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist. He is risen againe from the dead, and therefore great workes are wrought by him.

3 * For Herode had take Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not lawful for thee to haue her.

5 And whē he wolde haue put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herodes birthday was kept, the daughter of Herodias danced before the, and pleased Herode.

7 Wherefore he promised with an othe, that he wolde giue her whatsoeuer she wolde aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptist head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

q Because the Scribes office was to expound y Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit. r The preacher of Gods worde must haue store of sondrie and ample instructions.

Mar. 6. 11. Luk. 4. 16.

Iohn 6. 42. for Confess.

Mar. 6. 4. Luk. 4. 24.

Iohn 4. 44. f Me commune.

ly neglected, whom they haue knowne of children: alio thei doen use them of the same countrey: and siche is their ingratitude that they take light occasion to contemne the graces of God in others.

Chap. xiii. Mar. 6. 14.

Luk. 9. 7.

a He spake after the commune error: for they thought that the soules of them that were departed, entered into another bodie.

Mar. 6. 17. Luk. 3. 14.

Leui. 18. 16. & 20. 21.

b To approve his resurrexion, and to get him greater autoritie. c A fiew because nature abhorreth siche horrible incest, as also that he had taken her by force from his brother.

Chap. 11. 26. d The promises

was wicked: but yet it was more vile to be obsequiate in the same, than he might seme constant.

Or, & 47. 11. 12 And his disciples came, and toke vp his bodie, and busied it, and went, and tolde Iesus.

Mar. 6. 38. luk. 9. 10. 13 *And when Iesus heard it, he departed thence by ship into a desert place aparte. And when the multitude had heard it, thei followed him a fote out of the cities. 14 And Iesus went forth, and sawe a great multitude, and was moued with compassion towarde them, and he healed their sicke.

Mar. 6. 35. luk. 9. 12. ioh. 6. 2. 15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is alreadie past: let the multitude departe, that they may go into the townes, and bye them vitales.

16 But Iesus said to them, They haue no neede to go away: giue ye them to eat.

17 Then said they vnto him, We haue here but fiue loaves, and two fishes.

18 And he said, Bring them hether to me.

19 And he commanded the multitude to sit downe on the grasse, and toke the fiue loaves and the two fishes, and loked vp to heauen and blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.

20 And they did all eat, and were sufficed, and they toke vp of the fragments that remained, twelue baskets full.

21 And thei that had eaten, were about fiue thousand men, beside women & litle children.

g The disciples were lothe to departe from Christ: but yet they shewed their obedience. 22 ¶ And straight waye Iesus compelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And assone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the fourth watche of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straight way Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraied.

28 Then Peter answered him, & said, Master, if it be thou, byd me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30 But when he sawe a mightie winde, he was afraied: and as he beganne to sinke, he cryed, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him,

m O thou of litle faith, wherefore didest thou dout?

32 And assone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ And when they were come ouer, thei came into the land of Gennefaret.

35 And when the men of that place knewe him, they sent out into all that countrey rounde about, and broght vnto him all that were sicke,

36 And besoght him, that they might touche the hemme of his garment onely: & as manie as touched it, were made whole.

CHAP. XV.

Christ excuseth his disciples, and rebuketh the Scribes, & Pharises, for transgressing Gods commandement by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a mā. 22 He deliuereth the woman of Canaanes daughter. 26 The bread of the children. 30 He healeth the sicke. 36 And seadeth foure thousand men, beside women and children.

1 THEN came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradicion of the Elders? for they wash not their hands when they eat bread.

3 But he answered & said vnto them, Why do ye also transgresse the commandement of God by your tradicion?

4 * For God hath commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him dye the death.

5 But ye say, Whosoeuer shal say to father or mother, By the gift that is offred by me, thou maiest haue profite,

6 Thogh he honour not his father, or his mother, shalbe fre: thus haue ye made the commandement of God of no autoritie by your tradicion.

7 O hypocrites, Esaias prophecied wel of you, saying,

8 * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 * Then he called the multitude vnto him, and said to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered & said, * Euerie plant which mine heauenlie Father hath not planted, shalbe rooted vp.

m Christ excuseth his fault, and also giueth remedie bothe at once.

Mar. 6. 34.

n It seemeth they were led with a certaine superstitio, notwithstanding our Saviour wolde not

quene the smoking flaxe, and therefore did beare with these small beginnings.

Mar. 7. 1.

a Mc are more rigorous to obserue their owne traditions then Gods commandement.

Exod. 20. 12.

deut. 5. 10.

eph. 6. 2.

Exod. 21. 17.

leuit. 20. 15.

Pro. 20. 20.

b The Scribes dispensed with them that did not their duties to their owne parents, so y thei would recompense y same to their profite by their offerings.

Isai. 29. 13.

c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his worde.

Mar. 7. 17.

Ioh. 15. 3.

d All thei are not grafed in Iesus Christ by fre adoption, and euerie doctrine that is not established by Gods worde.

c They are
not worthe to
be cared for.
Luk. 6. 39.

Mar. 7. 17.

*Gen. 6. 5. &
8. 21.*
f All vices pro-
ceede of the
corrupt affec-
tion of the he-
art.

Mar. 7. 24.

g The disci-
ples were offe-
ded at her im-
portunitie.

Chap. 10. 6.

h Christ cal-
leth the dogs,
or whelpes w
are strangers fr
om the hou-
se of God.

i Christ gran-
ted her peti-
tion, for her fa-
iths sake, and
not at the re-
quest of his
disciples.
Mar. 7. 31.

k Christ can
not forget rho-
se that followe
him.

Mar. 8. 1.

k Christ can
not forget rho-
se that followe
him.

c Let them alone : they be the * blinde
leaders of the blinde: & if the blinde leade
the blinde, bothe shal fall into the ditch.

¶ * Then answered Peter, and said to
him, Declare vnto vs this parable.

Then said Iesus, Are ye yet without vn-
derstanding!

Perceiue ye not yet, that whatsoeuer en-
tred into y^e mouth, goeth into the bellie,
and is cast out into the draught?

But those things which procede out of
the mouth, come from the heart, and they
defile the man.

For out of y^e heart * come euil^f thoughts,
murders, adulteries, fornications, thefts,
falsse testimonies, scounders.

These are the things, which defile the
man: but to eat with vnwalshen hands, de-
fileth not the man.

* And Iesus went thence, and departed
into the coasts of Tyrus and Sidon.

And beholde, a woman a Cananite came
out of the same coasts, and cryed, saying
vnto him, Haue mercie on me, o Lord, the
sonne of Dauid: my daughter is misera-
bly vexed with a deuil.

But he answered her not a worde. Then
came to him his disciples, and besoght
him, saying, s Send her away, for she cry-
eth after vs.

But he answered, and said, I am not sent,
but vnto the * lost shepe of the house of Is-
rael.

Yet she came & worshipped him, sayig,
Lord, helpe me.

And he answered, & said, It is not good
to take the childrens bread, and to cast it
to ^h whelpes.

But she said, Trueth, Lord: yet in dede
the whelpes eat of the crommes, which fall
from their masters table.

Then Iesus answered, and said vnto her,
O womā, great is thyⁱ faith: be it to thee,
as thou desirest. And her daughter was
made whole at that houre.

¶ So Iesus * went away from thence, and
came nere vnto the sea of Galile, & went
vp into a mountaine and sate downe
there.

And great multitudes came vnto him,
* hauing with them, halt, blinde, domme,
maymed and manie other, and cast them
downe at Iesus fete, and he healed them,

In so muche that the multitude wonder-
red, to se the domme speake, the maymed
whole, the halt to go, and the blinde to se:
and they glorified the God of Israel.

* Then Iesus called his disciples vnto
him, and said, I ^k haue compasion on this
multitude, because they haue continued
with me alreadie thre daies, and haue no-
thing to eat: and I wil not let the departe
fasting, lest they fainte in the way.

And his disciples said vnto him, When-
ce shulde we get so muche bread in the
wildernes, as shulde suffice so great a mul-
titude!

And Iesus said vnto them, How manie
loaues haue ye? And they said, Seuen, and
a fewe litle fishes.

Then he commanded the multitude to
sit downe on the grounde,

And toke the seuen loaues, and the fishes,
and gaue thanks, & brake them, and gaue
to his disciples, and the disciples to the
multitude.

And they did all eat, and were sufficed:
& thei toke vp of the fragments that re-
mained, seuen baskets ful.

And they that had eaten, were foure
thousand men, beside women, and litle
children.

Then Iesus sent away the multitude, and
toke shippe, and came into the partes of
* Magdala.

101. Magdala.

CHAP. XVI.

1 The Pharises require a token. *6* Iesus warneth his dis-
ciples of the Pharises doctrine. *16* The confession of Pe-
ter. *19* The keyes of heauen. *24* The faithfull must bea-
re the crosse. *25* To winne or lose the life. *27* Christs
comming.

Then * came the^a Pharises and Sad-
duces, and did^b tempt him, desiring
him to shewe them a signe from heauen.

But he answered, and said vnto them,
When it is euening, ye say, Fayre wether:
for the skie is red.

And in the morning ye say, To day shal-
be a tempeste: for the skie is red and low-
ring. O hypocrites, ye can discerne the fa-
ce of the skie, and can ye not discerne the
signes of the times?

* The wicked generacion, and adulte-
rous seeketh a signe, and there shal no signe
be giuen it, but the^d signe of the Prophet
* Ionas: so he left them, and departed.

¶ And when his disciples were come to
the other side, they had * forgotten to ta-
ke bread with them.

Then Iesus said vnto them, Take hede
and beware of the leauen of the Pharises
and Sadduces.

And they thought in them selues, saying,
It is because we haue broght no bread.

But Iesus^e knowing it, said vnto them, O
ye of litle faith, why thinke you thus in
your selues, because ye haue broght no
bread?

Do ye not yet perceiue, nether remem-
ber the fiue loaues, when there were * fiue
thousand men, and how manie baskets to-
ke ye vp?

Nether the seuen loaues when there we-
re * foure thousand men, and how manie
baskets toke ye vp?

Why perceiue ye not that I said not
vnto

Chap. 12. 38.
mar. 8. 11.

luk. 12. 54.
a Although
they did not
agre in doctri-
ne, yet thei
loynd togeth-
er to fight a-
gainst y^e trueth.
b Men tempt
God ether by
their increduli-
tie, or curio-
sitie.

c Which apper-
teine to the
heauenlie and
spiritual life.
Chap. 12. 34.
d Christ shal
be to them as
Ionas raised
vp from death.

lonas. 2. 1.
Mar. 8. 14.
luk. 12. 1.

e They reasoned
with thei selues.

f A token of
Christs diuini-
tie, to knowe
mens thoughts.

Chap. 14. 17.
john 6. 9.

Chap. 15. 34.

Psal. 62, 13.
rom 2. 6.

Mar. 9, 1.
luk 9, 17.

q This was
fulfilled in his
resurrection w
was as an eerie
into his king-
dome, and was
also confirmed
f by sending the
holie Gost, whe
reby he
wrought so
great and son-
drie miracles.

Chap. x v i l.
Mar. 9, 2.
luk. 9, 28.
"Or, the sixth day
after.

a Christ
shewed them
his glorie, that
they might

not thinke y
he suffred
through infir-
mitie; but that
he offered vp
him self wil-
lingly to dye.
b By these
two witness
are represen-
ted the Lawe
and the Pro-
phetes, which
lead vs to
Christ.

6 Chap. 3, 17.

2. *per* 2, 17.
c After Moses
& Elias depar

ture Peter fear-
ing he should
lose that joy-

ful sight, speaketh as a man
distract & wol

de haue lodged
them in earth-
lie houses, w^{ch}
were reserved

and we are re-
conciled to

God by Christ
only.

Mar. 9, 11.
e Christ is our
chief and one-
lie scholema-
ster.

Chap. 11, 14.
mal 4, 5.
f And so wor-
shipped Christ

g For men
C wolde not ha
e ue believed
: them, before
: that Christ
r had made his
glorie more
manifest by

his resurre
- tion.

Mar. 9, 14.
- Luk. 9, 37.

re:
r
ft

d

an adversary
who resists
the will of God,
as Peter
Jesus Christ.

CHAP. XVII.

2 The transfiguration of Christ upon the mountaine of
Thabor. 5 Christ ought to be heard. 11. 13 Of Elias
and Iohn Baptiste. 15 He healeth the lunatique. 20 The
power of faith. 21 Prayer & fasting. 22 Christ
telleth the before of his passion. 27 He payeth tribute.

ANd* "after six dayes, Iesus toke Peter, and Iames, and Iohn his brother, and broght them vp into an hie mountaine aparte,

2 And was^a transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them
Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus,
Master, it is good for vs to be here: if

thou wilt, let vs make here thre tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright clou
de shadowed them: and beholde, there *came*
a voyce out of ſ cloude, ſaying,* This
is my beloued Sonne,^d in whome I am wel
pleaſed: ^e heare him.

6 And when the disciples heard that, they
f fel on their faces and were sore afayed.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they
sawe no man, saue Iesus onely.

9 ¶ And as they came downe frō the moun-
taine, Iesus charged them, saying, Shewe

the vision to no man, & vntil the Sonne of
man rise againe from the dead.

10 *And his disciples asked him, saying,
Why then say the Scribes that *Elias must
first come?

11 And Iesus answered, and said vnto them,
Certeinly Elias must first come, & restore
all things.

12 But I say vnto you, that Elias is come
already, and they knewe him not, but haue
done vnto him whatfoeuer they wolde:
likewise shal also the Sonne of man suffer
of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ And when they were come to the multitude, there came to him a certeine man and kneled downe to him,

15 And said, Master, haue pitie on my sonne
for he is lunatike, and is sore vexed: for
oft times he falleth into the fyre, and oft
times into the water.

16 And I brought him to thy disciples, and
they coulde not heale him.

CC. ii.

h He spea-
keth chiefly
to the Scribes,
who began to
bragge, as if
they had now
gotten the vi-
dorie ouer
Christ because
his disciples
were not a-
ble to do this
miracle.

Luk 17.6.

i By this ma-
ner of speache
is signified, y
they shulde
do things by
their faith y
shulde seme
impossible.
Chap. 20. 17.
mar. 9. 31.
luk 9. 44.

Chap. 20. 17.
mar. 9. 31.
luk 9. 44.

Chap. 20. 17.
mar. 9. 31.
luk 9. 44.

Chap. 20. 17.
mar. 9. 31.
luk 9. 44.

Chap. 20. 17.
mar. 9. 31.
luk 9. 44.

Mar. 9. 33.

Chap. 19. 24.
1. Cor. 14. 20.

Chap. 19. 24.
1. Cor. 14. 20.

17 Then Iesus answered, and said, ^hO gene-
ration, faithles, and croke, how long now
shal I be with you! how long now shal I suf-
fer you! bring him hither to me.

18 And Iesus rebuked the deuil, & he went
out of him: and the childe was healed at
that houre.

19 The came the disciples to Iesus a parte,
and said, Why colde not we cast him out?

20 And Iesus said vnto them, Because of
your vnbeliefe: for * verely I say vnto
you, if ye haue faith *as muche as is* a graine
of mustard seede, ye shal say vnto this mou-
taine, ⁱ Remove hence to yonder place, &
it shal remoue: and nothing shalbe vnpos-
sible vnto you.

21 How be it this kinde goeth not out, but
by ^k prayer and fasting.

22 ¶ And as ^l thei ^{abode} in Galile, Iesus said
vnto them, The Sonne of man shal be de-
liuered into the hands of men,

23 And they shal kil him, but the thirde day
shal he rise againe: and they were very
sorie.

24 ¶ And when they were come to Caperna-
num, they that receiued ^m polle money,
came to Peter, and said, Doeth not your
Master pay tribute?

25 He said, Yes. And when he was come
into ⁿ his house, Iesus prevented him, saying,
What thinkest thou Simō? Of whome do
the Kings of the earth take tribute, or pol-
le money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then
said Iesus vnto him, Then are the chil-
dren fre.

27 Neuertheles, lest we shulde ^o offende
them, go to the sea, and cast in an angle, &
take the first fishe that cometh vp, & when
thou hast opened his mouth, thou shalt
finde a ^p peece of twentie pence: that take,
and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and barmes, 6 To auoide occasions of euil. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherlie correction. 17 Of the autoritie of the Church. 19 The commendacion of prayer and godlie assemblies. 21 Of brotherlie forgiveness.

1 THE ^q same time the disciples came vn-
to Iesus, saying, * Who is the greatest
in the kingdome of heauen?

2 And Iesus called a litle childe vnto him,
and set him in the middes of them,

3 And said, Verely I say vnto you, except
ye be ^r conuerted, & become as litle ^b chil-
dren, ye shal not enter into the kingdome
of heauen.

4 Whosoever therefore shal humble him
self as this litle childe, the same is ^s y grea-

test in the kingdome of heauen.

5 * And whosoever shal receiue suche a litle
childe in my Name, receiue me.

6 * But whosoever shal offende one of these
litle ones which beleue in me, it were bet-
ter for him, that a ^t myllstone were hanged
about his necke, and that he were drowned
in the depth of the sea.

7 * Wo be vnto the world because of offen-
ces: for it must nedes be that offences shal
come, but wo be to that mā, by whome the
offence cometh.

8 * Wherefore, if thine hand or thy fote
cause thee to offende, cut the of, & cast the
from thee: it is better for thee to enter in-
to life, halt, or maimed, then hauing two
hands or two fete, to be cast into cuerla-
sting fyre.

9 And if thine eye cause thee to offend,
plucke it out, & cast it from thee: it is bet-
ter for thee to enter into life with one eye,
then hauing two eyes, to be cast into hel
fyre.

10 * Se that ye despise not one of these litle
ones: for I say vnto you, that in heauen
their * s Angels alwayes beholde the face
of my Father which is in heauen.

11 For * the Sonne of man is come to ^h saue
that which was lost.

12 How thinke ye? * If a man haue an hun-
dred shepe, & one of the be gone astray,
doeth he not leaue ninetie & nine, and go
into the mountaines, and seke that which
is gone astray?

13 And if so be that he finde it, verely I say
vnto you, he reioyceth more of that shepe,
then of the ninetie and nine which went
not astray.

14 So is it not the wil of your Father which
is in heauen, that one of these litle ones
shulde perish.

15 * Moreover, if thy brother trespace a-
gainst thee, go, and ^u tell him his faute be-
twene thee & him alone: if he heare thee,
thou hast wonne thy brother.

16 But if he heare thee not, take yet with
thee one or two, that by ^y * mouth of two
or thre witnesses euerie worde may be co-
firmed.

17 And if he wil not vouchesaue to heare
the, tel it vnto the ^k Church: & if he refuse
to heare the Church also, let him be vnto
thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatfoeuer ye
binde on earth, shalbe bounde in heauen:
and * whatfoeuer ye lose on earth, shal
be losed in heauen:

19 Again, verely I say vnto you, that if two
of you shal agre in earth vpon any thing,
whatfoeuer they shal desire, it shal be ^g giue

to reforme maner, and execute discipline. This assemble represented the Church, which had appointed them to this charge. 1 In the 16. chap. he ment this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine. * Or, done is.

e He calleth
them litle chil-
dren now, &
humble them
selues with all
humilitie and
subjection.

Mar. 9. 42.

Luk 17. 1.
d The worde
signifieth a gre-
at myllstone &
an adde tour-
ner, and it is
spoken in re-
spect of that
which is cour-
ned with mans
hand, which
is lesse.

Chap. 5. 30.

mar. 9. 45.

e Christ warn-
eth his to take
heed that they
shrink not
backe fro
him for any e-
uill example
or offence that
man can giue.
f Christ tou-
cheth the cause
of this offen-
ce, which is
pride and dis-
dey ne of our
inferiours.

Psal. 34. 7.

Luk. 19. 10.

Luk. 15. 4.

g Seing God
hath coman-
ded his An-
gels to take
charge of his
children, the
wicked may
be assured that
if they despise
them, God
will reuenge
their cause.
h We may not
lose by our of-
fence that
which God
hath so dere-
ly bought.

Leu. 19. 17.

eccl. 19. 13.

Luk. 17. 3.

iam. 5. 18.

i Wherewith
thou maist be
offended: he
speaketh of
secrer or parti-
cular finnes, &
not of open or
known to o-
thers.

Or, reprove him

Deu. 19. 15.

john 8. 17.

eccl. 10. 28.

2. Cor. 13. 1.

1. Cor. 5. 9.

2. Thes. 3. 4.

John. 20. 23.

k It meaneth
according to
the order that
was amongs
the Iewes, who
had their coun-
cel of ancient
and expert me

them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

Luk. 17. 4.

21 Then came Peter to him, & said, Master, how oft shal my brother sinne against me, & I shal forgiue him? vnto seuen times?

m We muste be continually ready to forgiue we and be forgiuen.

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto ^m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certeine King, which wolde take a countes of his seruants.

24 And when he had begonne to reckon, one was broght vnto him, which ought him ten thousand talents.

n A commune talent was valued at three score poundes: some also were greater and some lesse.

25 And because he had nothing to paye, his master commanded him to be solde, & his wife, & his children, and all that he had, and the dette to be payed.

26 The seruant therefore fel downe, and besoght him, saying, Master, appease thine angre towards me, and I wil pay thee all.

27 Then that seruants master had compassion, and lofed him, and forgauē him the dette.

28 But when the seruant was departed, he founde one of his felowes, which ought him an hundreth ^o pence, & he layed hands on him, & toke him by the throte, saying, Pay me that thou owest.

o Which amounteth of our money to the summe of 25. shillings, or verie nere, and was nothing in respect of ^o forsaue which his master forgauē him.

29 Then his fellow fel downe at his fete, and besoght him, saying, Appease thine angre towards me, and I wil pay thee all.

30 Yet he wolde not, but went and cast him into prison, til he shulde pay the dette.

31 And whē his other felowes sawe what was done, they were very sorie, and came, and declared vnto their master all ^y was done.

32 Then his master called him, and said to him, O euil seruant, I forgauē thee all that dette, because thou prayedst me.

33 Oghtest not thou also to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, til he shulde pay all that was due to him.

35 So likewise shal mine heauēlie Father do vnto you, except ye forgiue ^r from your hearts, eche one to his brother their trespasses.

p God esteemeth onely the heart and affection.

CHAP. XIX.

^a Christ sheweth for what cause a woman may be diuorced. 11 Continnence is a gift of God. 14 He receiueth litle babes. 16 To obtaine life euerlasting. 24 That riche men can scarcely be saued. 28 He promisseth them which haue left all to followe him. Life euerlasting.

Mar. 10. 1.

1 And ^{it} came to passe, that whē Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharises tēpting him, and saying to him, Is it lawfull for a man to put away his wife for euerie ^{faute}?

^o Or, cause.

4 And he answered and said vnto them, Haue ye not red, ^{*} that he which made them at the beginning, made them male and female,

Gen. 1. 27.

5 And said, ^{*} For this cause, shal a man leaue father and mother, and cleaue vnto his wife, and they ^{*} twaine shalbe one ^{flesh}?

Gene. 2. 24. 1. cor. 6. 16.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a fundre that, which God hath coupled together.

^a They that afore were two, shalbe now as one person.

^o Or, person.

7 They said to him, Why did then ^{*} Moses commaunde to giue a bil of diuorcemēt, and to put her away?

Deu. 24. 1.

8 He said vnto them, Moses, because of the ^b hardnes of your heart, suffered you to put away your wiues: but ^c from the beginning it was not so.

Chap. 5. 34.

mar. 10. 11.

Luk. 16. 18.

1. cor. 7. 11.

9 I say therefore vnto you, ^{*} that whosoeuer shal put away his wife, except ^{it be} for whoredome, and marie another, ^d committeth adulterie: and whosoeuer marie th her which is diuorced, doeth commit adulterie.

^b It was to auoide the crueltie, that men wolde haue vsed towards their wiues, if they had bene forced to retaine them in their displeasure, furie and malice. ^c That is, at ^h beginning, and by Gods ordinance.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marie.

^d For this badge can not be broken at mans pleasure.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

^e Some by nature are vnabie to marie, and some by art.

12 For there are ^e some chaste, which were so borne of their mothers bellie: and there be some chaste, which be made chaste by men: & there be some chaste, ^s which haue made them selues chaste for the kingdome of heauen. He ^h that is able to receiue ^{thus}, let him receiue it.

^f The worde signifieth (gilded) and they were so made because they shulde keep the chambers of noble women: for they were iudged chaste.

13 ¶ ^The were broght to him litle childre, that he shulde put his hands on them, and pray: and the disciples rebuked them.

^g Which haue the gift of continence, & vse it to serue God with more free libertie.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

^h This gift is not commune for all me, but is verie rare, and giuen to fewe: therefore me may not rashly abstaine from marriage.

15 And whē he had put his hands on them, he departed thence.

16 ¶ And beholde one came, and said vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he said vnto him, ⁱ Why callest thou me good? there is none good but one, euen God: but if thou wilt entre into life, ^k kepe the commandements.

18 He said to him, Which? And Iesus said, ^{*} These, Thou shalt not kil: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

Chap. 18. 9.

mar. 10. 13.

Luk. 18. 15.

Mar. 10. 17.

Luk. 18. 18.

19 Honour thy father and mother: and thou

ⁱ Because this is the intent, that his doctrine might better take place. ^k He spake this that he might learne to knowe him self. ^l Exod. 20. 13. ^m 5. 16. ⁿ rom. 13. 9.

shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfecte, go, & sell that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saved?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed thee: what shal we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the regeneration, shall sit also vpon twelve thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundredfold more, & shall inherite euerlasting life.

30 ¶ But manie that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour.

18 He admonisheth them of his passion. 20 He teacheth him to flee ambition. 22 Christ payeth our ransome.

30 He giueth two blinde men their sight.

1 For the kingdome of heauen is like vn to a certaine house holder, which wet out at the dawning of the day to hier laborers into his vineyarde.

And he agreed with his laborers for a penie a day, and sent them into his vineyarde.

3 And he went out about the third houre, and sawe other standing ydle in the market place,

4 And said vnto them, Goye also into my vineyarde, & whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyarde, & whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call thy laborers, and giue them their hier, beginning at the last, til thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the first came, they supposed that they shulde receiue more, but they likewise receiued euerie man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye euil because I am good?

16 ¶ So the last shall be first, and the first last: for manie are called, but fewe chosen.

17 ¶ And Iesus went vp to Ierusalem, and toke the twelue disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shall be deliuered vnto the chief Priests, and vnto the Scribes, & they shall condemne him to death,

19 And I shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the thirde day he shall rise againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, & desiring a certaine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shall drinke in dede of my cup, and shall be baptized with his baptisme, that I am baptized with, but to sit at my right hand, and at my left hand,

1 He boasteth muche because as yet he knewe not him self. m Christ hereby discovered his hyprocrisie, and caused him to seele his owne weakness, not generally commanding all to do the like. n What kindred men haue by riches.

¶ Or, eable spe. o Who can frame mens hearts, so that they shall not further minde on their riches.

Mar. 10. 28. Luk. 18. 28.

p In this worke whereby the worlde is changed, renewed and regeneration: or to ioyne this worde with the sentence following and so take regeneration for the day of iudgement, when the clea shall in soule and bodie enioye their inheritance, to the end they might knowe that it is not sufficient to haue begonne once.

Luk. 22. 30. Chap. 20. 16.

Mar. 10. 31. Luk. 13. 30.

q The ioye of conscience. ¶ Gods children feelee euen in their afflictions is a 1000 folde more worthe then all worldly treasures

a Which was called denarius, & was of value about foure pence halfe penie of olde money, and was commonly a workmans hier.

b They deuied the day in 12 houre, so that the third was the fourth part of the day, six of the clocke was none, nine was thre of the clocke after dyner, & the eleuenth houre was an houre before the sunne set.

Or, felme

c Or emonies because of my liberalitie, deut 15. 19.

Chap. 19. 30. Mar. 10. 31.

Luk. 13. 30. Chap. 22. 14.

Mar. 10. 32. Luk. 18. 31.

d Therefore euerie mania his vocation, as he is called first, ought to go forward, & encourage others, (seeing the hier is indifferent for all.

Ioh. 18. 32. Mar. 10. 32.

e He setteth his crosse before their eyes to drawe the first ambition, calling it a cup, to signifie the measure of the afflictions, & God hath ordeined for euerie man: the which thing also he calleth baptisme

f God my Father hath not giuen me charge to beflowe offices of honour here: but to be an example of humilitie vnto all.
Mar. 10. 41.
Luk. 22. 25.

hand, is not mine to giue: but it shal be giuen to them for whome it is prepared of my Father.

24 *And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so among you: but whosoever wil be great among you, let him be your seruant,

27 And whosoever wil be chief among you, let him be your seruant,

Philip. 2. 7.

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of manie.

Mar. 10. 46.
Luk. 18. 29.

29 *¶ And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode still, and called them, & said, What wil ye that I shulde do to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassiō touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figge withereth. 22 Faith requisit in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the housband men. 42 The corner stone reiected. 43 The Iewes reiected & the Gentiles receiued.

Mar. 11. 1.
Luk. 19. 29.

1 And *when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an asse bounde, and a colte with her: lose them, and bring them vnto me.

3 And if anie man say ought vnto you, say ye, that the Lord hathede of them, and straight way he wil let them go.

4 All this was done that it might be fulfilled w^h was spoken by the Prophet, saying,

5 *¶ Tel ye the daughter of Siō, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a colte, the fole of an asse vsed to the yoke.

6 So the disciples wēt, and did as Iesus had commanded them,

7 And broght the asse & the colte, & put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cutte downe brāches from the trees, and strowed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, * Hosanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus wēt into the Tēple of God, and cast out all them that solde & bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doves,

13 And said to the, It is writtē, * Mine house shalbe called the house of prayer: but * ye haue made it a denne of thieues.

14 Then *the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Tēple, & saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearst thou what these say? And Iesus said vnto the, Yea: red ye neuer, * By the mouth of babes & sucklings thou hast made perfitte the praise?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

19 And seing a figge tre in the way, he came to it, and founde nothing thereon, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How sone is the figge tre withered!

21 And Iesus answered and said vnto them, * Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, ¹ Take thy self away, and cast thy self into the sea, it shalbe done.

22 * And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.

23 ¶ And when he was come into the Tēple, the chief Priest, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie doest thou these things? and who gaue thee this autoritie?

24 Then Iesus answered and said vnto the, I also wil aske of you a certaine thing, w^h if ye tel me, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whence was it? frō

e Which is to say, Saue I pray thee, desiring God to prosper & sende good successe to the Messias.

Mar. 11. 11.

Luk. 19. 45.

Ioh. 2. 13.

f For God is in heauen, must onely saue.

g In the porch or entrie into the Tēple.

Isa. 56. 7.

Iere. 7. 11.

Mar. 11. 17.

Luk. 19. 46.

h Vnder the pretence of religion hypocrites seke their owne gaine, and spoyle God of his true worship.

Psal. 8. 2.

i If God reuelle his glorie & might by babes, that can not as yet speake, is it marueil, if they can speake, do set forth, and magnifie the same?

Mar. 11. 13.

k In Ebrewe it is, haue obtained or growed strength: which is all to one purpose, because God is then most praised when his strength is best known.

Chap. 17. 20.

l Which thing seemeth to be impossible.

a By this entrie Christ wolde shewe the state and condition of his Kingdome, w^h is farre contrarie to the pōpe and glorie of the worlde.

Isa. 62. 11.

zech. 9. 9.

Iohn. 12. 15.

b That is, the citie Sion, or Ierusalem.

c It is a manner of speache called synecdoche, whereby two are taken for one.

d He ridde on the fole & the same wēt by.

10. 23. 24.

Mar. 11. 27.

Luk. 20. 1.

heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare y^e people: for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We caⁿ not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, & said, Sone, go & worke to day in my vineyard.

29 But he answered and said, I wil not: yet afterwarde he repented him self, and wēt.

30 Then came he to the seconde, and said likewise. And he answered, and said, I wil, sy: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto the, Verely I say vnto you, that the ^a Publicanes and the harlots shal go before you into the kingdome of God.

32 For Iohn came vnto you in the ^o way of righteousnes, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine housholder, ^a which planted a p vineyarde, and hedged it round about, and made a winepresse therein, and buylt a tower, and let it out to housband men, and went into a strange countrey.

34 And when the time of the frute drewe nere, he sent his seruants to the housholder men to receiue the frutes thereof.

35 And the housbandme toke his ^c seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, mo^t the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne sonne, saying, They wil reuerence my sonne.

38 But when the housbandmen sawe the sonne, they said among them selues, ^a This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they toke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vineyarde shal come, what wil he do to those housbandmen?

41 They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyarde vnto other housbandmen, which shal deliuer him the frutes in their seasons.

42 Iesus said vnto them, Red ye neuer in the Scriptures, ^a The stone which y^e buylders refused, the same is made the head

of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a nacio, which shal bring forth the frutes thereof.

44 ^a And whosoever shal fall on this stone, ^b I say, he shalbe broken: but on whome soeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 23 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

1 ^a Then Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And ^a sent forth his seruants, to call the that were bid to the wedding, but they wolde not come.

4 Againe he sent forth the other seruants, saying, Tel the which are bidden, Beholde, I haue prepared my dinner: mine oxen and my farlings are killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intreated them sharply, and slewe them.

7 But when y^e King heard it, he was wroth, & sent forth his warriers, & ^b destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthe.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So ^c those seruants went out into the high wayes and gathered together all that euer they founde, bothe ^d good and bad: so the wedding was furnished with ghestes.

11 The the King came in, to se the ghestes, and saw there a man which had not on a ^e wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speacheles.

13 Then said the King to the seruants, Binde him hand and fote: take him away, and cast him into vtter darkenes: ^a there shal be weping and gnashing of teeth.

14 ^a For manie are ^s called, but fewe chosen.

15 ¶ The went the Pharises & toke coufel how

Luk. 14. 16. reue. 19. 9.

a Christ repro-
beth y^e lewes
of their ingra-
titude & obsti-
nate malice, in
that they re-
iected the grace
of God. & w^{as}
was so plenti-
fully offered
vnto them.

b God puni-
sheth extreme-
ly suche ingra-
titude.

c The ingra-
titude of the
are bid, caⁿ not
cause Gods li-
beralitie & his
holie meates
to perish, & he
hath prepared
for his.
d In y^e Church
the hypocrites
are mixed
wth the godlie.
e He had not
a pure affectioⁿ
& vpright con-
science, which
proceeded of
faith.

f Though God
suffre for a ti-
me hypocrites
in the Church,
yet he know-
eth how to
trie the, & sa-
ue them out.

Chap. 8. 12. &
13. 42. & 25.
38.

Chap. 20. 16.
g By the out-
warde, & gene-
ral calling.
Mar. 12. 13.
Luk. 20. 25.

m The hypo-
crites feare
man more the
God, & malice
neuer iustificeth
the cruell.
Chap. 14. 9.
Mar. 6. 20.

a So farre it is
impossible for
them to repēt
& be sauēd, y^e
stande in their
owne conceit,
that the
greatest sin-
ners that are,
shal more so-
ne come to re-
pentance.
o God taught
by Iohn the
way of righte-
ousnes, whose
life was vp-
right and per-
fite.

Isa. 5. 1.
Ierem. 2. 21.

Mar. 12. 1.
Luk. 20. 9.

p The vine-
yarde is the
people, whose
he had elee-
sed.

q Vied all mea-
nes to prefer-
ue it, and to
make it frute-
ful.

r Digged.

s Which were
the Priests &
sulers.

t The Pro-
phetes.

u Iesus Christ.

Chap. 26. 3.
& 27. 1.

John 11. 33.

Psal. 118. 22.
Mat. 21. 44.

Rom. 9. 33.

2. Pet. 2. 7.

w As not me-
te or fit for
their buyldi-
ng.

x To fasten &
ioyne the buyl-
ding together,
& to vpholde
the whole.

The Sadduces question. Chap. XXIII. Of ambition. 13

how they might tangle him in talke.

16 And they sent vnto him their disciples with the ^h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truly, nether carest for anie man: for thou confidest not the ⁱ perforce of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shewe me the ^h tribute money. And they broght him a ^k penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cefars. Then said he vnto them, ^k Giue therefore to Cesar, the things which are Cefars, and giue vnto God, those which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye, hauing no ⁿ children, let his brother ^l marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye ^m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they nether marie wiues, nor wiues are bestowed in marriage, but are as the ^a Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, & the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, repeating him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said to him, * Thou shalt loue the

Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy self.

40 On these two commandements hageth the whole Law, and the Prophetes.

41 ¶ * While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose ^o sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in ^p spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit on my ^q right hand, til I make thine enemies thy fote stoe.

45 If then Dauid call him ^r Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forth aske him anie mo questions.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, & to his disciples,

2 Saying, The ^a Scribes and the Pharises ^a sit in Moses seat.

3 All therefore whatsoeuer they byd you obserue, that ^b obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they them selues wil not moue them with one of their fingers.

5 All their workes they do for to be sene of men: for they make their ^c phylacteries broad, and make long the ^c fringes of their garments,

6 * And loue the chief place at feasts, and to haue the chief seates in the assemblies, and gretings in the markets, and to be called of men, ^d Rabbi, Rabbi.

8 * But be not ye called, ^d Rabbi: for one is your ^d doctor, to wit, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for their is but one, your Father which is in heauen.

10 Be not called ^e doctors: for one is your doctor, euen Christ.

11 But he that is ^f greatest among you, let him be your seruant.

12 * For whosoever wil exalt him self, shal be brought low: and whosoever wil humble

*Leui. 19. 7.
Mat. 23. 31.
Rom. 13. 9.*

*Gal. 3. 14.
1 Tim. 2. 8.
o Of what
Rocke or
millie.*

*Mar. 12. 35.
Luk. 20. 41.
p By the spir-
it of prophie
(speaking of
the kingdome
of Christ.)*

*q By the right
hand is signifi-
ed ^q autoritie
and power, &
God giueth
his Sonne
Christ in ma-
king him his
licutenant & go-
uernour ouer
his Church.*

*Psal. 110. 1.
r Not that his
kingdome shal
then end: but ^r
office of his
humanitie shal
cease, and he w
the Father and
holie Ghost shal
reigne for euer
as one God all
in all.*

*s Christ is Da-
uids lone tou-
ching his man
hode, and his
Lord, concern-
ing his God-
head.*

*Chap XXIII.
Neh. 8. 4.
a and teache
that which
Moses saith.*

*b According to
Moses
whome they
read, but not ^y
w thei teache
of the selues.*

*Luk. 11. 46.
all. 15. 10.
c They were
skroles of parch-
ment where-
in the comman-
dements were
written: and to
this day the
Iewes vse the
same & clothe
it in a piece
of lether, & so
binde them to
their browe &
left arme, to the
intent they
might haue co-
tinual remem-
brance of the
Law.*

*Nom. 15. 38.
deut. 22. 12.
Mar. 12. 38.
Luk. 11. 43.
e 20. 45.
f or, matter.*

*Iam 3. 1.
or, teacher.*

*Mal. 1. 6.
Luk. 14. 11.
g 18. 14.*

d Christ forbiddeth not to giue iuste honour to Magistrates and Masters, but condemneth ambition and superiouritie ouer our brothers faith, which office appertaineth to Christ alone. e The Pharises were called Masters or Fathers, and the Scribes Doctors. f The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.

DD.i.

^h These were certaine flatterers of the court, which euer mainteined that religion, w King Herodes best approved: and thegh they were enemies to the Pharisees: yet in this thing they consented, thinkig to intangle Christ, and so eather to accuse him of treason, or to bring him into ^h hatred of all his people.

ⁱ As touching the outwarde qualitie, as whether a man be riche or poore.

^k Or, the eye of the tribute.

^k Which was of value about foure pence halfe penie.

^{Mar. 12. 30.}

^{Luk. 20. 17.}

^{Mat. 23. 5.}

^{Or, fower.}

^l By the title of alliance: and here by brother he meaneth the next kin (man) y law fully might marie her.

^m Where Gods worde is not preached and vnderstand, there must needs reigne blindness and errors.

ⁿ Forasmuche as thei shalbe exempted from the infirmitie of this present life.

^{Exod. 26. 6.}

^{Mar. 12. 38.}

^{Deut. 5. 1.}

^{Luk. 10. 27.}

The nature of hypocrites. S. Matthewe. False Christs.

him self, shalbe exalted.

13 ¶ *Wo* therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues goe not in, nether suffer ye them that wolde enter, to come in.

14 ¶ *Wo* be vnto you Scribes and Pharises, hypocrites: for ye deuoure widdowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnacion.

15 *Wo* be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 *Wo* be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Tēple, he^e offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Tēple that sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ *Wo* be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyse, & cōmyn, and leaue the weightier matters of the Law, as iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which straine out a gnatte, and swallow a camel.

25 ¶ *Wo* be to you, Scribes and Pharises, hypocrites: for ye make cleane the vter side of the cup, and of the platter: but within they are full of briberie & "excesse."

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 *Wo* be to you, Scribes and Pharises, hypocrites: for ye are like vnto "whited tombes," which appeare beautiful outward, but are within full of dead mens bones, and of all filthines.

28 So are ye also: for outwardly ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ *Wo* be vnto you, Scribes and Pharises, hypocrites: for ye buyld the tombes of

the Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of the Prophetes.

31 So the ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfil ye also y^e measure of your fathers.

33 O serpents, the generation of vipers, how shulde ye escape y^e damnacion of hell!

34 Wherefore beholde, I send vnto you Prophetes, and wise men, and Scribes, & of them ye shal kill and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come all the righteous blood that was shed vpon y^e earth, * from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, * whome ye slewe betwene y^e Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 * Ierusalem, Ierusalem, which killest the Prophetes & stonest them which are sent to thee, how often wolde I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not see me hence forth til that ye say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIIII.

1 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To perswade. 14 The preaching of the Gospell. 6. 29 The signes of the end of the worlde. 43 He warneth them to wake. 44 The sudden comming of Christ.

1 AND * Iesus went out, & departed fro the Temple, and his disciples came to him, to shewe him the buylding of the Temple.

2 And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, * there shal not be here left a stone vpon a stone, that shal not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe shalbe of thy comming, and of the end of the worlde.

4 And Iesus answered, and said vnto them, * Take hede that no man deceiue you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.

n For a remembrance of the, & in the meane season they passed not for their doctrine.

olt is not now only y^e your nation hath begunne to be cruel against the seruants of God, & therefore it is no maruill though the children of such murderers handle roughly y^e Prophetes. P To conuince you of greater ingratitude Gen. 4. 8.

chr. 11. 44. q Christ meaneth that all their race shal be punished, so that the iniquitie of y^e fathers shalbe poured into the bosome of the children. w resemble their fathers. r Read 2. Chro. 24. 22.

Luk. 13. 34. 2. Esdr. 1. 30.

f He wil returne no more to them, as a teacher, but as a iudge, when as they shalbe compelled to confess (although to late) that he is the verie Son of God. Chap. XXIIII. Mar. 13. 1.

luk. 21. 5. a Whole excellentie appeared in that that Herode for the space of 8. yerres kept 10000. men in worke, the stones were 15 cubites long, in height 12, in breadth 8, as Iosephus writeth.

Luk. 19. 44. b They thought y^e worlde shulde be at an end, when Ierusalem were destroyed.

Ephe. 5. 6. colos. 3. 28.

c He answereth them not according to their mindes, but admonisheth them of that which is necessarie for the to knowe.

g Ye kepe backe the pure religion & knowledge of God when men are ready to embrace it.

Mar. 12. 40. Luk. 20. 47.

h Which haue now their face within the doores.

i They sought all meanes, y^e they coude inuent, to make of a Gentile a Jewe.

17, is a deuter.

k And maketh it to be taken as an holie thing, because of the vice: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrary to it.

2. King. 8. 13. 2. Chro. 6. 1.

Chap. 5. 34.

Luk. 11. 42.

l Ye saye at y^e w^h is nothing, & let passe that w^h is of greater importance. m Ye seeke how to get estimation with men and passe not whether ye haue a good conscience or no. n Ur, intemperance.

10. 9. pained.

Of great afflictions. Chap. XXIII. To watche. 14

- 7 For nacion shal rise against nacion, and realme against realme, & there shalbe pestilence, and famine, and earthquakes in diuers places.
- 8 All these are but the ^d beginning of sorowes.
- 9 *Then shal they deliuer you vp to be afflicted, and shal kil you, and ye shalbe ^e hated of all nacions for my Names sake.
- 10 And then shal manie be offended, & shal betray one another, and shal hate one another.
- 11 And manie false prophetes shal arise, & shal deceiue manie.
- 12 And because ^f iniquitie shal be increased, the loue of manie shalbe colde.
- 13 *But he that endureth to the end, he shalbe sauéd.
- 14 And this Gospel of the kingdome shalbe preached through the whole worlde for a witness vnto all nacions, and the shal the end come.
- 15 ¶ When ^g ye therefore shal se the ^h abomination of desolation spoken of by *Daniel the Prophet, standing in the holie place, (let him that readeth consider it.)
- 16 Then let them which be in Iudea, flee into the mountaines.
- 17 Let him ⁱ who is on the house top, not come downe to fetch anie thing out of his house.
- 18 And he that is in the field, let not him returne backe to fetch his clothes.
- 19 And wo shalbe to them that are with child, and to them that giue sucke in those dayes.
- 20 But pray that your flight be not in the winter, nether on the ^j Sabbath day.
- 21 For then shalbe great tribulation, suche as was not fro the beginning of the worlde to this time, nor shalbe.
- 22 And except those dayes shulde be shortened, there shulde no ^k flesh be sauéd: but for the ^l electes sake those dayes shalbe shortened.
- 23 *Then if anie shal say vnto you, Lo, here is Christ, or there, beleue it not.
- 24 For there shal arise false Christs, & false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shulde deceiue the verie elect.
- 25 Beholde, I haue tolde you before.
- 26 Wherefore if they shal say vnto you, Beholde, he is in the ^m desert, go not forth: Beholde, he is in the ⁿ secret places, beleue it not.
- 27 For as the lightning cometh out of the East, and shineth in to the West, so shal also the comming of the Sonne of man be.
- 28 *For wherefoeuer a dead ^o carkeis is, thither wil the egles resort.
- 29 *And immediatly after the ^p tribulatiōs of those dayes, shal the sunne ^q be darkened, & the moone shal not giue her light,
- and the starres shal fall from heauen, & the powers of heauen shalbe shaken.
- 30 And then shal appeare the signe of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of mā come in ^r cloudes of heauen with power and great glorie.
- 31 *And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes & from the one end of the heauen vnto the other.
- 32 Now learne the parable of the figge tree: whe her bough is yet tender, & it bringeth forth the leaues, ye knowe ^s y sommer is nere.
- 33 So likewise ye, whe ye se all these things, knowe that the ^t kingdome of God is nere, ^u then at the dores.
- 34 Verely I say vnto you, this ^v generation shal not passe, till all these things be done.
- 35 *Heauen and earth shal passe away: but my wordes shal not passe away.
- 36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.
- 37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of mā be.
- 38 *For as in the dayes before the flood they did eat and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,
- 39 And ^w knewe nothing, till the flood came, and toke them all awaye, so shal also the comming of the Sonne of man be.
- 40 *The two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.
- 41 Two women shalbe grinding at the mill: the one shalbe receiued, & the other shalbe refused.
- 42 *Wake therefore: for ye knowe not what houre your master wil come.
- 43 Of this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.
- 44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.
- 45 *Who then is a faithful seruant & wife, whome his master hath made ruler ouer his householde, to giue the meat in season?
- 46 Blessed is that seruāt whome his master, when he cometh, shal finde so doing.
- 47 Verely I say vnto you, he shal make him ruler ouer all his goods.
- 48 But if that euil seruāt shal say in his heart, My master doeth deferre his coming,
- 49 And begin to smite his felowes, and to eat and to drinke with the drunken,
- 50 That seruants master wil come in a day, when he loketh not for him, & in an houre

Reuel 1.7.
1.10. 1.15. 1.2.
1 thes. 4. 16.

o For within
fittie yeres af-
ter, Ierusalem
was destruid:
y godlie were
persecuted,
false tea-
chers seued
the people, re-
ligio was pol-
luted, so that
worlde seemed
to be at an
end.

Mar. 13. 32.
Gen. 7. 1.
Luk. 17. 28.
1. pet. 3. 20.

p. Because of
th. i. i. increas-
line.

Luk. 17. 35.

1. thes. 4. 17.
q This re-
ueren euerie
man to wake
warely not re-
specting his cō-
panio alenough
he be neuer so
determined him.

Mar. 13. 35.

Luk. 12. 39.

2. thes. 2. 1.
reuel. 6. 18

Luk. 12. 42.

^a Or, *separat*
him
Chap. 13, 42.
Or, 25, 30.

that he is not ware of,

51 And wil" cut him of, and giue him his portion with hypocrites: *there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euerie man to watche. 14 And by the talēts to be diligent. 31 The last iudgement. 32 The shepe and the goates. 35 The workes of the faithfull.

^a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue. ^b To do him honor, as the manner was.

Then the ^akingdome of heauen shalbe likened vnto ten virgins, which toke their lampes, and went to ^bmete the bridegrome.

2 And fīue of the were wise, & fīue foolish.

3 The foolish toke their lāpes, but toke none oyle with them.

4 But ^y wife toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slombred and slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

8 And the foolish said to the wise, ^cGiue vs of your oyle, for our lampes are ^eout.

9 But the wise answered, saying, *We feare* lest there wil not be ynough for vs & you: but ^dgo ye rather to them that sel, and bīe for your selues.

10 And while they went to bīe, the bridegrome came: & they that were readie, wēt in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, ^eI knowe you not.

13 *Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

14 * ^fFor the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goodes.

15 And vnto one he gaue fīue ^gtalēts, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fīue talēts, went and occupied with them, and ^ggained other fīue talēts.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, wēt & digged it in ^hthe earth, & hid his masters money.

19 But after a long season, ^ymaster of those seruants came, and rekened with them.

20 Then came he that had receiued fīue talēts, and broght other fīue talēts, saying, Master, thou deliueredst vnto me fīue talēts: beholde, I haue gained with them

other fīue talēts.

21 Then his master said vnto him, It is wel done good seruāt and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: ^hentre in into thy masters ioy.

22 Also he that had receiued two talēts, came & said, Master, thou deliueredst vnto me two talēts: beholde, I haue gained two other talēts with them.

23 His master said vnto him, It is wel done good seruāt, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talēnt, came and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went and hid thy talēnt in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruāt, & ⁱslouthful, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my cōming shulde I haue receiued mine owne with vantage.

28 Take therefore the talēnt from him, and giue it vnto him which hath ten talēts.

29 *For vnto euerie man that hath it, it shal be giuen, and he shal haue abundance, and ^jfrom him that hath not, euē that he hath, shalbe taken away.

30 ^kCast therefore that vnprofitable seruāt into viter: ^kdarkenes: there shalbe weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glorie, and all the holie Angels w^h him, the shal he sit vpon ^y throne of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the shepe from the goates.

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye ^l*blessed of my Father: inherite ye ^y kingdome prepared for you frō the ^lfundations of the worlde.

35 *For ^mI was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 ⁿI was naked, and ye clothed me, I was ⁿ* sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

^h The master receiueh him into his house to giue him parte of his goods and commodities.

ⁱ Or, *lingerer*.

Chap. 13, 12.
luk. 8, 18.
and 19, 26.

mar. 4, 25.
ⁱ The graces of God shalbe take away frō hi that doeth not bestowe them to Gods glorie and his neighbours profite.

Chap. 8, 12.
and 22, 13.
^k For our saluation cometh of the blessing and fauour of God.

^l Hereby God declareth the certeinete of our predestination, whereby we are saved because we were chosen in Christ before the fundacions of the worlde, Ephē.

1, 4.
1, 4, 28, 7.
2, 6, 18, 7.

Ecd. 7, 39.
^m Christ meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to liue iustly accordig to godlines, & charitie, and ^y God recompenseth his of his free mercie, likewise as he doeth elsē.

them.

ⁿ Or, *infirmes*.

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into euerlasting fyre which is prepared for the deuill and his angels.

42 For I was an hungred, & ye gaue me no meat: I thirsted, & ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 The shal he answer them, & say, Verely I sai vnto you, in as muche as ye did it not to one of y^e least of these, ye did it not to me

46 * And these shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 48 The treason of Iudas. 62 The swordes. 64 Because Christ calleth him self the Sonne of God, he is iudged worthe to dye. 69 Peter denieth, and repenteth.

Mar. 14. 1. 1 **A**ND * it came to passe, whē Iesus had finished all these sayings, he said vnto his disciples,

2 Ye knowe that within two dayes is the Passeeouer, and the Sonne of man shalbe deliuered to be crucified.

3 * Then assembled together y^e chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest anie vproue be among the people.

6 ¶ And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a womā, which had a boxe of verie costlie ointemēt, & powred it on his head, as he sat at the table.

8 And whē his disciples sawe it, thei had indignation, saying, What neded this waste?

9 For this ointment might haue bene solde for muche, and bene giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hathe wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shal ye not haue alwayes.

12 For in that she powred this ointment on my bodie, she did it to^d burye me.

13 Verely I say vnto you, Where soeuer this Gospel shalbe preached throughout all y^e

worlde, there shal also this that she hathe done, be spoken of for a memorial of her.

14 ¶ * Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,

15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie^e pieces of siluer.

16 And from that time, he sought opportunitie to betraye him.

17 ¶ * Now on y^e first day of the feast of vnleauened bread y^e disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeeouer?

18 And he said, Go into the citie to suche a man, & say to him, The master saith, My time is at hand: I wil kepe the Passeeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passeeouer.

20 * So when the euen was come, he sate downe with the twelue.

21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceeding sorowful, and began euerie one of them to say vnto him, Is it I, Master?

23 And he answered and said, He that dipeth his hand with me in the dish, he shal betraye me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that mā, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.

26 ¶ And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat: this is my bodie.

27 Also he toke y^e cup, & when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.

28 For this is my^{*} blood of the Newe testament, that is shed for manie, for the remission of sinnes.

29 I say vnto you, that I wil not drinke hence forth of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.

30 And when they had sung a psalme, they went out into the mount of oliues.

31 ¶ * Then said Iesus vnto them, All ye shal be^m offended by me this night: for it is written, I^{*} wil smite the shepherd, and the shepe of the flocke shalbe scattred.

32 But * after I am risen againe, I wil go before you into Galile.

33 But Peter answered, and said vnto him, Thogh that all men shulde be offended by thee, yet wil I neuer be offended.

DD. iii.

Psal. 6. 9.
chap. 7. 23.
luk. 13. 27.

Dan. 11. 1.
iohn 5. 29
n We muste
therefore onely
do that, w^h
God requireth
of vs, and not
followe mens
foolish fantas-
ies.

Mar. 14. 1.
luk. 22. 1.

iohn 11. 47.

Mar. 14. 3.
iohn 11. 2.
and 2. 5.

a He theweh
what occasion
Iudas toke to
commit his
traison.
b This was
through Iudas
motio to who-
me they gaue
credit.

c Deu. 15. 11.
c This fact
was extraordi-
nary, nether
was it left as
an example to
be followed:
also Christ is
not present wth
vs bodelie or
to be honou-
red with anie
outwarde po-
pe.
d To honour
my buryal
with all.

e Euery one
in value was
about foure p^{er}
ce halie pen-
nie of olde ster-
ling.

Mar. 14. 13.
luk. 22. 7.

f He maketh
haste to a mo-
re worthe sa-
crifice, to wit,
to that which
the Passeeouer
signified.

Mar. 14. 18.
luk. 22. 14.
iohn 13. 22.

g He that is
accustomed to
eat with me
daily at the ta-
ble, Psal. 41. 9.
h To the infer^r
his disciples
might knowe
that all this
was appointed
by the prouide-
nce of God.

i. Cor. 11. 24.
i That is, a
true signe and
testimonie that
my bodie is
made yours,
and by me
your soules a-
re nourished.
k The wine
signifieth that
our soules are
refreshed and
satisfied with
the blood of
Christ, spiritu-
ally receiued,
so that with-
out him we ha-
ue no nourish-
ment.

l You shal no
more enioye
my bodelie
prefence till
we mete to-
gether in hea-
uen.

Mar. 14. 27.
iohn 16. 30.
e 13. 8.

m shal turne
backe and be
discouraged.

Zach. 13. 7.

Mar. 14. 28.
e 16. 7.

n This decla-
reth what dan-
ger it is to
trust to muche
to our owne
strength.

John 13. 38

34 *Iesus said vnto him, Verely I say vnto thee, that this night, before \bar{y} cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Thogh I shulde dye with thee, yet wil I not denie thee. Like- wise also said all the disciples.

Mar. 14. 32.
luk. 22. 39.

36 ¶ Then wet Iesus with thē into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and begā to waxe sorrowful, and grieuously troubled.

38 Then said Iesus vnto them, My soul is verie heauie *emen* vnto the death: tarie ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup \bar{r} passe from me: neuertheles, not as I wil, but as thou wilt.

40 After he came vnto the disciples, and founde thē a slepe, & said to Peter, What colde ye not watche with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in dede is readie, but the flesh is \bar{r} weake.

42 Again he wet away the secōde time & prayed, saying, O my Father, if this cup cā not passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, \bar{r} Slepe henceforthe, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 \bar{r} Rise, let vs go: beholde, he is at hand that betrayeth me.

47 *And while he yet spake, lo, Iudas, \bar{r} one of the twelue, came, and with him a great multitude with swordes and staues, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shal kisse, that is he, lay holde on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, & kissed him.

50 Then Iesus said vnto him, * Friend, wherefore art thou come? Thē came they, and laid hands on Iesus, and toke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, & drewe his sworde, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sworde into his \bar{r} place: * for all that \bar{r} take the sworde, shal perishe with the sworde.

53 Ether thinkest thou, that I can not now pray to my Father, and he wil giue me mo then twelue \bar{r} legions of Angels?

54 How then shulde the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swordes and staues, to take me: I sate daily teaching in the Temple amog you, and ye toke me not.

56 But all this was done, that the * Scriptures of \bar{r} Prophetes might be fulfilled. * Thē all the disciples forsoke him, and fled.

57 ¶ And they toke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre of vnto the hie Priests hall, and went in, & sate with the seruants to see the end.

59 Now * the chief Priests & the Elders, and all the whole council \bar{r} foght false witness against Iesus, to put him to death.

60 But they founde none, and thogh many false witnesses came, yet founde they \bar{r} none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the Temple of God, and buyld it in three dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus \bar{r} helde his peace. Then the chief Priest answered, and said to him, I \bar{r} charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 * Iesus said to him, \bar{r} Thou hast said it: neuertheles I say vnto you, hereafter shal ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his \bar{r} clothes, saying, He hath \bar{r} blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthe to dye.

67 * Then spat they in his face, and buffeted him: and \bar{r} other smote him with their rodde,

68 Saying, \bar{r} Prophecie to vs, \bar{o} Christ, Who is he that smote thee?

69 ¶ Peter sate without in \bar{r} hall: & a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wor not what thou saist.

71 And when he went out into the porche, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And \bar{r} againe he denyed with an othe, saying, I knowe not the man.

a Every legiō contained com-
munely 6000.
fooremen, and
732. horsemen.
whereby here
he meaneth an
infinite number
Isa. 53. 10.

Lamen. 4. 20
Chap. 20. 3.
Mar. 14. 53.

luk. 22. 54.
Iohn 18. 14.

Mar. 14. 55.
a He decla-
reth how Ie-
sus was wrōg
fully accused,
to the end
that we may
knowe his in-
nocencie, and
not that he suf-
fered for him-
self, but for vs.
b Which col-
de iustly wit-
nes against
him.

Iohn 2. 19.
c Christ did
neglect their
false reportes
and more out-
er he was not
re to defend
his cause, but
to suffer con-
demnation.
d Or adure
thee by thine
allegiance
towards God.
e Christ cōfē-
seth that he
is the Sonne
of God.
Chap. 16. 27.

rom. 14. 10.
1 thess. 4. 14.

f This was o-
ne of their o-
we traditions,
if they had
heard any Is-
raelite blas-
pheme.

g The enne-
mies of God
call a true con-
fessiō blasphe-
mie.

Isa. 50. 6.

h The officers
smite Christ
with their rod-
des or litle
staues.

i They mock-
ed him after
this sorte that
he might not
seme to be a
Prophet, and
so wolde turne
the peoples
minde from
him.

Mar. 14. 66.
luk. 22. 55.

Iohn 18. 25.
k An example
of our infirmi-
tie that we
may learne to
depende vpon
God and not
put our trust
in our selues.

o He feared
not death of
it self, but tre-
bled for feare
of Gods anger
towards sinne,
the burden
whereof he bare
for our sake.
p For he sawe
Gods anger
kindled toward
des vs.

q That is, the
ange of God
for mans sin-
nes.
r He knewe
wel what his
Father had de-
termined, and
therefore was
ready to obey
but he pray-
eth as \bar{r} faith-
ful do in their
troubles with-
out respect of
the eternal cou-
nseil of God.
s And therefo-
re we must
continually
fight against
the flesh.

a He speaketh
this in a con-
trarie sense,
meaning they
shulde anone
be wel wake-
ned.

u Christ dyed
willingly, and
therefore pre-
sented himself
to his enemies.

Mar. 14. 43
luk. 22. 47.
Iohn 18. 3.

99. r. Haile, rāb-
bi.

x He rebuketh
his vnkinde-
nes vnder the
cloke of pre-
sented friend-
shippe.

y Or, breathe.

Gen. 9. 1.
Iewel. 13. 10.

y The exerci-
sing of the
sworde is for-
bide to pri-
uate persones.
Also he wol-
de haue him-
dered by his
indiscrete zea-
le the worke
of God.

Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

73 So after a while, came vnto him thei that stode by, and said vnto Peter, Surely thou art also one of them: for euen thy speache bewrayeth thee.

74 Then began he to curse *him self*, and to sweare, saying, I knowe not the man. And immediately the cocke crowe.

75 Then Peter remembred the wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.

CHAP. XXVII.

2 *Christ is deliuered vnto Pilate. 5 Iudas hangeth him self. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen kepe the graue.*

1 **W**Hen* the morning was come, all the chief Priests, & the Elders of the people toke counsell against Iesus, to put him to death,

2 And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, sawe that he was condemned, ^b he repented him self, and brought againe the thirtie *pieces* of siluer to the chief Priests, and Elders,

4 Saying, I haue ^c sinned betraying the innocent blood. But they said, What is that to vs? ^d se thou to it.

5 And whē he had cast downe the siluer *pieces* in the Temple, he departed, and went, *and hanged him self.

6 And the chief Priests toke the siluer *pieces*, and said, It is not ^e lawful for vs to put them into the "treasure, because it is the price of blood.

7 And they toke counsell, and bought with them a potters field, for the buryal of ^f strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they toke thirtie siluer *pieces*, the price of him that was valued, whome *they* of the children of Israel valued.

10 And thei gaue them for the potters field, as the Lord appointed me.)

11 ¶ And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of ^g Iewes? Iesus said vnto him, Thou saist it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 Thē said Pilate vnto him, Hearest thou not how many things they laye against thee?

14 But he answered him not to one worde, in so muche that the gouernour marueiled greatly.

15 Now at the feast, ^h gouernour was wont to ⁱ deliuer vnto the people a ^j prisoner, whome they wolde.

16 And they had thē a notable prisoner, called Barabbas.

17 *When they were then gathered together, Pilate said vnto them, Whether wilt ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knewe wel, that for enuie they had deliuered him.

19 Also whē he was set downe vpo the iudgemēt feat, his wife sent to him, saying, ^k Haue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)

20 *But the chief Priests & the Elders had perswaded the people that thei shulde aske Barabbas, and shulde destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine wilt ye that I let loose vnto you? And they said, ^l Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? Thei all said to him, Let him be crucified.

23 Then said the gouernour, But what euil hath he done? Then thei cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he auailed nothing, but that more tumulte was made, he toke water and wasshed his hands before the multitude, saying, I am innocent of the blood of this ^k iust man: loke you to it.

25 Then answered all the people, and said, His ^l blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Thē the souldiours of the gouernour toke Iesus into the commune hall, and gathered about him the whole bande.

28 And thei stripped him, & put vpon him a ^m skarlet robe,

29 And platted a crowne of thornes, and put it vpo his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitted vpon him, and toke a rede, and smote him on the head.

31 Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 *And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 *And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens* skulles.)

34 Thei gaue him ⁿ vineger to drinke, mingled with gall: and when he had tasted the-

^h Or, quise.
 g It was a tradition of the Iewes to deliuer a prisoner at Easter.

^k This was to the greater cōdemnation of Pilate, whome neither his owne knowledge colde teache, nor counsell of others, to defende Christs innocencie.

^l Mar. 15. 11.
 luk. 23. 18.
 ioh. 18. 40.
 act. 3. 14.

ⁱ The multitude preferred the wicked to the righteous.

^k Pilate beareth witness ^j that he is innocent, before he condemne him.

^l If his death be not lawful, let the punishment fall on our heades & our childrens, and as they wished, so this curse taketh place to this day.

^m Mar. 15. 16.
 ioh. 19. 1.

ⁿ To deride him, because he called himself a King.

^o Mar. 15. 22.
 luk. 23. 26.

^p Ioh. 19. 16.
 n It was a kinde of drinke to open the veins, and so to hasten his death, which was giuen him vpon ^j crosse.

^l He was liuely touched wth repentance by the motion of Gods Spirit, who neuer suffereth his to perish utterly, though for a time they fall, to the intent they may feele their owne weakness & acknowledge his great mercie.

^{Mar. 15. 1.}
 ^{luk. 22. 66.}
 ^{iohn 17. 20.}

^a For they had no auctoritie to condemne him or to put any to death.
 ^b Our late repentance bringeth despairetion.

^c Although he abhorreth his sinnes, yet is he not displeased there with, but dispaireth in Gods mercies, and seeketh his owne destruction.

^{Act. 1. 18.}
 ^d These hypocrites laye the whole fault vpon Iudas.
 ^e The hypocrites are full of confidence in a matter of nothing, but to shed innocent blood they make nothing at it.

^{Or, serbanda.}
 ^{Act. 1. 19.}
 ^{Zach. 11. 13.}

^f For ^g Iewes thought it a great offence to be buried in the same place that the strangers were

^{Mar. 15. 13.}
 ^{luk. 23. 3.}
 ^{iohn 18. 33.}

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garmets among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

37 ¶ Thei set vp also ouer his head his cause written, ^a THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buydest it in thre dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.

43 * He trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieues which were crucified with him, cast in his teeth.

45 Now from the ^r sixt houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, * Eli, Eli, lama sabachthani: that is, * My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē thei heard it, said, This man calleth Elias.

48 And straight way one of them ran, and toke * a sponge, and filled it with vineger, and put it on a rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the * goft.

51 And beholde, * the vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sainctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earthquake,

and the things that were done, they feared greatly, saying, Truly ^z this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galilee, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Iosfes, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a ^a riche man of Arimathea, named Ioseph, who had also him self bene Iesus discipule.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe btombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within thre dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil ^y thirde day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last ^d error be worfe then the first.

65 Then Pilate said vnto them, Ye haue ^a a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre ^f sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 19 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth the forth to preach, and to baptize. 20 Promising to them continual assistance.

NOW * in the ^a end of the ^a Sabbath, whē the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the ^b Angel of the Lord descended frō heauen, and came and rolled backe the stone from the dore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye feke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come,

^z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.

Mar. 15. 42. luk. 23. 50. iohn 19. 38. ^a Who was so muche the more in danger by declaring him self to be Iesus discipule.

^b Christs burying doeth so muche more verifie his death & resurrection.

^c which was the day before the Sabbath dore will follow his doctrine then did afore he was put to death.

^d That is, men appointed for the keeping of the Temple. ^e The more y men go about to subdue

^f Christs newe & more shewe that y their owne malice, and procure to the selues y greater condemnation, for as muche as Gods glorie the more appeareth thereby.

Mar. 16. 6. iohn 20. 11.

^a Or, evening. ^b Here the Evangeliste reckeneth the natural day from the sunne rising to his rising againe, & not as the Iewes did, y began to count at the first houre after the sunne set. ^c There were two: but it is a manner of speache to vie the singular number for y plural, and contrarie.

Psal. 22. 19. mar. 15. 24.

^a The manner then was to set vp a writinge wherefore a man was executed: but hee God gouerned Pilates hand to write other wise then he thought. iohn 2. 29.

Psal. 22. 9. ioh. 2. 28.

^p This was a great temptation, to go about to take from him his truste in God, and so to bring him to despair.

^q Meaning by this synecdoche the one of the theewes.

^r That was frō none til thre of the clocke. ^s Of Iewrie and the countrey there about.

Psal. 22. 2.

^t Notwithstanding that he seeleth him self as it were wounded with Gods wrath and forsaken for our finnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all of our afflictions to trust in God, be she assures neer so grievous to the flesh.

^u They mocked at Christs prayer, as if it had bene in vaine.

Psal. 69. 22.

^o As by the Sabbath. iohn 19. 29. ^x Voluntarily after he had obeyed his Father in all things. ^y 1. Chro. 3. 14. ^y Which signified an end of all the ceremonies of the Lawe. ^z 1. Cor. 15. 16.

come, se the place where y Lord was laid,
 7 And go quickly, and tell his disciples
 that he is risen from the dead: and be-
 holde, he goeth before you into Galile:
 there ye shal se him: lo, I haue tolde you.
 8 So they departed quickly from the se-
 pulchre with feare and great ioye, & did
 runne to bring his disciples worde.
 9 And as they went to tell his disciples, be-
 holde, Iesus also met them, saying, God
 saue you. And they came, and toke him by
 the fete, and worshipped him.
 10 Then said Iesus vnto them, Be not a-
 fraied. Go, and tell my brethren, that thei
 go into Galile, and there shal they se me.
 11 ¶ Now when they were gone, beholde,
 some of the watche came into the citie, &
 shewed vnto the hie Priests all y things
 that were done.
 12 And thei gathered them together with
 the Elders, and toke counfel, & gaue large
 money vnto the fouldiers,

13 Saying, Say, His disciples came by night
 and stole him away while we slept.
 14 And if y gouernour heare of this, we wil
 persuaide him, and saue you harmeles.
 15 So they toke the money, & did as they
 were taught: and this saying is noised
 among the Iewes vnto this day.
 16 ¶ Then the eleuen disciples went into
 Galile, into a mountaine, where Iesus had
 appointed them.
 17 And when they sawe him, they worship-
 ped him: but some doubted.
 18 And Iesus came, and spake vnto them,
 saying, * All power is giuen vnto me in
 heauen, and in earth.
 19 * Go therefore, and teache all nacions,
 baptizing them in the Name of the Fa-
 ther, and the Sonne, and the holie Gost,
 20 Teaching them to obserue all things,
 whatsoeuer I haue commanded you: &
 lo, * I am with you alway, vntil the end
 of the worlde, Amen.

e He assureth
 them y it is so.

d Their ioye
 was mixt with
 feare, bothe be-
 cause of y An-
 gels preience,
 & also for that
 they were not
 assured,

e An extreme
 vengeance of
 God, whereby
 the Iewes we-
 re y more har-
 dened, so that
 thei cā not fele
 the profite
 of his death &
 resurrection.

Ebr. 1.3.

chap. 11. 27.

iohn 17. 2.

Mar. 16. 13.
 f Men maie
 not teache
 their owne do-
 &rine, but
 what ouer
 Christ hath
 taught the: for
 he reseruet
 this autoritie
 to hi self, to be
 y onelie tea-
 cher and autor
 of y doctrine.

iohn 14. 16.
 g By power,
 grace and ver-
 tue of the ho-
 lie Gost.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

a The office, doctrine & life of Iohn the Baptiste. 9 Christ
 is baptized, 13 And tempted. 14 He preacheth. 17 Cal-
 leth the first. 23 Christ healeth the man with the
 vncleane spirit. 27 New doctrine. 29 He healeth Pe-
 ters mother in law. 34 The devils know him. 41 He
 cleanseth the leper. He is beginning of the



Gospel of Iesus Christ,
 the Sonne of God:

As it is written in the
 Prophetes, * Beholde, I
 send my messenger be-
 fore thy face, which shal
 prepare thy way before thee.

1 * The voyce of him that cryeth in y wil-
 dernes is, c Prepare the way of the Lord:
 make his paths straight.

2 * Iohn did baptize in the wildernes, and
 d preache the baptisme of amendement
 of life, for remission of sinnes.

3 And all the cuntry of Iudea, and they
 of Ierusalem went out vnto him, and were
 all baptized of him in the riuier Iordan,
 confessing their sinnes.

4 Now Iohn was clothed with camels hee-
 re, and with a girdle of a skynne about his
 loines: and he did eat * locustes & wilde
 honie,

5 * And preached, saying, A stronger then
 I cometh after me, whose shoes latcher I
 am not worthie to stoupe downe, & vnloose

8 Truth it is, I haue * baptized you with
 c water: but he wil baptize you with the
 holie Gost.

9 ¶ And it came to passe in those dayes,
 that Iesus came from Nazaret a citie of
 Galile, and was baptized of Iohn in Ior-
 dan.

10 And assone as he was come out of the
 water, Iohn sawe the heauens clouen in
 twaine, and the holie Gost descending
 vpon him like a doue.

11 Then there was a voyce from heauen,
 saying, Thou art my beloued Sonne, in
 whome I am wel pleased.

12 * And immediatly the Spirit driueth
 him into the wildernes.

13 And he was there in the wildernes fortie
 daies, and was tempted of Satan: he was
 also with the wilde beafts, and the Angels
 ministred vnto him.

14 ¶ Now after that Iohn was committed
 to prison, Iesus came into Galile, preaching
 the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and
 the kingdome of God is at hand: repent
 and beleue the Gospel.

16 ¶ And as he walked by the sea of Ga-
 lile, he sawe Simon, and Andrew his bro-
 ther, casting a nette into the sea, (for they
 were fishers.)

17 The Iesus said vnto them, Followe me,
 EE. i.

Act. 1. 5. & 2.
 4. & 11. 16. &
 19. 4.

Mat. 3. 14.

luk. 3. 22.

iohn 1. 33.

e He declareth
 that he is but
 the minister of
 the outwarde
 signe, and y ie
 is Iesus Christ
 that giueth the
 force & vertue.
 f Or, Ie/sus.

f This was
 done for the
 confirmacio of
 Iohn and them
 that stood bye.

Mat. 4. 1.

luk. 4. 1.

g The Father
 beareth witnes
 that Christ
 is the verie
 Sonne of God.

h Or, the holie
 Gost.
 h Christ wolde
 be tempted to
 persuaide vs, y
 he wil helpe
 them that be
 tempted, Ebr.
 2. 18.

Mat. 4. 12.

luk. 4. 14.

iohn 4. 43.

i By y which
 Gospel he wil
 rule & reigne
 ouer all.

Mat. 4. 18.

luk. 5. 2.

iohn 1. 42.

a He sheweth
 y Iohn Baptis-
 t was the first
 preacher of
 the Gospel.

Malac. 3. 1.

b In Greke,
 Angel, or An-
 basilaour.

Isa. 40. 3.

luk. 3. 4.

iohn 1. 15.

Mat. 3. 4.

c Take awaye
 all lettes, w
 might hinder
 Christ to come
 to you
 d He did bo-
 the baptize &
 preache, but
 preached first,
 & after bap-
 tized, as appea-
 reth by Mar.
 3. 1: so that the
 ordre is here
 turned, which
 thing is com-
 mune in the
 Scriptures.

10. 2. 25. 26.

Lewi. 11. 22.

Mat. 3. 12.

luk. 3. 16.

iohn 1. 27.

^k To drawe them from per diction.

and I wil make you to be ^k fishers of men. 18 And straight waye they forsoke their nettes, and followed him.

19 And when he had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

Mat. 4.23.
luk. 4.31.

21 ¶ So they entred into Capernaum, and straight way on the Sabbath daye he entred into the Synagogue and taught.

22 And they were astonied at his doctrine: for he taught them as one that had autoritie, and ^l not as the Scribes.

23 ¶ And there was in their Synagogue a mā which had an vnclane spirit, & he cryed, Saying, Ah, what haue we to do with thee, & Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that holie one of God.

Mat. 7.28.
luk. 4.32.
1 Whose doctrine was dead, & nothing fauoured of the spirit.

24 And Iesus rebuked him, saying, ^m Holde thy peace, and come out of him.

^m Christ wolde not suffer the father of lyes to beare witness to the truth.

26 And the vnclane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what ⁿ new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

ⁿ They refferre the miracle to the kinde of doctrine, & so maruail at it, as a newe and strange thing, and do not consider the power of Christ, who is the author of the one and the other.
Mat. 8.14.
luk. 4.32.

28 And immediatly his fame spred abroad throughout all the region bordering on Galile.

29 ¶ And assone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames & Iohn.

30 And Simons wiues mother in law laye sick of a feur, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the dore.

34 And he healed manie that were sick of diuers diseases: and he cast out manie deuils, & ^o suffred not the deuils to say that they knewe him.

^o Christ wolde not haue suche witness to preach him & his Gospel, so faste was offended that Pythonesse shulde testify of him, Act. 16.18.
¶ Or, beeing yet neygh.

35 And in the morning verie earely, before day Iesus arose and went out into a solitarie place, and there praied.

36 And Simon, and they that were with him, followed after him.

37 And when they had founde him, they said vnto him, All men seke for thee.

Then he said vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

Mat. 8.1.
luk. 5.12.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I wil be thou cleane.

42 And assone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a streict commandement, he sent him away forthewith,

^p Forbidding him to tell anie man, because as yet his time was not come to be known.
Leui. 14.4.

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shewe thy self to the ^q Priest, and offer for thy cleansing those things, which Moses commanded, for a testimonial vnto them.

^q It belinged to the Priest to knowe if a mā were healed of the leprosie.
Luk. 5.13.

45 But when he was departed, he beganne to tel manie things, and to publish the matter: so that Iesus colde no more openly enter into the citie, but was without in desert places: and they came to him from euerie quarter.

^r To take all manner of excuse from them, & to condene them of ingratitude.
Luk. 5.13.

CHAP. II.

3 He healeth the man of the palse. 5 He forgiueth sinnes. 14 He calleth Levi the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath daye.

1 A fter a fewe dayes, he entred into Capernaum againe, and it was noyfed that he was in the ^a house.

Mat. 9.1.
luk. 5.18.

2 And anone, manie gathered together, in so muche that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

^a Where he was wonte to remaine.

3 And there came vnto him, that brought one sick of the palse, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncouered the rofe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sick of the palse laye.

5 Now when Iesus sawe their faith, he said to the sick of the palse, Sonne, thy ^b sinnes are forgiuen thee.

^b By these wordes Christ shewed that he was sent of his Father wth autoritie to take away our sinnes.
Iob. 14.4.
isa. 43.15.

6 And there were certeine of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake suche blasphemies? who can forgiue sinnes, but God onelie?

8 And immediatly when Iesus perceiued in his spirit, that thus they thought with the selues, he said vnto the, Why reason ye

Who nede the phyficion. Chap. III. Conspiracie againſt Chriſt. 18

ye theſe things in your hearts?
 9 ¶ Whether is it eaſier to ſay to the ſicke of the palfie, Thy finnes are forgiven thee? or to ſay, Ariſe, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man hath the autoritie in earth to forgive finnes, (he ſaid vnto ſ^y ſicke of the palfie.)

11 I ſay vnto thee, Ariſe & take vp thy bed, and get thee hence into thine owne houſe.

12 And by and by he aroſe, and toke vp his bed, and went forth before them all, in ſomuche that they were all amazed, and glorified God, ſaying, ¶ We neuer ſawe ſuche a thing.

13 ¶ Then he went againe towarde the ſea, and all the people reſorted vnto him, and he taught them.

14 ¶ And as Ieſus paſſed by, he ſawe Leuite the ſonne of Alpheus ſit at the receite of cuſtome, & ſaid vnto him, Followe me. And he aroſe and followed him.

15 ¶ And it came to paſſe, as Ieſus ſate at table in his houſe, many Publicanes & ſinners ſate at table alſo wth Ieſus, & his diſciples: for there were many ſ^y followed him.

16 And when the Scribes and Pharifeſes ſawe him eat with ſ^y Publicanes & ſinners, they ſaid vnto his diſciples, How is it, that he eateth and drinketh with Publicanes and ſinners?

17 Now when Ieſus heard it, he ſaid vnto them, The whole haue no nede of the phyſicion, but the ſicke. ¶ I came not to call the righteous, but the ſinners to repentance.

18 ¶ And the diſciples of Iohn, & the Pharifeſes did faſt, and came and ſaid vnto him, Why do the diſciples of Iohn and of the Pharifeſes faſt, and thy diſciples faſt not?

19 And Ieſus ſaid vnto them, Can the children of the mariage chamber faſt, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not faſt.

20 But the dayes wil come, when the bridegrome ſhal be taken from them, and then ſhal they faſt in thoſe dayes.

21 Alſo no man ſoweth a peece of new cloth in an olde garment: for els the new peece taketh away the filling vp from the olde, and the breache is worſe.

22 Likewise, no man putteth new wine into olde veſſels: for els the new wine breakeeth the veſſels, and the wine runneth out, and the veſſels are loſt: but new wine muſt be put into new veſſels.

23 ¶ And it came to paſſe as he wēt through the corne on the Sabbath day, that his diſciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharifeſes ſaid vnto him, Beholde, why do they on the Sabbath day, that

which is not lawfull?

25 And he ſaid to them, Haue ye neuer red what ¶ Dauid did, when he had nede, and was an hungred, bothe he, and they that were with him?

26 How he went into the houſe of God, in the dayes of Abiathar the hie Prieſt, and did eat the ſhewe bread, which were not lawfull to eat, but for the ¶ Prieſts, and gaue alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dried hand. 14 He choſeth his Apoſtles. 21 Chriſt is thought of the worldlings to be beſides him ſelf. 22 He caſteth out the vncleane ſpirit, which the Pharifeſes aſcribe vnto the deuill. 29 Blaſphemie againſt the holie Goſt. 35 The brother, ſiſter and mother of Chriſt.

1 A Nd he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he wolde heale him on the Sabbath day, that they might accuſe him.

3 Then he ſaid vnto the man which had the withered hand, Ariſe: ſtand forth in the middes.

4 And he ſaid to them, Is it lawfull to do a good dede on the Sabbath day, or to do euill to ſaue ſ^y life, or to kill? But thei^a helde their peace.

5 Then he looked rounde about on them bangerly, mourning alſo for the hardenes of their hearts, and ſaid to the man, Stretch forth thine hād. And he ſtretched it out: and his hand was reſtored, as whole as the other.

6 ¶ And the Pharifeſes departed, & ſtraight waye gathered a councel with the ¶ Herodians againſt him, that they might deſtroye him.

7 But Ieſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galilee, and from Iudea,

8 And from Ieruſalem, and from Idumea, and beyonde Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhip ſhulde waite for him, becauſe of the multitude, leſt they ſhulde throng him.

10 For he had healed many, in ſomuche that they preſſed vpon him, to touche him as many as had ¶ plagues.

11 And when the vncleane ſpirits ſawe him, they fel downe before him, and cryed, ſaying, Thou art the Sonne of God.

12 And he ſharply rebuked the, to the end they ſhulde not vtter him.

1 Sam. 21. 6. b He was alſo called Achi melech, as his father was, ſo that bothe the father and the ſonne were called by bothe theſe names. 1 Chron. 24. 2. 2 Sam. 8. 17 & 15. 29. 1 king. 2. 26. Exod. 29. 33. leuit. 9. 31. Or 24. 9. i ſeing ſ^y Sabbath was made for mans vſe, it was not mere if ſhulde be vſed to his hinderance, & incommoditie.

Mat. 12. 9. luk. 6. 6.

a They helde their tongues of malice: for they wolde neither confeſſe nor denie. b Chriſt is in ſuche ſorte angry with man that he pitteth him & ſeeketh to winne him.

c Although they hated one another deadly, yet this hindeſted the, not to iointe their malice to reſiſt Chriſt, read Mat. 23. 16.

d Or, ſcavengers, meaning diſclean.

e Chriſt ſpeaketh according to their capacite, who were ſo blinde that they wolde believe nothing, but that which they ſaw with their eyes, and there fore ſheweth his autoritie ouer the ſoule by the power which he hath ouer the bodie.

d Their owne conſciences cauſe them to confeſſe the truth.

Mat. 9. 9. luk. 5. 27.

1 Tim. 1. 13. e He ſpeaketh of ſuche as perſuade them ſelues to be iuſte although they be nothing leſſe.

Mat. 9. 14. luk. 5. 33. f Chriſt ſheweth that he will ſpare his & not burden them before it be neceſſarie

g The worde properly ſignifieth newe clothe which as yet hath not paſſed the hādes of the ſulſer.

Mat. 12. 1. luk. 6. 1.

Chap. 6. 7.
mat. 10. 1.
luk. 9. 1.

13 ¶ Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

14 And he appointed twelue that they shulde be with him, and that he might send the to preache,

15 And that they might haue power to heale sickennes, and to cast out deuils.

16 And the first was Simon, & he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother (& named them Boanerges, which is the sonnes of thunder.)

18 And Andrew, and Philippe, and Bartlemew, and Matthewe, & Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they coulde not somuche as eat bread.

21 And whē his kinsfolkes heard of it, they went out to lay holde on him: for they thought he had bene beside him self.

22 ¶ And the Scribes which came from Ierusalem, said, He hathe Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto the in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it self, that house can not continue.

26 So if Satan make insurrection against him self, & be deuided, he can not endure, but is at an end.

27 No mā can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

28 ¶ Verely I say vnto you, all sinnes shal be forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shal neuer haue forgiuenes, but is culpable of eternal damnation,

30 Because they said, He had an vncleane spirit.

31 ¶ Then came his brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Beholde, thy mother, & thy brethren seke for thee without.

33 But he answered the, saying, Who is my mother and my brethren?

34 And he looked rounde about on the, which sate in compasse about him, and said, Beholde my mother and my brethren.

35 For whosoever doeth the wil of God, he is my brother, and my sister, and mother.

CHAP. IIII.

By the parables of the fede, and the mustarde corne, Christ sheweth the state of the kingdome of God. 11 A special gift of God to knowe the mysteries of his kingdome. 37 He stilleth the tempests of the sea which obeyed him.

And he began againe to teache by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

And he taught them many things in parables, and said vnto them in his doctrine.

Hearken: Beholde, there went out a sower to sowe.

And it came to passe as he sowed, that some fel by the way side, & the fowles of the heauen came and deuoured it vp.

And some fel on stonie grounde, where it had not muche earth, & by and by sprang vp, because it had not depth of earth.

But as sone as the sunne was vp, it caught heate, and because it had not roote, it withered away.

And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute.

Some againe fel in good grounde, and did yelde frute that sprang vp, and grew, and it brought forth, some thirtie folde, some sixtie folde, and some an hundredth folde.

Then he said vnto them, He that hathe beares to heare, let him heare.

And when he was alone, they that were about him with the twelue, asked him of the parable.

And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are without, all things be done in parables,

* That they seing, may se, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they shulde turne, and their sinnes shulde be forgiuen them.

Again he said vnto them, Perceiue ye not this parable? how the shulde ye vnderstand all other parables?

The sower soweth the worde.

And these are they that receiue the fede by the wayes side, in whome the worde is sown: but when they haue heard it, Satan cometh immediarly, and taketh away the worde that was sown in their hearts.

And likewise they that receiue the fede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

Yet haue they no roote in them selues, and endure but a time: for when trouble and persecution ariseth for the worde, immediarly

Mat. 13. 1.
luk. 8. 4.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had vertue & maiestie that men coulde not denie but it came from heauen.
Or, as he saith.

b For God doeth not open all mens heartes to vnderstand his mysteries.
c Which are led by the Spirit of God.

d And are not of the number of the faithfull, nether attaine to the pith and substance, but onely staye in the outwarde rinde and barke.

Mat. 13. 9.
mat. 13. 14.
luk. 8. 10.
john 12. 40.
act. 28. 26.

rom. 11. 8.

Or, Lebbes, or Endas.

Or, zealous.

d The disciples were now conuersant with Christ bothe at home and abroad.
Or, they that were about him.

Mat. 9. 34.

Or. 12. 4.

luk. 11. 14.

e His kinsfolkes wolde haue shut him within dores, lest any harme shulde haue come vnto them, if any tumulte had bene made: for some wolde haue made him a King, & the Pharises with others fought his life: so that hereby they might haue procured hatred of Herode, and of the Pharises and of the Romans.

Mat. 12. 38.

luk. 12. 10.

1. John 5. 16.

f Which is, when a man fighteth against his owne conscience, & striueth against the truth which is reueled vnto him: for suche one is in a rebellate sence and can not come to repentance.

Mat. 12. 46.

luk. 8. 19.

Or, confesse.

mediately they be offended.

18 Also they that receiue the fede among the thernes, are suche as heare the worde:

19 But the cares of this worlde, and the *disceifulnes of riches, and the lustes of other things entre in, & choke the worde, and it is vnfruteful.

20 But they that haue receiued fede in good grounde, are they that heare the worde and receiue it, and bring forth the frute, one corne thirtie, another sixtie, and some an hundred.

21 ¶ Also he said vnto them, * Is e the candle light to be put vnder a bushell, or vnder the table, and not to be put on a candlestick?

22 ¶ For there is nothing hid, that shal not be opened: nether is there a secret, but that it shal come to light.

23 If any man haue eares to heare, let him heare.

24 And he said vnto them, Take hede what ye heare. * With s what measure ye mette, it shalbe measured vnto you: & vnto you that heare, shal more be giuen.

25 ¶ For vnto him that hathe, shal it be giue, and from him that hathe not, shalbe taken away, ^h euen that he hathe.

26 ¶ Also he said, So is the ⁱ kingdome of God, as if a man shulde ^k cast fede in the grounde,

27 And shulde slepe, and rise vp night and day, and the fede shulde spring and grow vp, he not knowing how.

28 For the earth bringeth forth the frute of her self, first the blade, then the eares, after that ful corne in the eares.

29 And assone as the frute sheweth it self, anone he puteth in the sickel, because the haruest is come.

30 ¶ * He said moreouer, Whereunto shal we liken the kingdome of God? or with what comparison shal we compare it?

31 It is like a graine of mustarde fede, which when it is sowen in the earth, is the least of all feedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great brâches, so that the fowles of heauen may buyde vnder the shadow of it.

33 And * with many suche parables he preached the worde vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but he expounded all things to his disciples aparte.

35 ¶ * Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and ^l took him as he was in the ship: and there were also with him other shippes.

37 And there arose a great storme of winde,

& the waues dashed into the ship, so that it was now ful.

38 And he was in the sterne ^m a slepe on a pillowe: and they awoke him, and said to him, Master, carest thou not that we perishe?

39 And he rose vp, and rebuked the winde, and said vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so feareful? how is it that ye haue no faith? ^{Or, howe ye haue yet faith}

41 And they feared exceedingly, & said one to another, Who is this, that bothe the winde and the sea obey him?

CHAP. V.

¹ Iesus casteth the deuils out of the man and suffereth them to enter into the swine. ² He healeth a woman from the bloodie issue. ⁴ And raiseth the captaines daughter.

1 And * they came ouer to the other side of the sea into the country of the Gadarens. ^{Mat. 8. 28. Luk. 8. 26.}

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vnclane spirit:

3 Who had his abiding among the graues, and no man colde binde him, no not with chaines,

4 Because that when he was often bounde with fetters and chaines, he plucked y chaines a sondre, and brake the fetters in pieces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed in the mountaines, and in the graues, and stroke him self with stones.

6 And when he saw Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and said, * What haue I to do with thee, Iesus, the Sonne of the moste high God? * I charge thee by ^b God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name? & he answered saying, My name is ^c Legion: for we are manie.

10 And he prayed him instatly, y he wolde not send them away out of the country.

11 Now there was there in the mountaines a great herd of swine, feeding.

12 And all the deuils besoght him, saying, Send vs into the swine, that we may entre into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out & entred into the swine, and the herd ^{ran} headling from the high bake into the sea, (& there were about two thousand swine) and they were drowned in the sea.

14 And the swineherds fled and tolde it in the citie, & in the country, & they came

1. Tim. 6. 17.

Mat. 5. 15.
Luk. 8. 16.
Or. 11. 33.
e Christ set-
teth before
their eyes the
true parson of
a Christi life.

Or. brought.
Mat. 10. 26.
Luk. 8. 17.
Or. 12. 2.

f We may not
take occasion
to do euil vn-
der colour to
hide our doings;
for all shal be
disclosed at
the length.

Mat. 7. 2.
Luk. 6. 38.
g If you do
your ende-
uour faithfull-
ly, ye shal be
recompensed
iustly.

Mat. 13. 12.
Or. 25. 29.
Luk. 8. 18.
Or. 9. 26.

h That which
he thinketh
him self to
haue.

i These two si-
millitudes fol-
lowing proue,
that although
the kingdome
of God seemeth
to haue very
litle appearan-
ce or begin-
ning, yet God
doeth increase
it aboute mans
reason.

Mat. 13. 31.
Luk. 13. 19.
k If the mini-
sters do their
dutie, God
will giue y in-
crease.

Mat. 13. 34.

Mat. 8. 23.
Luk. 8. 22.

l And set for-
warde.

m Christ lea-
ueth vs offe ti-
mes to our sel-
ues, bothe af-
wel that we
may learn to
knowe our
owne wea-
kenes, as his
mightie power

Or, howe ye haue
yet faith

Mat. 8. 28.
Luk. 8. 26.

a The deuil is
constrained to
confesse Iesus
Christ, and
yet cealeth
him.

Or, aduise thee
to feare by
God.

b He abuseth
the Name of
God, to main-
taine his ty-
rannie.

c A Legion co-
ntained about
6000 in num-
ber, read Mat.
26. 55.

Or, ran with
violence head-
long.

Or, in the lake.

Christ desired to go his way. S. Marke. Christ is contemned.

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit bothe clothed, & in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to praye him, that he wolde departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus wolde not suffre him, but said vnto him, Go thy way home to thy friends, and shewe thē what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 *And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fel downe at his fete,

23 And besoght him instantly, saying, My litle daughter lieth at point of death: I praye thee that thou woldest come & laye thine haēd on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an yssue of blood twelue yeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became muche worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shal be whole,

29 And straight way the course of her blood was dried vp, & she felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus did knowe in him self the vertue that wēt out of him, he turned him roude about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why diseatest thou the Master anie further?

36 As soone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth.

40 And they laughed him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres, and they were astonied out of measure.

43 And he charged them straitely that no man shulde knowe of it, and commanded to giue her meat.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sondrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth manie.

1 Afterward he departed thēce, & came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astonied, & said, From whence hath he these things? & what wisdom is this that is giuen vnto him, that euen such great workes are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinred, & in his owne house.

5 And he coulde there do no great workes saue that he laid his hands vpon a fewe sick folke, and healed them.

6 * And he marueiled at their vnbeliefe, and went about by the townes on euerie side,

for scourge.

h He ment, she was not dead to remaine so because the shulde incōueniently be restored againe to life. i For they had no hope to see her liue againe. k That is, his three disciples.

d Marke how loue of riches and worldlie respects hinder men to receive Christ. e The worldlings more esteeme their swine, then they do Iesus Christ. f We must declare vnto others the benefites which God sheweth towards vs, that thereby they may giue him praise and glorie. g Or, in the countrey of the ten cities.

Mat. 9. 18. luk. 8. 41.

2 Her faith brought her to Christ and moued her to approche nere vnto him, & not a superstitious opinion, to attribute any vertue to his garment. 3 Or, fountain. 4 Or, scourge.

Mat. 13. 54. luk. 4. 16.

a Christ is neglected of his owne friends, and kinsfolkes for miracles.

for, cousin. b That which ought to moue thē to come to Christ, causeth thē to go backe from him, & cometh of their owne wickednes.

Mat. 13. 57. luk. 4. 24.

ioh. 4. 44.

c That is, he wolde not. d Lacke of faith maketh vs unable to receive Gods benefites.

Mat. 4. 31. luk. 13. 22.

The inconuenience of dancing. Chap. VI. Of the five loaves. 20

side, teaching.

Mat. 10. 1. 7 ¶ And he called the twelue, and began to send them two & two, and gaue the power ouer vncleane spirits,

chap. 3. 14. 8 And commanded them, that they shulde take nothing for their iorney, saue a staffe onely: nether scrip, nether bread, nether money in their girdles,

Luk. 9. 1. 9 But that they shulde be shod wth sandals, & that they shulde not put on two coates.

10 And he said vnto them, Where soeuer ye shal entre into an house, there abide til ye departe s thence.

Mat. 10. 14. 11 * And whosoever shal not receiue you, nor heare you, whē ye depart thēce, ^h shake of y^e dust that is vnder your feete, for a witnes vnto thē. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrhā at the day of iudgement, then for that citie.

Luk. 9. 5. 12 ¶ And they went out and preached, that men shulde amende their liues.

Mat. 13. 51. 13 ¶ And they cast out manie deuils: and they * anointed manie that were sicke, with oyle and healed them.

14 ¶ Then King Herode heard of him (for his name was spred abroad) & said, Iohn Baptist is risen againe frō the dead & therefore great workes are wrought by him.

Luk. 9. 7. 15 Other said, It is Elias: and some said, It is a Prophet, or as one ^k of the Prophetes.

16 ¶ So when Herode heard it, he said, It is Iohn whome I beheaded: he is ^l risen frō the dead.

17 For Herode him self had sent forthe, & had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philippes wife, because he had married her.

Luk. 3. 19. 18 For Iohn said vnto Herode, * It is not lawful for thee to haue thy brothers wife.

19 Therefore Herodias had a quarel against him, & wolde haue killed him, but she coulde not:

Luk. 18. 16. 20 For Herode feared Iohn, knowing that he was a iuste man, and an holie, and reuerenced him, & when he heard him, he did manie things, and ^h heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banquet to his princes & captaines, and chiefestates of Galile:

22 And the daughter of the same Herodias came in and ^o danced, and pleased Herode and them that sate at table together, the King said vnto y^e maide, Aske of me what thou wilt, and I wil giue it thee.

23 And he sware vnto her, What soeuer thou shalt aske of me, I wil giue it thee, euen vnto the halfe of my kingdome.

24 ¶ So she went forthe, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 The she came in straight way with haste

vnto the King, and asked, saying, I wolde that thou shuldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie forye: yet for his othes sake, and for their sakes which sate at table with him, he wolde not refuse her.

27 And immediatly the King sent the hāgman, and gaue charge that his head shulde be brought. So he went & beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and toke vp his ^h bodie, and put it in a tombe.

30 ¶ And the Apostles gathered them selues together to Iesus, and ^q tolde him all things, bothe what they had done, & what they had taught.

31 And he said vnto them, Come ye aparte into the wilderness, ^r and reste a while: for there were manie commers & goers, that they had not leasure to eat.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw ^{thē} when they departed, & manie knewe him, & ranne a foote thither out of all citie, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, and sawe a great multitude, and had cōpassion on them, because they were like ^l shepe which had no shepherde: and he began to teache them manie things.

35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may go into the villages and townes about, & bye the bread: for they haue nothing to eat?

37 But he answered, & said vnto them, Giue ye them to eat. And they said vnto him, Shal we go and bye two hundreth penie worthe of bread, and giue them to eat?

38 ¶ Then he said vnto them, How manie loaves haue ye? go and loke. And whē they knewe it, they said, Five, and two fishes.

39 So he commanded them, to make them all sit downe by ^u companies vpon the grene grasse.

40 Then they sate downe by ^u rowes, by hundreths, and by fifties.

41 And he toke the five loaves, and the two fishes, & loked vp to heauen, & gaue thākes & brake the loaves, & gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eat, and were satisfied.

43 And they toke vp twelue baskettes full of the fragments, and of the fishes.

p Ioseph^h call-
eth her name
Salomen, the
daughter of
Philippe, and
Herodias.
^o Ue, car. 11.

Luk. 9. 10.
q The Apo-
stles rendre
coure of their
messiage, w^{ist}o
declare their
fidelitie and
obedience.
r Christ bear-
eth with the
infrmitie of
his seruants, &
bringeth them
to quietnes, y^e
hemay instruct
them & make
them strong
against trou-
bles.

Mat. 14. 13.
Luk. 9. 10.
Mat. 9. 36.
14. 14.
Luk. 9. 11.
Mat. 14. 15.
l This decla-
reth y^e there
is an horri-
ble disorde a-
mong y^e people,
where the
true preaching
of Gods wor-
de wanteth.

t Which is a-
bout five pou-
de sterling.

Mat. 14. 17.
Luk. 9. 13.
Iohn 6. 9.

u By table
fuller the ene-
rie were
at manie as a
table colder
holder.

u The Greke
worde signi-
fieh such bed-
des as are ma-
de in a garde,
so that the
company, w^h
were theret,
might seme as
rowes or or-
ders of bed-
ders in a gar-
den.

Christ walketh on the sea. S.Marke. Mens precepts.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assone as he had sent them away, he departed into a mountaine to pray.

Mat. 14. 13.
sch. 6. 15.

47 *And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he sawe them troubled in rowing, (for the winde was cōtrarie vnto them) & about the fourth * watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.

2 Which was about two or three houres before day.

49 And when thei sawe him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all sawe him, and were fore afraide: but anone he talked with them, and said vnto them, Be y of good comfort: it is I, be not afraide.

y Christ assured his & maketh the bold, bothe by his worde, and mightie power

51 Then he went vp vnto them into the ship, and the winde ceased, and they were fore amased in thei selues beyonde measure, and marueiled.

2 They had for got the miracle which was wrought wth five loaves.
Mat. 14. 34.

52 2 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and wēt into the land of Gennefaret, and arriued.

54 So whē they were come out of the ship, straight way they knewe him,

55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the * stretes, and prayed him that they might touche at the least the * edge of his garment. And as manie as touched him, were made whole.

20, Marke 12.

a Not for anie such vertue that was in his garment, but for y^e confidence which they had in him.

CHAP. VII.

2 The disciples eat with vnwashed hands. 8 The commandement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people praise Christ.

Mat. 15. 2.

insoluble.

a The Pharises wolde not eat with vnwashed hands because they thought that the common handling of things defiled them, so that they made holines and religion to depend in hands washings.
b Or contentiously, struing so wash best.

1 Then * gathered vnto him the Pharises, and certeine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eat meat with * cōmune * hands, (that is to say vnwashed) they complained.

3 (For the Pharises, & all the Iewes, except they wash their hands ^b oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing

of cuppes, and * pottes, and of brassen vessels, and of tables.)

c Little pottes, somewhat more in quantite then a wine pinte.

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat * meat with vnwashed hands?

For, breade.

6 Then he answered and said vnto them, Surely * Elai hathe prophesied wel of you, hypocrites, as it is written, This people honoreth me with their * lippes, but their heart is farre away from me.

Isa. 29. 13.

7 But they worship me in vaine, teaching for doctrines the * cōmandements of men.

d With an outward shew.

8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & manie other suche like things ye do.

e Who soeuer teacheth anie doctrine but Gods worde, is a falsse worshipper, and a seducer of the people, (time his doctrine neuer so probable to the iudgement of man.

9 And he said vnto them, Wel, ye reiect the commandement of God that ye may obserue your owne tradition.

Exod. 20. 12.

10 For Moses said, * Honour thy father, and thy mother: & * Who soeuer shal curse father or mother, let him ^e dye the death.

deut. 5. 16.

ephe 6. 2.

Exod. 21. 17.

leu. 20. 9.

prou. 20. 20.

f That is, with our anie hope of pardons.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is offered by me, thou maist haue profite, he ^g shal be fre.

12 So ye suffre him no more to do anie thing for his father, or his mother,

13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined: and ye do manie suche like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Heareke ye all vnto me, and vnderstand.

Mat. 23. 10.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

g There is no outward or corporal thing, which entrench into man, that can defile him: meaning chiefly of meats, which if they be taken excessively, it is the inordinate lust of the heart, and so the lust is euil.

16 If anie haue eares to heare, let hi heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto the, What are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entrench into a man, can not defile him,

19 Because it entrench not into his heart, but into the bellie, and goeth out into the draught which is y^e purging of all meates?

20 Then he said, That which cometh out of man, that defileth man.

21 * For fro within, *euen* out of the heart of men, procede euil thoughts, adulteries, fornications, murthers,

Gen. 6. 9.

Ex. 21.

22 Theftes, couetousnes, wickednes, disceite, vncleennes, a * wicked eye, backebiting, pride, foolishnes.

For, wretchednes

Or, enuie.

23 All these euil things come from within, and defile a man.

24 ¶ And from thence he rose, and went into the borders of Tyrus and Sidon, and entred

Mat. 15. 23.

entred into an house, and wolde that no man shulde haue knowen: but he colde not be hid.

25 For a certeine woman, whose litle daughter had an vnleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syrophenician by nacion) & she besought him that he wolde cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the child first be fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Truth, Lord: yet in dede the whelpes eat vnder the table of the childrens crommes.

29 Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speache, and prayed him to put his hand vpon him.

33 Then he toke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, & said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was losed, and he spake plaine.

36 And he commanded them, that thei shulde tell no man: but how muche soeuer he forbad them, the more a great deale they published it,

37 And were beyonde measure astonied, saying, * m He hath done all things well: he maketh bothe the deafe to heare, and the domme to speake.

CHAP. VIII.

2 The miracle of the seuen loaves. 21 The Pharises aske a signe. 25 The leauen of the Pharises. 29 He was knowen of his disciples. 33 He reproveth Peter. 34 And sheweth how necessarie persecution is.

Mat. 15. 32.

1 **I**N those dayes, when there was a verie great multitude, and had nothing to eat, Iesus called his disciples to him, and said vnto them,

2 I haue a compassiō on the multitude, because they haue now continued with me thre daies, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they wolde faint by the way:

Gen. 1. 31.

Gen. 39. 21. In as it they wolde say, besides all y miracles that he hath done, even this now declareth that whatsoeuer he doeth, is verie wel.

a Christ prouideth for them when they come to be destitute and forsaken.

for some of them came from farre.

4 Then his disciples answered him, ^aHow can a man satisfie these ^b with bread here in the wilderness?

5 And he asked them, How manie loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he toke the seuen loaves, & gaue thanks, brake them, & gaue to his disciples to set before them, and they did set them before the people.

7 Thei had also a fewe smale fishes: & whē he had giuen thanks, he commanded the also to be set before them.

8 So they did eat, and were suffised, and they toke vp of the broken meat that was left, seuen baskets ful,

9 (And thei that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anone he entred into a ship with his disciples, and came into the parties of Dalmanutha.

11 * And the Pharises came forthe, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, & said, Why doeth this generation seke a signe? Verely I say vnto you, ^aa signe shal not be giuen vnto this generation.

13 ¶ So he left them, & went into the ship againe, and departed to the other side.

14 ¶ And thei had forgottē to take bread, nether had thei in the ship with them, but one loafe.

15 And he charged them, saying, Take hede, and beware of the leauen of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, nether vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes and se not? and haue ye eares, and heare not? & do ye not remēber?

19 * When I brake the five loaves among five thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how manie baskets of the leauings of broken meat toke ye vp? And thei said, Seuen.

21 Then he said vnto them, ^bHow is it that ye vnderstand not?

22 And he came to Bethsaida, & thei brought a blinde man vnto him, and desired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe oght.

^aOr, whence.

^bIf bread were so hard to come by, it seemed vnpossible to obteine other meat.

Mat. 15. 39.

c Which was nere to Bethsaida, betwene the lake of Genesareth & Mount Thabor.

Mat. 16. 1.

d O the incredible loe of Christ! how long shal we abuse his great mercies! e Christ goeth about by sharpness of speache to saue the from wilful destruction.

Mat. 16. 1.

f Or, if a figure be giuen. f As if he wolde say, if I shewe them anie signe, let me be a lyar & deceiver.

g He willett them to beware contagious doctrine & such subtle practises as y aduersaries used to suppress his Gospel.

Iohn 6. 33.

h Christ reproveth them because their mindes are as yet vpon the material leauē notwithstanding they had prouen by diuers miracles he gaue them their daileie bread.

- 24 And he looked vp, and said, I see men: for I see them walking like trees.
- 25 After that, he put his hands againe vpon his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearly.
- 26 And he sent him home to his house, saying, Nether go into the towne, nor tell it to anie in the towne.
- 27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the waye he asked his disciples, saying vnto them, Whome do men say that I am?
- 28 And they answered, Some say Iohn Baptist: and some, Elias: and some, one of the Prophetes.
- 29 And he said vnto them, But whome say ye that I am? The Peter answered & said vnto him, Thou art the Christ.
- 30 And he sharply charged them that concerning him they shulde tell no man.
- 31 Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reproued of the Elders, & of the hie Priests & of the Scribes, and be slayne, & within thre dayes rise againe.
- 32 And he spake that thing plainly. Then Peter toke him aside, and began to rebuke him.
- 33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou understandest not the things that are of God, but the things that are of men.
- 34 ¶ And he called the people vnto him with his disciples, and said vnto them, *Whosoever wil followe me, let him forsake him self, and take vp his crosse, and followe me.
- 35 For whosoever wil *saue his life, shal lose it: but whosoever shal lose his life for my sake and the Gospels, he shal *saue it.
- 36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?
- 37 Or what shal a man giue for recompense of his soule?
- 38 ¶ For whosoever shal be ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holic Angels.

CHAP. IX.

- 2 The transfiguration. 7 Christ is so be heard. 26 The domme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputacion who shulde be the greatest. 38 Not so hinder the course of the Gospel. 42 Offences are forbidden.

And he said vnto them, Verely I say vnto you, that there be some of the that stand here, which shal not taste of death, til they haue sene the *kingdome

of God come with power.

- 2 *And six dayes after Iesus toke Peter, and Iames, and Iohn, & broght them vp into an hie mountaine out of the way alone, & he was transfigured before them.
- 3 And his raiment did shine, and was verie white, as snow, so white as no fuller can make vpon the earth.
- 4 And there appeared vnto the Elias with Moses, and they were talking with Iesus.
- 5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also thre tabernacles, one for thee, and one for Moses, and one for Elias.
- 6 ¶ Yet he knewe not what he said: for they were afraied.
- 7 And there was a cloude that shadowed them, & a voyce came out of the cloude, saying, *This is my beloued Sonne: ^d heare him.
- 8 And suddenly they looked rounde about, and sawe no more anie man saue Iesus onely with them.
- 9 ¶ And as thei came downe from the mountaine, he charged them that thei shulde tell no man what they had sene saue when the Sonne of man were risen from the dead againe.
- 10 So they kept that matter to them selues, and demanded one of another, what the rising from the dead againe shulde meane?
- 11 Also they asked him, saying, Why say the Scribes, that *Elias must first come?
- 12 And he answered, and said vnto them, Elias verely shal first come and restore all things: and *as it is written of the Sonne of man, he must suffer manie things, and be set at noght.
- 13 But I say vnto you, that ^f Elias is come, (and they haue done vnto him whatsoever they wolde) as it is *written of him.
- 14 ¶ And when he came to his ^g disciples, he sawe a great multitude about them, & the Scribes disputing with them.
- 15 And straight waye all the people, when thei behelde him, were amased, and ranne to him, and saluted him.
- 16 Then he asked the Scribes, What dispute you among your selues?
- 17 And one of the companie answered, & said, Master, I haue broght my sonne vnto thee, which hath a domme spirit:
- 18 And wherefoever he taketh him, he ^hteareth him, and he someth, and gnaweth his teeth, and pineth away: and I spake to thy disciples that they shulde cast him out, and they coulde not.
- 19 Then he answered him, and said, ⁱ O faithles generacion, how long now shal I be with you! how long now shal I suffer you! Bring him vnto me.
- 20 So they broght him vnto him: & as sone as the spirit sawe him, he tare him, and he

Mat. 17. 1.
luk. 9. 28.

b Christ sheweth his maiestie so farre as their infirmities was able to comprehend it.

c Peter manifested this vision according to his owne capacity, not considering the end thereof.

Mat. 3. 17. & 17. 5. luk. 3. 22. chap. 1. 11.

Mat. 17. 9. d Christ onely must be chief teacher & instructor of all them, who profess them selues to be his members, seeing that God the Father giueth him this auctoritie & commandment vs this obedience.

Malach. 4. 5. e Their false opinion was, that either Elias shulde rise againe from the dead, or that his soule shulde enter into some other bodie.

Isa. 53. 4. f That is, Iohn Baptist.

Mat. 17. 14. luk. 9. 38.

g To the nine, & he left the daye before.

h Or, against the.

i When the spirit cometh vpon him, he teareth him with inward sorrow & pangs as in a colike a man feelth such grief, as if his bowels were rent a sunder. i.e. I teach this man false doctrine, not so sharpe an answer: but Christ speaketh in his persons to the Pharisees, & were stubborn & desperate.

Mat. 16. 13.
luk. 9. 19.

i He that is appointed of God & fulfilled with all grace for mans saluation. k Differing it to a more commodious time, lest suddaine shulde rather hinder then further his myserie of his coming.

l This worde signifieth, Adversarie, or Enemy: & he called him so, because he did as much as in him laye, to pull him from obeying God.

Mat. 10. 38. & 16. 24. luk. 9. 23. & 14. 27.

Mat. 10. 35. & 16. 25. luk. 9. 24. & 17. 33

John 12. 25.

m For mortallitie & corruption, he shal receive immortallitie & perfection.

Mat. 10. 33. luk. 9. 26. & 12. 8.

Mat. 16. 28. luk. 9. 27.

n The preaching of the Gospel received & increased: he spake this to comfort them, & they shulde not thinke their travailles in vaine.

fel downe on the grounde, walowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compasſion vpon vs.

23 And Iesus said vnto him, If * thou canst beleue it, all things are * possible to him that beleueth.

24 And straight way the father of the childe crying with teares, said, Lord, I beleue: helpe my * vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vnclane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him fore, and came out, and * he was as one dead, in so muche that manie said, He is dead.

27 But Iesus toke his hand and lift him vp and he rose.

28 And whē he was come into the house, his disciples asked him secretly, Why colde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by * prayer, and fasting.

30 ¶ * And they departed thence, and went through Galile, & he wolde not that anie shulde haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shal kill him, but after that he is killed, he shal rise againe the third day.

32 But * they vnderſtoode not that saying, and were afraide to aske him.

33 * After he came to Capernaum: and whē he was in the house, he asked them, What was it yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who shulde be the chiefeſt.

35 And he sate downe, and called the twelue, and said to them, If anie man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a litle childe and set him in the middes of them, and toke him in his armes, and said vnto them,

37 Whosoever shal receiue one of suche litle children in my Name, receiueth me: and whosoever receiueth me, receiueth not * me, but him that sent me.

38 ¶ * Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, & we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for the

re is no man that can do a * miracle by my Name, that can lightly speake euil of me.

40 For whosoever is not * against vs, is on our parre.

41 * And whosoever shal giue you a cup of water to drinke for my Names sake, because ye beeing to Christ, verely I say vnto you, he shal not lose his rewarde.

42 * And whosoever shal offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 * Wherefore if thine * hand cause thee to offende, cut it off: it is better for thee to entre into life, maimed, thē hauing two hāds, to go into hel into the fyre that neuer shal be quenched,

44 * Where their * worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it off: it is better for thee to go halt into life, then hauing two feete to be cast into hel into the fyre that neuer shalbe quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, thē hauing two eyes, to be cast into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man sha'be * salted with fyre: and * euerie sacrifice shalbe salted with salte.

50 * Salte is good: but if the * salte be vnſauerie, wherewith shal it be seasoned? I haue salte in your selues, and haue peace, one with another.

CHAP. X.

2 Of diuorcement. 17 The riche man questioneth with Christ. 30 Their rewarde that are persecuted. 35 Of the sonnes of Zebedens. 46 Bartimeus hathe his eyes opened.

1 And * he arose from thence and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a mā to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did * Moses commande you?

4 And they said, Moses suffered to write a bil of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto thē, For y hardness of your heart he wrote this precept vnto you.

6 But at the * beginning of the creacion * God made them male and female.

7 * For this cause shal man leaue his father

* Or, aile great worke.

r Althogh he shewe not him self to be myneyer in that he beareth reuerence to my Name, it is ynough for vs

Mat. 10. 42.

Mat. 18. 6.

Luk. 17. 1.

Mat. 5. 29.

Or 18. 6.

It is a maner of speache, w signific h, that we shulde cut of all things, which hinder vs to serue Christ.

Isa. 66. 24.

r These similitudes declare the paines, & eternal tormentes of the damned.

u He teacheth

y it is better

to be sacrific

ed to God by

salte & fyre, y

is, to be purg

ed, & sanctifi

ed, then to be

sent into hel

fyre.

Leu. 2. 23.

Mat. 5. 13.

Luk. 14. 34.

x They w de

stroye y grace

that thie haue

receiued of

God, are as

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se the inbelle

Matth. 19. 9.

Deu. 24. 1.

a The true way

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Gene. 1. 27.

mat. 19. 4

Gen. 2. 21.

1 cor. 6. 16.

ephe 5. 31.

and mother, and cleaue vnto his wife.

8 And they twaine shalbe one^a flesh: so that thei are no more twaine, but one flesh.

9 * Therefore, what God hathe coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto the, * Whosoever shal put away his wife and marie another,^b committeth adulterie against her.

12 And if a womā put away her housband, & be married to another, she committeth adulterie.

13 ¶ Then they broght litle childre to him that he shulde touche them: and his disciples rebuked those that broght them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffre the litle childre to come vnto me, & forbid them not: for of suche is the kingdome of God.

15 Verely I say vnto you, Whosoever shal not receiue the kingdome of God as a litle child, he shal not entre therein.

16 And he toke them vp in his armes, & put his hands vpon them, and ^d blessed them.

17 ¶ And when he was gone out on the way, there came one^a running, and kneled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good? there is none^e good but one, *euen* God.

19 Thou knowest the comandemens, * Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus behelde him, and ^f loued him, and said vnto him, One thing is lacking vnto thee, Go & ^g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God!

24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God!

25 It is easier for a^h camel to go through the eye of a needle, then for aⁱ riche man to entre into the kingdome of God.

26 And they were muche more astonied, saying with them selues, Who then can be sauē?

27 But Iesus looked vpō them, & said, With men it is impossible, but not with God: for with God^j all things are possible.

28 ¶ The Peter began to say vnto him, Lo, we haue forsakē all, & haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hathe forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shal receiue an hundreth folde now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with^k persecutions, & in the worlde to come, eternal life.

31 * But manie that are^l first, shalbe last, and the last, first.

32 ¶ And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amased, and as they followed, they were afraid, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,

33 saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and thei shal condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal mocke him, and scourge him, and spit vpon him, and kil him: but the thirde day he shal rise againe.

35 ¶ The Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.

36 And he said vnto them, What wolde ye I shulde do for you?

37 And they said to him, Grante vnto vs, that we may sit one at thy right hād, & the other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye^m drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And thei said vnto him, We can. But Iesus said vnto them, Ye shal drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand & at my left, is notⁿ mine to giue, but it shalbe giuen to them for whome it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, * Ye knowe that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise autoritie ouer them.

43 But it shal^o not be so among you: but whosoever wil be great among you, shalbe your seruant.

I For he cā giue grace to^p richie to cause him to enioye his riches, as if he had the not.

Mat. 19. 27. luk. 18. 28.

Mat. 10. 36. luk. 13. 30.

k We must not measure these promises by our owne concupiscuous desires, but referre^q to Gods wil, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauē.

Mat. 20. 17. luk. 18. 31.

l He saith this because they that are first called, shulde go still forward and not disdaine others.

Mat. 20. 26.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

Luk. 22. 25.

o Christ wolde not that his disciples and ministers shulde beare rule as worldlie gouernours do.

44 And whosoever will be chief of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of manie.

Mat. 20, 29.
Luk. 18, 35.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, ^p Bartimeus the sonne of Timeus a blinde man, sat by the wayes side begging.

^p The other Evangelistes mention two, but Marke nameth him that was more knowne.

47 And when he heard that it was Iesus of Nazaret, he began to crye and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he shulde holde his peace: but he ^q cryed muche more, O Sonne of Dauid, haue mercie on me.

^q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Iesus stode stil, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose & came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I do vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saved thee. And by and by, he receiued *his* sight, and followed Iesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The figge tree dryeth vp. 15 The biers and sellers are cast out of the Temple. 24 He declareth the vertue of faith and how we shulde pray. 27 The Pharisees question with Christ.

Mat. 21, 1.
Luk. 19, 29.

1 And ^a when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of oliues, he sent forth the two of his disciples,

^a Christ sheweth by this poore entrie the state of his kingdom, and it is not like to the great magnificence of this world.

2 And said vnto them, ^a Go your wayes into that towne that is ouer against you, and as soon as ye shall entrie into it, ye shall finde a colte bounde, whereon neuer man sate: lose him and bring him.

3 And if anie man say vnto you, Why do ye this? Say that the Lord hath nede of him, and straight way he wil send him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei losed him.

5 Then certeine of them, that stode there, said vnto the, What do ye losing ^y colte?

6 And they said vnto them, as Iesus had commanded them. So they let them go.

Luk. 12, 14.

7 ¶ And they broght the colte to Iesus, and cast their garments on him, and he sate vpon him.

^b Euerie one shewed some signe of honour and reuerence.

8 And ^b manie spread their garments in the way: other cut downe braches of the trees and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: blessed

be he ^y cometh in the Name of the Lord.

10 Blessed be the kingdome that cometh in the Name of the Lord of our father ^d Dauid: Hosanna, ^e thou which art in the hieft heauens.

^e Many came in their owne name, but Christ came in the Name of the Lord.

Mat. 21, 16.

^d Because the promises were made to him.

Mat. 21, 19.
^e Christ was subiect to our infirmities.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, & now it was euenig, he went forth vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he ^e was hungrie.

13 And seeing a figge tre a farre off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, & said to it, ^f Neuer man eat frute of thee hereafter while the worlde standeth: and his disciples heard it.

^f This was to declare how muche they dislike God which haue but an outward shewe & appearance without frute.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde & bought in the Temple, and ouerthrew the tables of the money changers, & the seates of them that sold doves.

16 Neither wolde he suffer that any man shulde cary a vessel through the Temple.

17 And he taught, saying vnto them, Is it not writtē, * Mine House shall be called the House of prayer vnto all nacions: but you haue made it a denne of theues.

Isa. 56, 7.

Ier. 7, 11.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

^g For neither coulde they suffer reproofe, nor that their proficie shulde be hindered.

19 But when euen was come, Iesus went out of the citie.

20 ¶ And in the morning as they passed by, they sawe the figge tre dryed vp from the rootes.

Mat. 21, 19.

21 Then Peter remembered, and said vnto him, Master, beholde, the figge tre which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue ^h faith in God.

^h Christ taketh occasion to instruct the of the vertue of faith.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Take thy self away, and cast thy self into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be done to him.

24 ¶ Therefore I say vnto you, ⁱ whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

Mat. 7, 7.

Luk. 11, 9.

ⁱ He teacheth vs not hereby to aske whatsoever semeth good i our fantasies: for our prayer must be grounded on faith, and our faith vpon the worde of God.

25 ¶ But when ye shall stand, and pray, forgive, if ye haue any thing against any man, ^y your Father also which is in heauen, may forgive you your trespasses.

26 For if you wil not forgive, your Father which is in heauē, wil not pardon you your trespasses.

Mat. 6, 14.

The Pharises entangled. S. Marke. Ignorance of the Scriptures.

Mat. 21. 19.
Luk. 20. 10.

- 27 ¶ Then thei came againe to Ierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,
- 28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shuldest do these things?
- 29 Then Iesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wil tel you by what autoritie I do these things.
- 30 The baptisme of Iohn, was it from heauen, or of men? answer me.
- 31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?
- 32 But if we say of men, we feare the people: for all men counted Iohn, that he had bene a verie Prophet.
- 33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, Neither wil I tel you by what autoritie I do these things.

¶ He comprehendeth his whole office, and ministerie

¶ They came of malice, and not to learne: therefore Christ thoght them vnworthy to be taught.

CHAP. XII.

The vineyarde is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of David. 38 Hypocrites must be esbewed. 41 The offering of the poore widowe.

1. **A**Nd he began to speake vnto them in parables, * A certeine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the * winepresse, and buylt a towre in it, and let it out to housbandmen, and went into a strange countrey.
- 2 And at a time, he sent to the housbandmen a seruant, that he might receiue of the housbandmen of the frute of y vineyard.
- 3 But they toke him, and bet him, and sent him away emptye.
- 4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.
- 5 And againe he sent another, & him they slewe, and manie other, beating some, and killing some.
- 6 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.
- 7 But the housbandmen said among the selues, This is the heire: come, let vs kill him, and the inheritance shal be ours.
- 8 So they toke him, and killed him, and cast him out of the vineyarde.
- 9 What shal then the Lord of the vineyarde do? He wil come and destroye these housbandmen, and giue the vineyarde to others.
- 10 Haue ye not red so muche as this Scripture? * The stone which y buyiders did re-

fuse, is made the head of the corner.

- 11 This was done of the Lord, & it is marueilous in our eyes.
- 12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, & went their way.
- 13 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in his talke.
- 14 And whē they came, they said vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the persone of me, but teachest the way of God truly, Is it lawful to giue tribute to Cesar, or not?
- 15 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may se it.
- 16 So they brought it, and he said vnto the, Whose is this image and superscription? and they said vnto him, Cessars.
- 17 Then Iesus answered, & said vnto them, * Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they marueiled at him.
- 18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,
- 19 Master, * Moses wrote vnto vs. If any mā brother dye, and leaue his wife, and leaue no children, that s his brother shulde take his wife, and raise vp sede vnto his brother.
- 20 There were seuen brethren, and the first toke a wife, and when he dyed, left no yssue.
- 21 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the thirde likewise.
- 22 So seuen had her, and left no yssue: last of all the wife dyed also.
- 23 In the resurrection then, when they shal rise againe, whose wife shal she be of them? for seuen had her to wife?
- 24 Then Iesus answered, & said vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, nether y power of God?
- 25 For when they shal rise againe from the dead, nether men mary, nor wiues are married, but are as the Angels which are in heauen.
- 26 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?
- 27 He is not the God of the dead, but the God of the living. Ye are therefore greatly deceiued.

¶ It is the ordinance of God that it shulde be so, which moſte commonly is contrary to mans reason: & thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, read Mat. 22. 16.

Mat. 22. 15.
Luk. 20. 20.

¶ As the qualities of the minde or bodie, or of outward things, eas godlie manners, agreeable to Gods Law. ¶ He gaue the to vnderstand that he knewe their malicious intent.

Rem. 13. 7.

Mat. 22. 25.
Luk. 20. 27.

Deu. 25. 5.

¶ This was a politike Law giuen for a time for the preservation of families, read Mat. 23. 4.

¶ Not as touching y spiri- tual nature, but concerning the state of incorruption, and immortalitie, so that then there shal nede no more marriage.

Exod. 3. 6.

Mat. 22. 32.

¶ Then it followeth that they liue, although they be deceased out of this life.

Iſa. 5. 7.

Iſa. 2. 21.

Mat. 21. 33.

Luk. 20. 9.

¶ The Greke worde signifieth the vessel or fat, w standeth vnder the wine- presse to receiue the ioyce of licour.

¶ He sheweth y plague that shal befall these ambitious & covetous rulers, whose hearts are hardened against Christ.

Pſal. 118. 22.

Iſa. 28. 16.

Mat. 22. 42.

Mat. 4. 12.

Rom. 9. 33.

3. pet. 2. 8.

Mat. 22. 35. 18 ¶ The came one of the Scribes that had heard them disputing together, & perceiving that he had answered them wel, he asked him, Which is the first commandement of all?

Exod. 20. 3. deut. 6. 4. 29 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God is the onelie Lord.

1 Cor. 13. 13. 30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, & with all thy strength: this is the first commandement.

Leuit. 19. 18. mat. 22. 39. rom. 13. 9. galat. 5. 14. iams. 2. 8. 31 And the seconde is * like, that is, * Thou shalt loue thy neighbour as thy self. There is none other commandement greater then these.

1 Cor. 13. 13. 32 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

1 Cor. 13. 13. 33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt offerings and sacrifices.

1 Cor. 13. 13. 34 Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou art not farre from the kingdome of God. And no man after that durst aske him any questiō.

1 Cor. 13. 13. 35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes & Christ is the sonne of Dauid?

1 Cor. 13. 13. 36 For Dauid him self said by * holie Gost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole.

1 Cor. 13. 13. 37 Then Dauid him self calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly.

1 Cor. 13. 13. 38 * Moreouer he said vnto them in * his doctrine, Beware of the Scribes which loue to go in long robes, and lone salutations in the markets,

1 Cor. 13. 13. 39 And the chief seates in the Synagogues, and the first roumes at feastes,

1 Cor. 13. 13. 40 Which deuour widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

1 Cor. 13. 13. 41 * And as Iesus sate ouer against the treasure, he behelde how the people cast monee into the treasure, and many richemen cast in muche.

1 Cor. 13. 13. 42 And there came a certeine poore widow, and she threw in two mites, which make a quadrans.

1 Cor. 13. 13. 43 Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

1 Cor. 13. 13. 44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

The destruction of Ierusalem. 10 The Gospel shall be preached to all. 9. 22 The persecutions and false Prophecies which shall be before the coming of Christ, whose hour is uncertaine. 33 He exhorteth every one to watch.

Mat. 24. 1. luk. 21. 5. And as he went out of the Temple, A one of his disciples said vnto him, Master, se what stones, and what buyldings are here.

Luk. 19. 48. * Then Iesus answered and said vnto him, Seest thou these great buyldings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

3 And as he sate on y mount of oliues, ouer against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly, 4 Tel vs, when shall these things be? & what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, * Take hede lest any man deceiue you.

6 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres and rumors of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nacions,

11 * But when they lead you, and deliuer you vp, take ye no thought afore, nether premeditate what ye shall say: but whatfoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to dye.

13 And ye shall be hated of all men for my Names sake: but whofoeuer shall endure vnto the end, he shall be saued.

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by * Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) * then let the that be in Iudea, flee into the smountaines,

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left

The day of the Lord.

S. Marke. The precious oyntment.

behinde him, to take his clothes.

say vnto all men, Watch.

h For they ¹⁷ The two *shalbe* to the that are with ^bchilde, and to them that giue sucke in those dayes.

i That you haue no let to hinder you when you shulde escape. ¹⁸ Pray therefore that your flight be not in the winter.

¹⁹ For there shalbe in those dayes suche tribulatioⁿ, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

²⁰ And except that the Lord had shortened those dayes, no ^aflesh shulde be saued: but for the elects sake, which he hathe chosen, he hathe shortened those dayes.

²¹ Then ^aif any man say to you, Lo, here is Christ, or, lo, *he* is there, beleeue it not.

²² For false Christs shal rise, and false Prophetes, & shal shewe signes and wonders, to deceiue if it were ^apossible, the very elect.

²³ But take ye hede: beholde, I haue shewed you all things ¹ before.

²⁴ ^aMoreover* in those dayes, after that tribulation the sunne shal waxe darke, & the moone shal not giue her light,

²⁵ And the ^astarres of heauen shal fall: and the powers which are in heauen, shal shake.

²⁶ And then shal they se the Sonne of man coming in the cloudes, with great power and glorie.

²⁷ ^aAnd he shal then send his Angels, and shal gather together his elect from the four windes, & from the vtmost parte of the earth to the vtmost parte of heauen.

²⁸ Now learne a parable of the figge tre. When her bough is yet tender, & it bringeth forth the leaves, ye knowe that sommer is nere.

²⁹ So in like maner, when ye se these things come to passe, knowe that the *kingdome of God* is nere, *euē* at the dores.

³⁰ Verely I say vnto you, that this ^ageneracion shal not passe, til all these things be done.

³¹ Heauen and earth shal passe away, but my wordes shal not passe away.

³² But of that ^aday and houre knoweth no man, no, not the Angels which are in heauen, nether the ^aSonne him self, saue the Father.

³³ ^aTake hede: watche, & pray: for ye knowe not when the time is.

³⁴ For the *Sonne of man* is as a mā going into a strange countrey, & leaueth his house, & giueth autoritie to his seruants, and to euerie man his worke, and commandeth the porter to watch.

³⁵ Watch therefore, (for ye knowe not when the Master of the house wil come, at euē, or at midnight, at the cocke crowing, or in the dauning.)

³⁶ Left if he come suddenly, he shulde finde you sleeping.

³⁷ And those things that I say vnto you, I

AND* two dayes after followed the *feast* of the Pascheouer, and of vnleauened bread: and the hie Priests, and Scribes soght how they might take him by craft, and put him to death.

² But they said, Not in the feast day, lest there be any tumult among the people.

³ And when he was in Bethania in the house of Simon the leper, as he sat at table, there came a womā hauing a boxe of ointment of ^aspikenarde, verie costlie, and she brake the boxe, and powred it on his head.

⁴ Therefore* some disdeined among them selues, and said, To what end is this waste of ointment?

⁵ For it might haue bene solde for more the ^bthre hundred pence, & bene giuen vnto the poore, & they grudged against her.

⁶ But Iesus said, Let her alone: why trouble ye her? she hathe wrought a good worke on me.

⁷ For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not haue alwayes.

⁸ She hathe done that she colde: she came afore hand to anoint my bodie to the burying.

⁹ Verely I say vnto you, wheresoeuer this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe spoken of in remembrance of her.

¹⁰ ^a¶ The Iudas Iscariot, one of the twelue ^adwelt away vnto the high Priests, to betray him vnto them.

¹¹ And when they heard it, they were glad, & promised that they wolde giue him money: therefore he soght how he might conueniently betray him.

¹² ^a¶ Now ^athe first day of vnleauened bread, when they sacrificed the Pascheouer, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Pascheouer?

¹³ Then he sent forth the two of his disciples, and said vnto them, Go ye into the citie, and there shal a man mere you bearing a pitcher of water: followe him.

¹⁴ And whithersoever he goeth in, say ye to the good man of the house, The Master saith, Where is ^alodging where I shal eat the Pascheouer with my disciples?

¹⁵ And he wil shewe you an vpper chamber ^awhich is large, trimmed and prepared: there make it readie for vs.

¹⁶ So his disciples went forth, and came to the citie, & founde as he had said vnto the,

^{107, 114, 115.}

Mat. 24, 23.
luk. 21, 8.

^a The elect may wauer & be troubled, but they can not vicerly be deceived, and overcome.
¹ Wherefore her hat suffreth him self now to be seduced, hathe none excuse.
1sa. 13, 10.
ez. 32, 7.
ioel 2, 10.
2. 3, 15.

Mat. 24, 30.
^m This teacheth there shalbe a change of ^awhole ordre of nature.

^a The worde signifieth the space of a 1000 yeres: albeit this came to passe before 1500 yeres.

^a When the destruction of Ierusalem, the persecutions and illusions shal come: but chiefly these are vnderstand of the seconde coming of Christ.

Mat. 24, 13.
^p In that he is man and mediator.

^a For of the coming we are most assured: but of the time, the yere, the day or houre, we are ignorant, and therefore must watch continually.

CHAP. XIII.

¹ The Priests conspire against Christ. ³ Marie Magdalene anointeth Christ. ¹² The Pascheouer is eaten. ¹⁸ He telleth afore of the treason of Iudas. ²² The Lords supper is institute. ⁴⁶ Christ is taken. ⁶⁷ Peter denyeth him.

Mat. 26, 1.
luk. 22, 1.

Mat. 26, 6.
ioh. 12, 3.

^a Or, of pure narde and faithfully made.
^a As Iudas who caused this murmuring.

^b Which are in value about six pound sterling.
^c To wit, Iudas: who was offered therewith, and therefore made a busines.

Mat. 26, 14.
luk. 22, 4.
^d He toke occasion by this ointment as of a thing evil done.

Mat. 26, 17.
luk. 22, 8.

and made readie the Passouer.

17 ¶ And at euen he came with the twelue.

Mat. 26. 20.
luk. 22. 14.
iohn 13. 21.

18 * And as thei sate at table and did eat, Iesus said, Verely I say vnto you, that one of you shal betray me, which eateth with me.

19 Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that ^e dippeth with me in the platter.

^e To dip the hand, is as much to say, as he that is accustomed to eat with me.
T^hsal. 41. 10.
mat. 26. 23.
iohn 13. 18.
all. 1. 16.
^f This declareth that nothing can be done without Gods prouidence.

21 * Truely the Sonne of man goeth his way, as it is ^f written of him: but wo be to that man, by whome the Sonne of man, is betrayed: it had bene good for that mā, if he had neuer bene borne.

22 * And as they did eat, Iesus ^g toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and said, * Take, eat, this is my bodie.

23 Also he toke the cup, and when he had ^h giuen thanks, gaue it to them: and they all dranke of it.

Mat. 26. 26.
1 cor. 11. 24.
^g Reau Mat. 11. Chap. 26. 26.
^h The Greke worde is to bleesse, which is here taken onely to giue thanks as S. Luk. & S. Paul interpret it, & S. Marke also speaking of the cuppe.

24 And he said vnto the, This is my blood of the new Testament, which is shed for manie.

25 Verely I say vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

26 And when they had sung a psalme, they went out to the mount of oliues.

iohn 16. 23.
ⁱ That is, turned from me, because of the persecution.
Zac. 13. 7.

27 ¶ * Then Iesus said vnto them, All ye shalbe ⁱ offended by me this night: for it is written, * I wil smite the shepherd, & the shepe shalbe scattered.

28 But after that I am risen, I wil go into Galile before you.

Chap. 16. 7.

29 And Peter said vnto him, Although all men shulde be offended, yet wolde not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, ^{en}uen in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

Mat. 26. 36.
luk. 22. 39.

32 ¶ * After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames, and Iohn, and he began ^k to be afraied, & in great heauines,

^k His diuinitie was as it were hid, & his humanitie shewed it self fully

34 And said vnto them, My soule is verie heauie, ^{en}uen vnto the death: tary here and watch.

35 So he went forward a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe fro him.

^l Ab in Ebrewe, & Abba in Syriar tongue signifieth Father.

36 And he said, ^l Abba, Father, all things are possible vnto thee: take away this cup

from me: neuertheles not that I wil, but that thou ^m wilt, be done.

^m He saith not so to his owne wil, but that willingly he offere him self to obey God.

37 Then he came and founde them sleeping, and said to Peter, Simō, slepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye entre not into tētacion: the spirit in dede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, and founde them asleepe againe: for their eyes were heauie: neither knewe they what they shulde answer him.

ⁿ He meaneth that the houre wil come whe thei shalbe kept from sleeping.

41 And he came the thirde time, and said vnto them, ⁿ Slepe hence forth, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes and stauers from the hie Priests, and Scribes and Elders.

Mat. 26. 47.
luk. 22. 47.
iohn. 18. 3.

44 And he that betrayed him, had giuen the a token, saying, Whomesoeuer ^o I shal kisse, he it is: take him & leade him away safely.

^o It was the facion then to grete with kissing at their meetings, & also at their departure.

45 And as sone as he was come, he went straight way to him, and said, ^p Master, Master, and kissed him.

^p He repeateth it twise, as if he had bene moued with a certeine pittie in taking his last leaue.

46 Then they layed their hands on him, & toke him.

^q To wit, Peter.
^r Called Malchus.

47 And ^r one of them that stode by, drewe out a sworde, and smote a ^r seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the, Ye become out as vnto a thefe with swordes and with stauers to take me.

49 I was dailey with you teaching in the Temple, & ye ^t toke me not: but *this is done* that the Scriptures shulde be fulfilled.

^f Which declareth that no man can do anie thing contrary to Gods ordinance.
^t Meaning all the disciples.

50 Then they ^u all forsoke him, and fled.

51 And there followed him a certeine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

52 But he left his linnē cloth, and fled from them naked.

Mat. 26. 57.
luk. 22. 54.
iohn 18. 24.

53 * So thei led Iesus away to the hie Priest, and to him came all the ^u hie Priests, and the Elders, and the Scribes.

^u That is, thei had no secret autoritie amog the Priests.
^x Which signified that his hot zeale began now to be abated.

54 And Peter followed him a ^x farre of, euen into the hall of the hie Priest: and sate with the seruants, and warmed *him self* at the ^y fyre.

Mat. 26. 59.
Or, light.

55 And the ^y hie Priests, and all the Council sought for witnes against Iesus, to put him to death, but founde none.

56 For manie bare false witness against him, but their witness ^z agreed not together.

^z Or, were like.

57 Then there arose certeine. & bare false

Iohn 2.19.
y These two
witnesses diffe-
red, in that the
one reported y^e
Christ said, he
colde destroye
the Temple, (as
Mat^e writeth)
& y^e other said,
that he heard
him saye, that
he wolde do it
as is here no-
ted.

Mat. 24.30.
e That is, of
God, who is
worthie all
praise: the w^o
worde in their
language the
Iewes when
they speake of
God, vlc com-
munely in the-
ir writings e-
ue to this day.
a Whome thei
now contened
in this base e-
state, thei shul-
de se appeare
at the last day
with maiestie
and glorie.

Mat. 26.69.
luk. 22.55.
iob. 18.25.
b This decla-
reth the wic-
kednes & infol-
lence of the
gouernours, &
rulers, feign
their officers
contrarie to
all iustice, thus
raged & torme-
ted him, that
was innocent.

Mat. 26.71.
luk. 22.51.
iob. 18.25.
c We ought to
consider our
owne infirmi-
tie, y^e we may
learne onely
to trust iⁿ God,
and not in our
owne strength.

Or, euerie.
d Peter prepa-
reth him self
to flee if he
were further
laied vnto.

Mat. 26.75.
iob. 23.38.
e Or, rushed out
of the dores and
wept.

Mat. 27.1.
luk. 22.66.
iob. 18.20.
a For the Ro-
mans gaue the
no autoritie to
put anie man
to death.

witnes against him, saying,

58 We heard him say, * I y wil destroy this Temple made with hands, & within thre daies I wil buylde another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnes against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, * and ye shal se the a Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And some began to spit at him, and to couer his face, and to beate him with fyssles, and to say vnto him, Prophecie. And the b sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming him self, she loked on him, and said, Thou wast also with Iesus of Nazaret.

68 But c he denied it, saying, I knowe him not, neither wor I what thou saiest. Then he went out into the d porche, & the cocke crewe.

69 * Then a maide sawe him againe, & began to say to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, laied againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this ma of whome ye speake.

72 * Then the secode time the cocke crewe, and Peter remembered the worde that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie my thrise, & waying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuiled and put to death, 46 And is buryed by Ioseph.

1 And anone in the dawning, the hie Priests helde a coufel with the Elders, and the Scribes, & the whole Council, and bounde Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and

said vnto him, Thou saiest it.

3 And the hie Priests accused him of manie things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how manie things thei witnes agaist thee.

5 But Iesus answered b no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whome soeuer thei wolde desire.

7 Then there was one named Barabbas, w was boude with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed a loude, & began to desire that he wolde do as he had c euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Iewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to contēt the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the e commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they e compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they broght him to a place named Golgotha, which is by interpretacion, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled f with myrrhe: but he receiued it nor.

24 And when they had crucified him, they parted his garments, casting lottes for them,

Mat. 27.12.
luk. 23.3.
iob. 18.35.

b He wolde not defend his cause, but pre-
sent him self
willingly to
be condemned.

c The people
alwaies main-
teine their cus-
tomes, although
thei be worthie
nothing.

d When a iudge
hath respē-
ced to men, he
quite forget-
teth iustice.

Or, Pretorie.

Or, Balke.

Mat. 27.31.
luk. 23.25.

e It was y^e cu-
stome to make
him that was
condemned, to
carie his cros-
se, but Iesus
was not able
for weakenes.

Mat. 27.33.
luk. 23.33.
iob. 19.16.

f Which was
to hasten his
death: but he
wolde not drin-
ke it, because
he wolde waite
for the hour
y^e his Father
had appointed,
that he might
render vnto
him perfect o-
bedience.

g The Iewes deuised their day into 4 partes, so that by the third houre is here ment $\frac{1}{2}$ thirde parte of the day, & was from six a clocke to nine, at what time Mat. saith he was crucified.

Iſa. 53. 12.

Iohn 2. 19.

h Meaning the one of them that were crucified.

i Because this darkenes was onely ouer the land of Chanaan, when the rest of $\frac{1}{2}$ worlde was light, the miracle is the greater.

Pſal. 22. 1.

mat. 27. 46.

k Which was the third parte of the day, & about thre of the clocke after none.

ſal. 69. 22.
l This was spoken, mocking-ly.

m Who had charge ouer an hundred men.

Luk. 2. 3.

Mat. 27. 37.

Luk. 23. 50.

Iohn 19. 38.

n A graue ma and of great autoritie.
o This man shewed his faith boldly when the danger seemed to be moſt peti- lous.

them, what euerie man shulde haue.

25 And it was the thirde houre, when they crucified him.

26 And the title of his cause was writtē above, THE KING OF THE IEWES.

27 Thei crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, & saying, * Hey, thou that destroyest the Temple, & buydest it in thre dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among the selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may se, and beleue. *h* They also that were crucified with him, reuiled him.

33 ¶ Now when $\frac{1}{2}$ sixth houre was come, darkenes arose ouer *i* all the land vntil the ninth houre.

34 And at the *k* ninth houre Iesus cryed with a loude voyce, saying, * El $\dot{\text{o}}$ i, Eloi, lama-sabachthani: which is by interpreta- tion, My God, my God, why hast thou for- saken me?

35 And some of them that stode by, when they heard it, said, *l* Beholde, he calleth Elias.

36 And one ran, and filled a * sponge ful of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the goſt.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the *m* Centurion, which stode ouer against him, saue that he thus cry- ing gaue vp the goſt, he said, Truly this man was the Sonne of God.

40 ¶ There were also women, which behelde a farreof, among whome was Marie Magda- lene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, * fol- lowed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now whē night was come (becau- se it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an *n* honorable Counsellour, which also looked for $\frac{1}{2}$ king- dome of God, came, & went in *o* boldly

vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were alrea- die dead, and called vnto him the Cen- turion, and asked of him whether he had bene any while dead.

45 And whē he knewe the trueth of the Cen- turion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vn- to the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

1 The women come to the graue. *9* Christ being risen a- gaine, appeareth to Magdalene. *14* Also to the ele- uen and reproveth their unbelief. *16* He committeth the preaching of the Gospel & the ministration of bap- tisme vnto them.

1 And whē the Sabbath daye was past, *Luk. 24. 1.*
Marie Magdalene, & Marie the mo- *Iohn 20. 1.*
ther of Iames, & Salome, bought swete oint- ments that they might come, and embaul- me him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the se- pulchre, when the sunne was *yet rising,* *Or, not risen.*

3 And they said one to another, Who shal roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saue that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and saue *a* yong man sitting at the right side, clothed in a long white robe: and they we- re afraied. *Mat. 28. 1.*
Iohn 20. 12.
a The Angel of God in the likenes of *a* yong man.

6 But he said vnto them, Be not afraied: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him.

7 But go your way, and tel his disciples, & *b* Peter, that he wil go before you into Ga- lile: there shal ye se him, * as he said vnto you.

8 And they went out quickly and fled frō the sepulchre: for they trembled and were amafed: neither said they any thing to any man: for they were afraied.

9 ¶ And when Iesus was risen againe, in the morow (which was $\frac{1}{2}$ first day of the weeke) he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And whē they heard that he was aliue, & had appeared to her, they beleued it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as thei walked and went into the countrey.

13 And they went and tolde it to the rem- nant, but they beleued them not.

b He especia- lly maketh men- tion of Peter to comfort him, because he had fallen into greater danger then the rest.

Mat. 26. 32.
chap. 14. 28.

Iohn 20. 16.
Luk. 8. 2.

c They had sone forgotten that $\frac{1}{2}$ Christ had tolde them of his re- surrection.

Luk. 24. 34.

Luk 24.36.
Iohn 20.19.
d Mourning & praying.

Mat. 28.19.

e As wel Gentile as Iewe.

Iohn 12.18.

f This gifte was but for a time to cause men the more willingly to receiue the Gospel which as yet was not evidently known.

- 14 ¶ Finally, he appeared vnto the elcuen as they d sate together, and reproied them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.
- 15 And he said vnto them, * Go ye into all the worlde, & preache the Gospel to e euerie creature.
- 16 He that shal beleue & be baptized, shal be saued: *but he that wil not beleue, shal be damned.
- 17 And these f tokens shal followe the that beleue, * In my Name thei shal cast out de-

- uils, and * shal speake with s newe tongues,
- 18 * And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: * they shal lay their hnds on the sicke, and they shal recouer.
- 19 * So after the Lord had spoken vnto the, he was receiued into heauen, & sate at the right hand of God.
- 20 And they went forthe, and preached euerie where. And the * Lord wrought with them, & confirmed the worde with h signes that followed, Amen.

At. 2.4.
e 10.46.
g With other and diuers, as Luke saith.
At. 28.5.
At. 13.8.
Luk 24.5.
Eb. 2.4.
h The miracles & signes followe the doctrine, as certain testies, so that if the doctrine be false, the miracles can be no better, Deute. 18.5.

THE HOLY GOSPEL

of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and grace of Iohn. 68 Zacharias giueth thanks to God, & proph cieth.



Or as muche as many haue takē in hand to set forthe y storie of those things, whereof we are fully persuaded,

* As they haue deliuered them vnto vs, which from the beginning sawe the their selues, and were ministers of the b worde, It semed good also to me (moste noble Theophilus) as I had searched out perfectly all things frō y beginning, to write vnto thee thereof from point to point, That thou mightest acknowledge the certieintie of those things, whereof thou hast bene instructed.

IN the time of Herode King of Iudea, there was a certeine Priest named Zacharias, of the d course of Abia: & his wife was of the e daughters of Aaron, and her name was Elisabet.

Bothe were f iust before God, and walked in all the commandements and s ordinances of the Lord, without reprove.

And thei had no childe, because that Elisabet was barren: & bothe were wel strickē in age.

And it came to passe, as he executed the Priests office before God, as his course came in order,

According to the custome of the Priests office, his lot was to h burne incense, when he went into the i Temple of the Lord.

As ment the outward obseruation of the ceremonies commanded by God. b That is, y euenng & morning sacrifice according to the Law. i The Temple was deuided into thre partes: the first was y bodie of the Tēple called Atriu, where the people was: the second called Sanctu, where the Priests and Leu- were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yere to sacrifice.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias sawe him, he was troubled, and feare fel vpon him.

13 But the Ange. said vnto him, Feare not, Zacharia: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name k Iohn.

14 And thou shalt haue ioye and gladnes, & many shal reioyce at his birth.

15 For he shal be great in the sight of the Lord, & shal nether drinke wine, nor i strog drinke: and he shal be filled with the holie Gost, euen from his mothers wombe.

16 * And many of the children of Israel shal he turne to their Lord God.

17 * For he shal go m before him in the spirit & power of Elias, to turne the hearts of the fathers to y children, & the disobediet to the wisdome of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shal I knowe this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am o Gabriell that stand in the presence of God, and am sent to speake vnto thee, & to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntil p the day that these things be done, because thou beleuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and maruelled that he taried so long in the Temple.

22 And whē he came out, he colde not speake vnto them: then they perceiued that he had

Exod. 30.7.
Ieu. 16.17.

k Which signifieth the grace of the Lord.

l The worde signifieth all manner of drinke which maketh me drunken

Mal. 4.3.

mat. 11.14.

Mat. 3.14.

m As a King in his royaltie hath one to go before him, who signifieth the King to be at hand. n Whē Christ saith he came to set the father against y sonne &c. he meaneth the successe & cometh of y Gospel through the malice of men: but here he speaketh of the true end & prosperitie of the Gospel. o Which signifieth, the strength or soveraintie of God.

p We must not measure Gods promes by our weak senses.

a Meaning, the Apostles with whome he was conversant
b Or of the thing: and it may be referred ether to Christ or to the Gospel.
c And hereby is met that they were the ministers of Christ, who is called y worde: or ministers of y worde y is to say, of the Gospel.
d & this comendeth the autoritie of his doctrine, seeing he receiued it of the Apostles.
e The sonne of Antipater.
f Read. i. Chr. 24.10.
g By her father: for by her mothers line she was of y house of David.
h This perfection or iustice is iudged by the frutes and outward appearance, and not by the cause: which onely cometh of Gods free mercie through Christ.
i The Greke worde signifieth, iustifications, whereby is ment the outward obseruation of the ceremonies commanded by God.
j That is, y euenng & morning sacrifice according to the Law. i The Temple was deuided into thre partes: the first was y bodie of the Tēple called Atriu, where the people was: the second called Sanctu, where the Priests and Leu- were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yere to sacrifice.

The Angel sent to Marie. Chap.I. Maries song. 27

had sene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid her selfe five moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixth moneth, the Angel Gabriel was sent fro God vnto a citie of Galile, named Nazaret,

27 To a virgine affianced to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marie.

28 And the Angel went in vnto her, & said, Haile thou that art freely beloued: y Lord is with thee: blessed art thou among womē.

29 And when she sawe him, she was troubled at his saying, & thought what maner of salutation that shulde be.

30 Then y Angel said vnto her, Feare not, Marie: for thou hast founde fauour with God.

31 ¶ For lo, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 And he shal reigne ouer y house of Iacob for euer, & of his kingdome shalbe no end.

34 Then said Marie vnto the Angel, How shal this be, seeing, I know no man?

35 And the Angel answered, and said vnto her, The holie Ghost shal come vpon thee, & the power of the most High shal ouershadow thee: therefore also that y holie thing which shalbe borne of thee, shalbe called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her sixth moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country with haste to a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang

in her bellie, & Elisabet was filled with the holie Ghost.

42 And she cryed with a loude voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord shulde come to me?

44 For lo, as soon as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed is she that beleued: for those things shalbe performed, which were tolde her from the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauour.

48 For he hath looked on the poore degree of his seruant: for beholde, from hence forth shal all ages call me blessed.

49 Because, he that is mightie, hath done for me great things, & holie is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted the of lowe degree.

53 ¶ He hath filled the hungrie with good things, and sent away the riche emptie.

54 ¶ He hath vpholden Israel his seruant, being mindeful of his mercie

55 (* As he hath spoken to our fathers, to wit, to Abraham and his sēde) for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she shulde be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, & called him Zacharias, after the Name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kined, y is named with this Name.

62 Then they made signes to his father, how he wolde haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they maruelled all.

64 And his mouth was opened immediatly, and his tongue loosed, and he spake & praised God.

65 Then feare came on all them that dwelt nere vnto them, and all these wordes were noised abroad throughout all the hill country of Iudea.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel.

e The soule, & the spirit magnifie the vnderstanding & aff. 8. 10, which are the two principal partes of the soule.

f Or, lower s. 11. 12. ¶ This fauour that God hath shewed me, shalbe the cause of for euer.

Isa. 51. 9.

¶ Psal. 33. 10.

Isa. 29. 15.

g According to the promises made to Abraham that he wolde be his God, and the God of his sēde for euer.

1 Sam. 2. 6.

¶ Psal. 34. 11.

Isa. 30. 38.

¶ 41. 8.

and 54. 5.

Isa. 38. 5.

Gen. 17. 19.

¶ 22. 16.

¶ Psal. 132. 12.

h The wicked lay lares for other, wherein they them selves are taken.

¶ Or, p. 11. 12.

i Not onely for his benefit in pardoning his fautes, but also to shewe that he was iustly punished for his incredulitie.

¶ Whiles their course endured to sacrifice, they might not lie with their wives, nor drinke anie liquor that might make one drunke. For the barren women enjoyed not the promises which God made to them that were married, to haue yssue: but principally they were deprived of that promise which God made to Abraham, that he wolde increase his sēde. Or, gladdes be in this.

¶ Or, received in sinning.

¶ Not for her merites: but onely through Gods free mercie, who loued vs when we were sinners, that whoeuer reioyceth, shulde reioyce in the Lord.

Isa. 7. 14.

mat. 1. 21.

chap. 2. 21.

¶ Because he is the true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinate time.

Dan. 7. 14.

mich. 4. 7.

¶ She wolde be reioiced of all doutes to the end that she might more fully embrace the promises of God.

¶ It shalbe a secret operatio of the holie Ghost.

¶ He must be pure and without sinne, & must take away the finnes of the world.

¶ Notwithstanding that Elisabet was married to one of y tribe of Leui, yet she was Maries cousin which was of the house of Dauid. For the law which forbade marriage out of their owne tribe, was onely that y tribes shulde not be mixt and confounded, which coulde not be in marriage with y Leuites: for they had no portion assigned vnto the.

¶ A which was to call d. Kirith arba or Hebron, Ioh. 14. 15. & 21. 11.

¶ This mouing was extraordinary and not natural, which was to commend the miracle.

k The mightie power of God and his graces declared that he shulde be an excellēt persone.

Mat. 1. 21.

chap. 2. 30.

l Iu declaring him selfe mīdful of his people, & therefore is come from heauen to visit and redeme them.

Tsal. 132. 17.

Ier. 23. 6.

Eccl. 30. 10.

m When the promises of God seemed to haue failed, & the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong arme ouerthrew his enemies.

Gen. 22. 16.

Ier. 31. 6.

Eccl. 6. 13.

n He declarereth the cause and founaine of our redemption.

1. Pet. 1. 15.

o This is the end of our redemption.

p To whom no hypocrite can be acceptable.

q He sheweth that our saluatiō consisteth in the remission of finnes, which is the principal parte of the Gospel.

Zach. 3. 9.

mal. 4. 2.

Eccl. 6. 12.

r Or, branche of a tre, meaning the Messiah, who is the sunne of righteousness which shineth from heauen.

s That is, of all felicitie.

t He meaneth y^e parte of Iudea which was least inhabited where all the grosse & rude people dwelled.

Chap. 11.

a So much as was subiect to the Romans.

b Whereby the people were more charged and oppressed.

c He sheweth by what occasion Iesus was borne in Beth-lehem.

Iohn 7. 42.

66 And all they that heard them, laid them vp in their hearts, saying, What maner childe shal this be! and the hand of the Lord was with him.

67 The his father Zacharias was filled with the halie Ghost, and prophesied, saying,

68 Blessed be y^e Lord God of Israel, because he hath visited & redeemed his people,

69 *And hath raised vp the horn of saluatiō vnto vs, in the house of his seruant Dauid,

70 *As he spake by the mouth of his holie Prophetes, which were since the worlde began, saying,

71 That he wolde send vs deliuerance from our enemies, & from the hands of all that hate vs,

72 That he wolde shewe his mercie towards our fathers, and remembre his holie couenant,

73 *And the othe which he sware to our father Abraham:

74 Which was, that he wolde grante vnto vs, that we being deliuered out of the hands of our enemies, shulde serue him without feare

75 All the dayes of our life, in holines and righteousnes before him.

76 And thou, babe, shalt be called the Prophet of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluatiō vnto his people, by the remission of their finnes,

78 Through the tender mercie of our God, whereby the day spring from an hie hath visited vs,

79 To giue light to them that sit in darkness, and in the shadowe of death, & to guide our fete into the way of peace.

80 And the childe grewe and waxed strong in spirit, and was in the wilderness, til the day came, that he shulde shewe him self vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was reueiled into the Temple. 28 Simeon and Anna prophesie of him. 46 He was founde among the doctors. 51 His obedience to father and mother.

1 And it came to passe in those dayes, that there came a comandement fro Augustus Cesar, that all the worlde shulde be taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed euerie mā to his owne citie.

4 And Ioseph also went vp from Galilee out of a citie called Nazaret, into Iudea, vnto the citie of Dauid, which is called Beth-lehem (because he was of the house and lineage of Dauid.)

5 To be taxed with Marie that was giuen

him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the daies were accomplished that she shulde be deliuered.

7 And she brought forth her first begotten sonne, & wrapped him in swadling clothes and laid him in a cratche, because there was no rowme for them in the ynne.

8 ¶ And there were in the same countrey shepherds, abiding in the field, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were fore afraide.

10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you tidings of great ioye, that shalbe to all the people:

11 That is, that vnto you is borne this day in the citie of Dauid, a Sauour, which is Christ the Lord.

12 And this shalbe a signe to you, Ye shall finde y^e childe swaddled, & laid in a cratch.

13 And straight way there was with the Angel a multitude of heauenlie souldiers, praying God, and saying,

14 Glorie be to God in the high heauens, and peace in earth, & towards men good wil.

15 And it came to passe when the Angels were gone away from them into heauen, that y^e shepherds said one to another, Let vs go then vnto Beth-lehem, and se this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wōdred at y^e things which were tolde them of the shepherds.

19 But Marie kept all those sayings & pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ And when the eight daies were accomplished, that they shulde circumsise the childe, his name was then called * IESVS, which was named of the Angel, before he was conceived in the wombe.

22 *And when the dayes of her purificatiō after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.

23 (As it is written in the Law of the Lord, *Euerie man childe that first openeth the wombe, shalbe called holie to the Lord.)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 And beholde, there was a mā in Ierusalem, whose

d Read Mat. 1. 25.

e Whereby appeared his pouertie, and their crueltie which wolde not picke suche a woman in suche case.

f Which was Beth-lehem.

g Because that shulde not be offended with Christs poore estate, the Angel presenteth this doute, and sheweth in what sorte they shulde finde him.

h The free mercie & good will of God, which is the fountaine of our peace and felicitie, & is chiefly declared to the childe.

Gen. 17. 12.

Mat. 1. 21.

chap. 1. 31.

Iohn 7. 22.

Leu. 12. 3.

Or, their.

Exod. 13. 2.

nomb. 8. 16.

10, that is first borne.

Leu. 12. 6.

i Which offering was appointed to the which were poore that they were not able to offer a lambe.

k The Spirit
of prophetic.

whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holie Ghost was vpon him.

26 And a reuelation was giuen him of the holie Ghost, that he shulde not see death, before he had sene the Lords "Christ.

Or, Messias.

"Greece, to the
Spirits.

27 And he came by the motion of y^e Spirit in to the Temple, & when the parēts broght in the childe Iesus, to do for him after the custome of the Law,

28 Then he toke him in his armes, and praised God, and said,

1 Simeon declareth him
self to dye
willingly since
he hath sene
the Messias
which was p-
mised
m The meane
and substance
of saluation.
"Or, for the re-
velation of.

29 Lord, now lettest thou thy seruant departe in peace, according to thy worde.

30 For mine eyes haue sene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to be reueiled to the Gentiles, & the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

n That is,
praised to God
for them, and
for the prope-
ritie of Christs
kingdome.
Isa. 53. 14.
rom. 9. 32.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the fall and rising againe of manie in Israel, & for a signe which shalbe spoken against,

35 (Yea and a sworde shal pearce through thy soule) that the thoughts of manie hearts may be opened.

1 pet. 2. 8.
o To be y^e fall
of y^e reprobate
which perilleth
through their
owne default,
& raising vp
of the elect to
whome God
gueth grace
p That is, for-
rowes shulde
peare her heart,
as a sworde.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, & had liued with an housband seuen yeres fro her virginitie.

37 And she was widowe about foure score, and foure yeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

q This chiefly
appeareth
whē the crosse
is layd vpo
vs, whereby
mens hearts
are tryed.

38 She the coming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Ierusalem.

r She was se-
uen yeres ma-
rried.
s She was con-
tinually in the
Temple.
"Griued.

39 And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

Deut. 10. 1.

41 Now his parēts went to Ierusalem euerie yere, at the feast of the Pascheouer.

42 And when he was twelue yere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And hath finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iorney, and

foght him among their kinsfolke, and acquaintance.

45 And whē they founde him not, they turned backe to Ierusalem, and foght him.

46 And it came to passe thre dayes after, that they founde him in the Temple, sitting in the middes of the doctours, bothe hearing them, and asking them questions.

"Or, learned
men.

47 And all that heard him, were astonished at his vnderstanding, and answers.

48 So when thei saw him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue foght thee with heauie hearts.

49 Then said he vnto them, How is it that ye foght me? I knewe ye not that I must go about my fathers busines.

50 But they vnderstode not the worde that he spake to them.

51 Then he wēt downe with them, & came to Nazaret, and was subiect to them: & his mother kept all these sayings in her heart.

e Our dutie
to God is to
be preferred
before father
and mother.
u For his vo-
caciō was not
yet manifestly
knowne.

52 And Iesus increased in wisdom, & stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn.
15 He is thought to be Christ. 21 Christ is baptized,
23 His age, and genealogie.

1 NOW in the fiftēth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being tetrarch of Galile, and his brother Philippe tetrarch of Iteura, and of the countrey of Trachonitis, and Lyfaniās the tetrarch of Abilene,

a This was y^e
sonne of He-
rode called
the great.

2 (*When Annas and Caiaphas were the high Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 *And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the boke of the sayings of Esaias the Prophet, which saith, *The voyce of him that cryeth in the wildernes, Prepare ye the way of the Lord: make his paths straight.

5 Euerie valley shalbe filled, and euerie mountaine, and hil shalbe brought lowe, & croked things shalbe made straight, & the rough wayes shalbe made smothe.

Mat. 3. 2.
mar. 1. 4.
Isa. 40. 3.
Ioh. 1. 23.
e All imped-
ments shalbe
taken away, &
shulde hinder
y^e way of God
or of saluatiō,
so that y^e way
shalbe p'aine
by Christ to
lead vs vnto
God.
"Or, euerie mā.
d That is, the
M^o. Goshalbe
reuelled to y^e
worlde.
Mar. 3. 7.
"Or, y^e people
brake it.

6 And "all flesh shal see the saluation of God.

7 Then said he to the people that were come out to be baptized of him, *O generations of vipers, who hather forewarden you to flee from the wrath to come?

8 Bring forth therefore frutes worthie a mentemēt of life, & beginne not to say, we your setues, We haue Abraham to our father: for I say vnto you, y^e God is able to raise vp children vnto Abraham.

Iohns preaching.

S. Luke. Christ tempted.

e The vengeance of God is at hand.

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tre which bringeth not forth the good frute, shalbe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, * He that hath the two coates, let him parte with him that hath none: and he that hath the meat, let him do likewise.

12 Then came there s Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto thes, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, * In dede I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthy to vnloose: he wil baptize you with the holie Gost, and with fyre.

17 * Whose fanne is in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaff wil he burne vp with fyre that neuer shalbe quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when ^k Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this aboute all, that he shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And y^e holie Gost came downe in a bode lie shape like a doue, vpon him, & there was a voyce fro heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus him self began to be about thirtie yere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Elli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainã, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus is led into the wilderness to be tempted. 13 He overcometh the deuil. 14 He goeth into Galile. 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

1 And Iesus ful of the holie Gost returned from Iordan, and was led by the Spirit into the wildernes,

2 * And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungrye.

3 Then the deuil said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shal not liue by bread onely, but by euerie worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, in the twinkling of an eye.

6 And the deuil said vnto him, All this power wil I giue thee, and the glorie of those kingdomes: for that is deliuered to me: & to whome soeuer I wil, I giue it,

7 If thou

* Or, Iesus.

* Or, Matthat.

* Or, Matthat.

m Not that Adam was sonne of God by generatio, but by creation, in the which God also calleth him self father, Deut. 32. 6. & ver 18 & 19.

Mat. 4. 1.

mar. 1. 12. a This fast was miraculous, to confirme the Gospel, and ought no more of men to be followed than the other miracles that Christ did.

Deu. 3. 3.

mat. 4. 4.

b That is, by the ordinance, and prouidence of God.

* Greke, for a moment of time. c Satan promisseth that, which he can not giue, thinking thereby that he might deceiue the more craftily: for he is but prince of y^e worlde by permission, & hath his power limited.

Iam. 2. 15.

1 Iohn. 3. 17. f He willeth that the riche helpe y^e poore according to their neede of gracie.

g Whose office was to receiue the tribute and tolls.

Mat. 3. 11.

mar. 1. 8.

iehu. 1. 26.

alt. 1. 1.

Eccl. 8. 4.

Eccl. 11. 16.

Eccl. 19. 4.

Mat. 3. 12.

h The vertue and force of baptisme standeth in Iesus Christ, & Iohn was but y^e minister thereof.

i That is, with a mightie, and vehement Spirit: whose property is to consume, and purge out the filth as fyre doeth y^e metall.

Mat. 14. 3.

mar. 6. 17.

k Named Ananias.

Mat. 3. 23.

mar. 1. 9.

iehu. 1. 32.

1 Luke ascendeth from the last father to y^e first, and Matthew descendeth from the first to y^e last. Matthew ascendeth not his cheerful further then to Abraham, which is for the assurance of y^e promises for the Iewes. Luke descendeth to Iudas, whereby the Gentiles also are assured of the promise, because they came of Adam, & are restored in the seconde Adam: Matthew counteth by the legal descent, and Luke by the natural: finally both speake of the same persones apply vnto them diuers names. * Or, Iesuch.

Or. full downe before me.
7 If thou therefore wilt "worship me, they shall be all thine.

"Greeke, Go be blinde me. Deut. 6. 16. & 10. 20. d Christ sheweth y all creatu es ought onely to worship and serue God.
8 But Iesus answered him, and said, "Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

e This declarerh how hard it is to resist y tentations of Satan: for he giueth not ouer for twise or thrife putting backe. Psal. 91. 12.
9 Then he brought him to * Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy self downe from hence,
10 For it is written, * That he wil giue his Angels charge ouer thee to kepe thee:
11 And with their hands they shall lift thee vp, lest at anie time thou shuldest dash thy fote against a stone.

Deut. 6. 16.
12 And Iesus answered and said vnto him, It is said, * Thou shalt not tept the Lord thy God.

f It is not ynough, twise or thrife to resist Sat: for he neuer ceaseth to temptor if he relent a litle, it is to the ed, that he maye renewe his force & assaile vs more sharply.
13 And when the deuill had ended all the tentacion, he departed from him for a season.

Mat. 13. 1. 4. Mar. 6. 3. iohn 4. 4. 3.
14 ¶ And Iesus returned by the power of y spirit into Galile: and there went a fame of him throughout all the region rounde about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he founde the place, where it was written,

Isa. 61. 1. g That is, endued with graces.
18 * The Spirit of the Lord is vpon me, because he hath anointed me; that I shulde preache the Gospel to the poore: he hath sent me, that I shulde heale the broke hearted, that I shulde preache deliuerance to the captiues, and recovering of sight to the blinde, that I shulde set at libertie them that are brayned,

h He alludeth to the yere of iubilie, which is mentioned in the Law, whereby this great deliuerance was figured
19 And that I shulde preache the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sare downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This daye is this Scripture fulfilled in your eares.

i Thei approued & commended whatfoeuer he said.
22 And all bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

k Bestowe thy benefites vpon them, w apperaine more vnto thee. Ioh. 4. 44. l Their iudicellie stayed Christ from working miracles.
23 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, heale thy self: whatfoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verely I saye vnto you, * No Prophet is accepted in his owne countrey.

untrey.

25 But I tell you of a trueth, manie widowes were in Israel in the dayes of * Elias, when heauen was shut thre yeres and six moneths, when great famine was throughout all the land;

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certeine widowe.

27 Also manie lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath, 29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hil, whereon their citie was buylt, to cast him downe headlong.

30 But he passed through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And thei were astonied at his doctrine: for his worde was with power.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou art, *even* the Holie one of God.

35 And Iesus rebuked him, saying, Holde thy peace, and come out of him. The deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they come out?

37 And the fame of him spred abroad throughout all the places of the countrey rounde about.

38 ¶ * And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now when the sunne was downe, all they had sicke *filkes* of diuers diseases, brought them vnto him, and he laied his hands on euerie one of them, and healed them.

41 * And deuils also came out of manie, crying, and saying, Thou art the Christ the Sonne of God: but he rebuked them, & suffered them not to say that thei knewe him to be the Christ.

42 And when it was day, he departed & went

1. King. 17. 9. iam. 5. 27.

m He sheweth by examples y God oft times preferreth the strangers to the holde.

2. King. 5. 14.

n Because they perceived that the grace of God shulde be taken fro them & giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come.

Mat. 4. 13.

mar. 1. 21.

Mat. 7. 29.

mar. 1. 22.

p Full of dignitie & maiestie, w touched the heart of the audacious and cauled them to beare reuerence to his wordes.

q That is, the motion of the deuill, or y was tormented w a verie deuill.

Mat. 8. 14.

mar. 1. 29.

Mar. 1. 32.

r The deuils are constrained to confesse Christ to be y Sonne of God, & yet it doeth nothing auale them, because it cometh not of faith.

forthe into a desert place, and the people sought him, and came to him, and kept him that he shulde not departe from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fishes. 10 Certaine disciples are called. 12 He cleseth the leper. 18 He healeth the man of the palseie. 27 He calleth Mattheu the custומר. 30 Eatieth with sinners. 34 And excuseth him, as touching fasting.

Mat. 4. 18.
mar. 1. 16.

1 **T**hen *it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Gennesarer,

2 And sawe two shippes stand by the lake side, but the fiffhermen were gone out of them, and were wasshing their nettes.

a To the intent that he might not be thronged of y preasse, & also that he might the better be heard.

3 And he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, & said vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheles at thy worde I wil let downe the net.

b The worde signifieth him that is made ruler ouer a nie thing.

c He sheweth his prompt obedience to Christs commandement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in y other ship, that thei shulde come and helpe them, who came then, and filled bothe the shippes, that they did sinke.

d Thei were so laden that thei almoste sunke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

e The feeling of Gods presence maketh alyrayed.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes, which they toke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forthe thou shalt catch men.

f He appointeth him to y office of an Apostle.

11 And when they had broght the shippes to land, they forsoke all, & followed him.

Mat. 3. 2.
mar. 1. 40.

12 ¶ * Now it came to passe, as he was in a certeine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord if thou wilt, thou canst make me cleane.

13 So he stretched forthe his hand, & touched him, sayig, I wil be thou cleane. And immediatly the leprosie departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, saith he, and shewe thy self to the Priest, and offer for thy clesning, as * Moses hath commanded, for a witnes vnto them.

Leui 14. 4. g Hereby he shewed them that he wolde not transgresse the Law, and y thei shulde be inexcusable, who seig y miracle wrought, wolde not beleue Christ.

15 But so muche more went there a same abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and praied.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sare by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

Mat. 9. 2.
mar. 2. 3.

18 * Then beholde, men broght a man lyig in a bed, which was taken with a palseie, and they sought meanes to bring him in, and to laie him before him.

19 And when they colde not finde by what way they might bring him in, because of the preasse, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy finnes are forgiuen thee.

h Christ toucheth the principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies: who can forgiue finnes, but God onelie?

22 But when Iesus perceiued their thoghts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiuen thee, or to say, Rise and walke?

i Forasmuche as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand y he had power to forgiue finnes.

24 But that ye may knowe that the Sonne of man hath the autoritie to forgiue finnes in earth, (he said vnto the sicke of the palseie) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediatly he rose vp before them, and toke vp his bed whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubteles we haue sene strange things to daye.

* Or, a new our explication.

27 ¶ * And after that, he went forthe and sawe a Publicane named Leui, sitting at the receite of custome, & said vnto him, Followe me.

Mat. 9. 9.
mar. 2. 14.
Or, Matthew.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.

Christ answereth for his. Chap. VI. Who are blessed. 30

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye & drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto the, They that are whole, neede not the physician, but they that are sicke.

32 *I came not to call the *righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shalbe taken away frō them: then shal they fast in those dayes.

36 Againe he spake also vnto the a parable, No mā putteth a piece of a newe garment into an olde vesture: for then the newe re-teth it, and the piece taken out of the new, agreeth not with the olde.

37 ¶ Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are preferred.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

CHAP. VI.

Christ standeth in his disciples defence and his owne, as touching the breache of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisie.

1 And it came to passe on the seconde Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certeine of the Pharises said vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, & said, *Hau ye not red this, that Dauid did when he him self was an hungred, & they which were with him,

4 How he went into the house of God, and toke, and ate the shewe bread, & gaue also to them which were with him, which was not lawful to eate, but for the *Priests onely?

5 And he said vnto them, The Sonne of mā is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto the, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euil: to saue life, or to destroye it?

10 And he behelde them all in compasse, & said vnto the mā, Stretch forth the thine hād. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnes, & communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, y he went into a mountaine to pray, & spent the night in prayer to God.

13 ¶ And whē it was day, he called his disciples, and of them he chose twelve, which also he called Apostles.

14 (Simon whome he named also Peter, and Andrew his brother, James and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: James the sonne of Alpheus, and Simon called zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in a plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude soght to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpō his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 *Blessed are ye that hunger now: for ye shalbe satisfied: blessed are ye that wepe now: for ye shal laugh.

22 *Blessed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophetes.

24 ¶ But wo be to you that are riche: for ye haue receiued your consolation.

25 ¶ Wo be to you that are ful: for ye shal hūger. Wo be to you that now laugh: for ye shal waile and wepe.

h That put your trust in your riches, & forget ye life to come. * I. 4. 65. 13. i Signifying them that liue at ease & after the pleasures of the flesh.

1. Tim. 1. 15. k Which seme to be righteous and yet are but hypocrites.

Mat. 9. 14. mar. 2. 18. * Greke, make prayers.

l The friends and familiars of Christ: and hereby Iesus Christ declarerh that he wil not burde his, before y he hath made them able to beare.

m Read Mat. 9. 17.

n He admonisheth them not to trust to much to their owne sense or judgement: nor because they haue accustomed the felues to one thing, to condē another, which is better.

Mat. 12. 7. mar. 2. 13. a Those feasts which counted manie daies as the Pascheouer, and the feast of Tabernacles, had two Sabbathes: the first day of the feast, & the last.

1. Sam. 21. 6.

Exo. 19. 33. leu. 8. 32.

b 2. 4. 9. c Having power to dispense with, & qualifie the keeping of the Sabbath and other ceremonies.

Mat. 12. 5. Mar. 3. 2.

* Or, aperte.

Mat. 10. 1. mar. 3. 13. c 6. 7.

chap. 9. 1.

c According to the similitude of the twelve Patriarkes, of whome the Church of God is sprung. d Ambassadors or messengers whome he had elected before, but now enioyneth the their charge.

Or, champion.

e They that are humble & submit the selues willingly to obey God.

Mat. 5. 2. I. 4. 65. 13

I. 4. 65. 13

Mat. 5. 3.

f He meaneth excommunication which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagogue: S. Paul, deliueing to Satan, w punishment as it is most terrible when it is iustly executed, so is it comfortable to y godlie whē they are cast out of wicked mens copanies, as the Prophet declarerh, Psal. 11. 1.

g The worde signifieth to be apert joye, or to shewe mirth by outward gesture.

Amos 6. 14

eccl. 31. 8.

I. 4. 65. 13.

k He repro-
meth ambition
& vaine glorie
when as men
go about by
all means to
get fauour, &
worldlie po-
pe.

Mat. 5. 44.
Mat. 5. 39.
I rather endu-
re more iou-
rie then reuen-
ge your felues.
1 Cor. 6. 7.

m Be not fo-
careful for the
losse of thy
goods, y^e thou
shuldest be dif-
courage to
serue God.

Mat. 7. 12.
Iob. 4. 16.

Mat. 5. 45.

n They are
commonly
called sinners,
ware of a wie-
ked life, and
without all
fear of God.

Mat. 5. 42.
Deu. 15. 8.

o Not onely
not hope for
profite, but to
lose the ro-
cke & principal
forasmuche as
Christ bindeth
him self to re-
pay the whole
with a mo-
re liberal in-
terest.

Mat. 5. 42.
Mat. 7. 1.

Mat. 7. 2.
Mar. 4. 24.

Mat. 15. 14.

Mat. 10. 24
Iohn 13. 16.
E. 15. 10.

Mat. 7. 3.

p He repro-
neth the hypo-
crite of such
as winke at
their owne
horrible fau-
ces, & yet are
so curious to
spie out y^e least
faute in their
brother.

Mat. 7. 17.

Mat. 12. 33.

26 Wo be to you whē all * men speake wel of
you: for so did their fathers to the false
prophetes.

27 ¶ But I say vnto you which heare, Loue
your enemies: do wel to thē w^h hate you.

28 Blessē them that curse you, and pray for
them which hurt you.

29 * And vnto him that¹ smiteth thee on the
one cheke, offer also the other: * & him that
taketh away thy cloke, forbid not to take
thy coate also.

30 Giue to euerie man that asketh of thee:
and of him that taketh away thy goods, m^ake
them not againe.

31 * And as ye wolde that men shulde do to
you, so do ye to them likewise.

32 * For if ye loue them which loue you,
what thanke shal ye haue? for euen the
sinners loue those that loue them.

33 And if ye do good for them which do
good for you, what thāke shal ye haue? for
euen the sinners do the same.

34 * And if ye lend to them of whome ye hope
to receiue, what thāke shal ye haue? for
euen the sinners lend to sinners, to receiue
the like.

35 Wherefore loue ye your enemies, and
do good, and lend, o^o looking for nothing
againē, and your rewarde shalbe great,
and ye shalbe the children of * the moste
High: for he is kinde vnto the vnkinde, &
to the euil.

36 Be ye therefore merciful, as your Father
also is merciful.

37 ¶ Iudge not, and ye shal not be iudged:
condemne not, and ye shal not be condem-
ned: forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: * a
good measure, pressed downe, shakē toge-
ther and running ouer shal men giue in-
to your bosome: for with what measure
ye mette, with the same shal men mette to
you againe.

39 And he spake a parable vnto them, * Can
the blinde lead the blinde? shal they not
bothe fall into the ditch?

40 * The discipule is not aboue his master:
but whosoever wil be a perfite discipule, shal
be as his master.

41 ¶ * And why seekest thou a mote in thy bro-
thers eye, and considerest not the beame,
that is in thine owne eye?

42 Either how canst thou saye to thy bro-
ther, Brother, let me pul out the mote that
is in thine eye, whē thou seekest not the bea-
me that is in thine owne eye? Hypocrite,
cast out the beame out of thine owne eye
first, & then shalt thou see perfectly, to pul
out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tre that bringeth
forth the euil frute: nether an euil tre, that
bringeth forth the good frute.

44 * For euerie tre is known by his owne

frute: * for nether of thornes gather mē fig-
ges, nor of bushes gather they grapes.

45 A good man out of the good treasure
of his heart bringeth forth the good, and an
euil man out of the euil treasure of his heart
bringeth forth the euil: for of the abundance
of the heart his mouth speaketh.

46 ¶ But why call ye me^r Master, Master,
and do not the things that I speake?

47 Whosoever cometh to me, and heareth
my wordes, & doeth the same, I wil shewe
you to whome he is like.

48 He is like a man which buylt an house,
and digged depe, and laid the fundacion
on a rocke: and when the waters arose, the
flood bet vpon that house, and colde not
shake it: for it was groundē vpon a rocke.

49 But he that heareth and doeth not, is like
a man that buylt an house vpon y^e earth
without fundacio, against which the flood
did beat, and it fel by and by: and the fall
of that house was great.

CHAP. VII.

2 He healeth the captaines seruant. 11 He raiseth vp
the widowes sonne from death to life. 19 He answereth
the disciples whome Iohn Baptiste sent vnto him.

24 He commendeth Iohn. 31 And reproveth the
Iewes for their vnfaithfulness. 36 He eateth with the
Pharise. 37 The woman washeth his fete with her
teares, and he forgiveth her finnes.

W^Hē he had ended all his sayings
in the audience of the people, he
entred into Capernaum.

2 And a certeine^a Centurions seruant was
sicke and ready to dye, which was dere vn-
to him.

3 And when he heard of Iesus, he sent vnto
him y^e Elders of the Iewes, beseeching him
that he wolde come and heale his seruant.

4 So they came to Iesus, and besought him
instantly, saying that he was worthie that
he shulde do this for him.

5 For he loueth, said they, our nacion, and he
hathe buylt vs a^b Synagogue.

6 Then Iesus went with them: but when
he was now not farre from the house, the
Centurion sent friends to him, c^c saying
vnto him, Lord, trouble not thy self: for I
am not worthie that thou shuldest enter
vnder my rooffe.

7 Wherefore I thought not my self worthie
to come vnto thee: but d^d say the worde, &
my seruant shalbe whole.

8 For I likewise am a man set vnder autori-
tie, and haue vnder me fouldiers, and I say
vnto one, Go, and he goeth, & to another,
Come, and he cometh, and to my seruant,
Do this, and he doeth it.

9 When Iesus heard these things, he mar-
ueiled at him, & turned him, & said to the
people, that followed him, I say vnto you,
I haue not found so great faith, no not in
Israell.

10 And when they that were sent, turned
backe

q The name
and title are
nothing wor-
the to proue y^e
a man is sent
of God, except
in effect he
shewe the sa-
me.

Mat. 7. 21.

Rom. 2. 13.

Iam. 1. 21.

r He speaketh
not onely to
the false pro-
phetes, but
to all false pa-
stours, hire-
lings and hy-
pocrites.

Mat. 8. 5.

a It might be,
that this cap-
taine did lie
with his gar-
rison in Ca-
pernaum.

b In buylding
them a Tēple
for their af-
flictions, he
shewed his
zeale toward
des the true
seruice of
God.

c The friends
spake to Ie-
sus in the cap-
taines name
d O, commā-
de by a worde
onely that it
be.

e He commen-
deth this hea-
then captaine
because he as-
sureth him self
vpon Christ
worde, alone.

backe to the house, they founde the seruāt that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called ^fNain, and manie of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man carryed out, *who was* the onelie begotten sonne of his mother, which was a widowe, & muche people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and said vnto her, Wepe not.

14 And he went and touched the ^gcoffin (and they that bare him, stode stil) and he said, ^gYong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, & begā to speake, & he deliuered him to his mother.

16 Thē there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath ^hvisited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 Sō Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou he that shulde come, or shal we waite for another?

20 And when the mē were come vnto him, they said, Iohn Baptiste hathe sent vs vnto thee, sayig, Art thou he that shulde come, or shal we wait for another?

21 And at that time, he cured manie of their sickenes, and plagues, and of euil spirits, and vnto manie blinde men he gaue sight.

22 And Iesus answered, and said vnto thē, Go your wayes and shewe Iohn, ^kwhat things ye haue sene and heard: ^gthe blinde se, the halte go, the lepers are clenfed, the deafe heare, the dead rise againe, & the ^lpoore receiue the Gospel.

23 And blessed is he, that shal not be ^moffended in me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What wēt ye out into the wilderness to se? A ^arede shaken with the winde?

25 But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously apparelled, and liue delicately, are in Kings courtes.

26 But what wēt ye forth to se? A Prophet? yea, I say to you, & greater thē a Prophet.

27 This is he of whomc it is writē, *Beholde, I send my ⁿmessenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are ^obegotten of women: neuertheles, he that is the least in ^ykingdome of God is greater then he.

29 Then all the people that heard, and the Publicanes ^oiustified God, being baptized with the ^pBaptisme of Iohn.

30 But the Pharises & the expōiders of the Law despised the counsel of God against them selues, & were not baptized of him.

31 *And the Lord said, Whereunto shal I liken the men of this generation? & what ^qthing are they like vnto?

32 They are like vnto childrē sitting in the market place, and crying one to another, and saying, ^rWe haue piped vnto you, & ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptiste came, nether eating bread, nor drinking wine: and ye say, He hathe the deuill.

34 The Sonne of man is come, and ^reateth and drinketh: and ye say, Beholde, a man ^{which is}a glotten, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is ^riustified of all her children.

36 ¶ And one of the Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sate downe at table.

37 And beholde, a womā in the citie, which was a sinner, when she knewe that Iesus sate at table in ^yPharises house, she brought a boxe of ointement.

38 *And the fode at his fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, & killed his fete, & anointed them with the ointment.

39 Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certeine lender which had two detters: the one oght fise hundred pence, and the other fiftie.

42 Whē they had nothing to pay, he forgauē them bothe. Which of thē therefore, tell ^{me}, will loue him most?

43 Simon answered, & said, I suppose that he, to whome he forgauē moste. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simō, Seest thou this womā? I entred into thine house, and thou gauest me no water to my fete: but she hathe washed my fete with teares, and wiped them with the

^f Which was a towne of Galile in the tribe of Issachar not farre from Tiberias.

^g Or, where.

^g Christ callēth those things that are not, as if they were, & giueth life to them that be dead.

^h That is, to establish, and restore them.

ⁱ To wit, the Messias, and redemer.

^k He declarēth by the vertues, and power ^y were in him that he was ^y Christ.

^l Suche as fele their owne miserie, and wretchednes. ^{Or,} the Gospel is preached to the poore.

^m That shal perseuere and not shrinke backe for anie thing that cōmevnto thē. ⁿ Read Mat. 11, 7.

Matth. 3, 1.

^o Or, Angel.

^o Or, begotten.

^o They praised him as iust, faithful, good and merciful, so that ^y frute of their baptisme appeared in them.

Matth. 16, 17. ^p This words comprehendeth the whole doctrine ^y Iohn taught.

^q Meaning to their owne cōdemnation or as some read, with the selues because they durst not openly speake against Iohns doctrine: for they feared the people.

Matth. 21, 46. ^r The songs of little childrē are sufficient to condemne the Pharises and suche like ^s Liuent according to the facion of other men.

^t He sheweth that the wicked, although they turne ^{frō} God, shal nothing hinder the cl. & to cōtinewe in the faith of the Gospel.

Mar. 15, 40. Iohn 20, 11.

heeres of her head.

45 Thou gauest me, no kisse: but she since the time I came in, hath not ceased to kisse my fete.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my feet with ointement.

47 Wherefore I saye vnto thee, manie sinnes are forgien her: for she ^u loued muche. To whome a litle is forgien, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgien thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgieeth sinnes?

50 And he said to the womā, Thy faith hath faued thee: go in ^x peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne and preache. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seds. 21 He telleth who is his mother and his brother. 24 He filleth the raging of the lake. 27 He deliuereth the possessed. 33 The devils enter into the heard of swine. 41 He healeth the sick woman, and lairus daughter.

1 And it came to passe afterwarde, that he him self went through euerie citie and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certaine women, which were healed of euil spirits, and infirmities, as ^{*} Marie which was called Magdalene, out of whome went seuen deuils,

3 And Ioanna the wife of Chuza Herodes steward, & Susanna, & manie other which ^a ministred vnto him of their substance.

4 ^{*} Now whē muche people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistnes,

7 And some fel among thornes, and ^y thornes sprang vp with it, and choked it.

8 And some fel on good grounde, and sprāg vp, and bare frute, an hundreth folde. And as he said these things, he cryed, He that hathe eares to ^b heare, let him heare.

9 Thē his disciples asked him, demāding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in ^c parables, that when ^{*} they se, they shulde not se, and when they heare, they shulde not vnderstand.

11 ^{*} The parable is this, The sede is the worde of God.

12 And thei that are beside the way, are thei

that heare: afterwarde commeth the deuil, and taketh away the worde out of their hearts, lest they shulde beleue, & be faued:

13 But they that are on the stones, ^{are they} which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while ^a beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, and ^e after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no frute.

15 But that ^{which fel} in good ground, are they which with an honest & good heart heare the worde, and kepe it, & bring forth the frute with patience.

16 ¶ No ^f man when he lighteth a candel, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlesticke, that they that entre in, may se the light.

17 ^{*} For nothing is secret, that shal not be euident: nether any thing hid, that shal not be known, and come to light.

18 Take hede therefore how ye heare: ^{*} for whosoever hathe, to him shalbe giuen: and whosoever hathe not, fro him shalbe taken euen that, which ^s it semeth that he hathe.

19 ¶ Then came to him his mother & his brethren, and colde not come nere to him for the preasse.

20 And it was tolde him by ^{certaine} which said, Thy mother and thy ^b brethren stand without, and wolde se thee.

21 But he answered, & said vnto them, My mother, and my brethre ^{are} these which heare the worde of God, and do it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lanced forth.

23 And as they sailed, he fel a ⁱ slepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Thē they went to him, and awoke him, saying, Master, master, we perish. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme.

25 Thē he said vnto them, Where is your faith? and they feared, & wondered among them selues, saying, Who is this that commandeth both the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he wēt out to land, there met him a certaine man out of the citie, which had a deuil long time, and he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, & fel

^u This great loue is a signe that she felt her self muche bounde vnto Christ, who had forgien her so manie sinnes.

^x The peace of conscience cometh onely of faith.

Mar. 16. 9.

^a Whereby they acknowledged the benedictiō they had receiued of him, & also shewed their persequerance, which proued their knowledg to be of God.

^b Or, to them. Mat. 13. 35. Mar. 4. 10.

^b That is, to vnderstand, & beleue these things.

^c Which worde is here taken for an obscure or darke saying.

Isa. 6. 9. Mat. 13. 14. Mar. 4. 12. Ioh. 12. 40. Act. 28. 26. Rom. 11. 8. Mat. 13. 18. Mar. 4. 15.

^a That is, acknowledgement & consent to the worde and, also reuerence it ^e When they returne home to their affaires.

Chap. 12. 33. Mat. 5. 15.

Mar. 4. 22. ^f Christ warneth his to do good with their light & they haue receiued, and to set it forth before all mens faces.

^{Or, bred.} Chap. 12. 2. Mat. 10. 26. Mar. 4. 22. Mat. 13. 12. & 25. 29. Mar. 4. 15. Chap. 19. 28. Mat. 12. 46.

Mat. 3. 32. ^g Bothe to him self, and to others.

^{Or, misseholder} h The spiritual kinred is to be preferred to the carnal & natural for asmuche as thereby of many we are made one, confest together one God, one faith, & one baptisme, loeing God aboue all thing, & our neighbour as our selues.

Mat. 8. 23. Mar. 4. 16. ⁱ The worde signifieth a deepe or sounde hege.

Mat. 8. 8. Mar. 5. 4.

fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseeche thee ^k torment me not.

29 For he commanded the foule spirit to come out of the mā: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was ^l caryed of the deuill into wilderneses.)

30 Then Iesus asked him, saying, What is thy name? And he said, ^m Legion, because many deuils were entred into him.

31 And they besoght him, that he wolde not commande them to go out into the ⁿ dicke.

32 And there was there by, an herd of many swine, feding on an hil, and the deuils besoght him, that he wolde suffre the to entre into them. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caryed with violence from a stepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the country.

35 Then they came out to se what was done, and came to Iesus, & founde the man, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besoght him, y^e he wolde departe frō them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

39 ^o Returne into thine owne house, and shewe what great things God hathe done to thee. So he went his way, and preached through out all y^e citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that y^e people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and he was the ruler of the y^e Synagogue, who fel downe at Iesus fete, and besoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yerres of age, & she laye a dying (& as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yerres long, which had spent all her

substance vpon physicions, and coulde not be healed of any:

44 Whē she came behinde him, she touched the hem of his garment, and immediately her yssue of blood stancheth.

45 Then Iesus said, Who is it that hathe touched me? When euerie man denyed, Peter said & thei that were with him, Master, the multitude thrust thee, & tread on thee, and sayeth y^e, Who hathe touched me?

46 And Iesus said, Some one hathe touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all y^e people, for what cause she had touched him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hathe made thee whole: go in peace.)

49 While he yet spake, there came one frō the ruler of the Synagogues house, which said to him, Thy daughter is dead: discease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleue onely, & she shal be made whole.

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and Iames, and Iohn, and the father & mother of the maide.

52 And all wept, and sorowed for her: but he said, Wepe not: for she is not dead, but slepeth.

53 And they laught him to skorne, knowing that she was dead.

54 So he thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

CHAP. IX.

1 He sendeth out the twelue Apostles to preache. 7 He rueth heareth tel of him. 12 He feedeth fise thousand men with fise loaves, & two fishes. 19 Diuerse opinions of Christ. 28 He transfigureth him self vpon the mount. 42 He delivereth the possessed. 47 And teacheth his disciples to be lonlie. 54 They desire vengeance, but he reproveth them.

1 Then called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and to heale diseases.

2 And he sent them to preache the kingdom of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrip, nether bread, nor shouer, nether haue two coates.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garments.

f Christ doeth not spue vnto vs the weakness of our faith, but doeth accept it, as though it were perfect.

t Meaning the ruler of the Synagogue.

u Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his slepe.

x He meaneth those which he founde in the house,

Mat. 10. 1. mar. 3. 13. & 6. 7.

Mat. 10. 7. mar. 6. 8.

a To the end they might do their charge with greater diligence whē they had nothing to let them.

* Or, addres.

k Satan is tormented where Christ is present. ^l Or, many a day agoe.

l The worde signifieth to be enforced with violence, as auhorie when he is spurred.

m A Legion, as writeth Vegetius, contained 6000 footmen, & 732 horsemen: but here it is taken for an vncertaine and infinite number.

n That is, so to depart that they coulde do no harme: and this worde chap. 16. 25. is called hel, where the deuils are chained in the obscuritie of darkness, 2a Pet. 2. 4.

o Christ knew that he shoulde better serue him being absent then with him. ^p This was his owne citie called Gadara, which was in the country of Decapolis, & therefore Luke dissenteth not from Marke who writeth he preached in Decapolis. Mat. 9. 18.

q Of the Congregation of the Iewes.

The five loaves.

S. Luke. The transfiguration.

- 6 He willerh them not to ra-
ry long, but
to preache fro
towne to tow-
ne.
*Chap. 10. 11-
act. 13. 51.*
- 7 Which was
a signe of dese
rtion, and of
the vengeance
which was pre-
pared for such
contemners of
Gods benefi-
tes which are
vnworthie
one shulde re-
ceiue any thig
at their hnds.
*Mat. 14. 1.
Mar. 6. 14.*
- 8 And whatsoeuer house ye entre into, the-
re abide, and thence departe.
- 9 And whosoever wil not receiue you, whē
ye go out of that citie, shake of the very
dust from your fete for a testimonie a-
gainst them.
- 10 And they went out, and went through e-
uerie towne preaching the Gospel, and
healing euerie where.
- 11 Now Herode the tetrarch heard of
all that was done by him: and he doubted,
because that it was said of some, that Iohn
was risen againe from the dead:
- 12 And of some, that Elias had appeared: &
of some, that one of the olde Prophetes
was risen againe.
- 13 Then Herode said, Iohn haue I behea-
ded: who then is this of whome I heare
suche things? and he desired to see him.
- 14 And whē the Apostles returned, they
tolde him what great things they had do-
ne. * Then he toke them, & went aside into
a solitarie place, nere to the citie called
Bethsaida.
- 15 But when the people knewe it, they fol-
lowed him: and he receiued them, & spa-
ke vnto them of the kingdome of God, &
healed them that had neede to be healed.
- 16 And whē the day began to weare away,
the twelue came, and said vnto him, Send
the people away, that they may go into
the townes and villages rounde about, &
lodge, and get meat: for we are here in a
desert place.
- 17 But he said vnto them, Give ye them
to eat. And they said, We haue no mo but
five loaves & two fishes, except we shulde
go and bye meat for all this people.
- 18 For they were about five thousand men.
Then he said to his disciples, Cause them
to sit downe by fifties in a companie.
- 19 And they did so, and caused all to sit
downe.
- 20 Then he toke the five loaves, and the two
fishes, and loked vp to heauen, and blef-
sed them, and brake, and gaue to the disci-
ples, to set before the people.
- 21 So they did all eat, and were satisfied: &
there was takē vp of that remained to the
twelue baskets ful of broken meat.
- 22 And it came to passe as he was alone
praying, his disciples were with him, and
he asked the, saying, Whome say the peo-
ple that I am?
- 23 They answered, and said, Iohn Baptift:
and others say, Elias: & some say, that one
of the olde Prophetes is risen againe.
- 24 And he said vnto them, But whome say
ye that I am? Peter answered, & said, The
Christ of God.
- 25 And he warned, and commanded them,
that they shulde tell that to no man,
- 26 Saying, * The Sonne of man must suffre

- many things, and be reprevd of the El-
ders, & of the hie Priests and Scribes, and
be slaine, and the thirde day rise againe.
- 27 And he said to them all, If any man
wil come after me, let him denye him self,
and take vp his crosse daily, and followe
me.
- 28 For whosoever wil save his life, shal lose
it: and whosoever shal lose his life for my
sake, the same shal saue it.
- 29 For what auatageth it a man, if he winne
the whole worlde, and destroye him self,
or lose him self?
- 30 For whosoever shal be ashamed of me,
and of my wordes, of him shal the Sonne
of man be ashamed, when he shal come in
his glorie, and in the glorie of the Father,
and of the holie Angels.
- 31 And I tell you of a surerie, there be so-
me standing here, which shal not taste of
death, til they haue sene the kingdome of
God.
- 32 And it came to passe about an eight
dayes after those wordes, that he toke Pe-
ter, & Iohn, and Iames, and went vp into a
mountaine to pray.
- 33 And as he prayed, the facion of his coun-
tenance was changed, & his garment was
white and glistered.
- 34 And beholde, two men talked with him,
which were Moses and Elias,
- 35 Which appeared in glorie, and tolde of
his departing, which he shulde accomplishe
at Ierusalem.
- 36 But Peter and they that were with him,
were heauie with slepe, and when they
awooke, they sawe his glorie, and the two
men standing with him.
- 37 And it came to passe, as they departed
from him, Peter said vnto Iesus, Master, it
is good for vs to be here: let vs therefore
make thre tabernacles, one for thee, and
one for Moses, and one for Elias, and wilt
not what he said.
- 38 While he thus spake, there came a clou-
de & overshadowed them, & they feared
when these were entring into the cloude.
- 39 And there came a voyce out of the
cloude, saying, This is my beloued Sone,
heare him.
- 40 And when the voyce was past, Iesus was
founde alone: and they kept it close, and
tolde no man in those dayes any of those
things which they had sene.
- 41 And it came to passe on the next day,
as they came downe from the mountaine,
much people met him.
- 42 And beholde, a man of the companie
cried out, saying, Master, I beseeche thee,
beholde my sonne: for he is all that I haue.
- 43 And lo, a spirit taketh him, & suddenly
he cryeth, and he teareth him, that he fo-
meth, and with much paine departeth
from

Chap. 14. 27.

Mat. 10. 38.

Chap. 16. 24.

Mar. 3. 35.

g For as one

day followeth

another, so

doeth one crof

se followe in

the necke of

another.

Chap. 12. 9.

Chap. 10. 33.

Mar. 10. 33.

Mar. 3. 38.

2 Tim. 2. 12.

Mat. 16. 28.

Mar. 9. 1.

h Establishd

and enlargd

by the prea-
ching of the

Gospel.

Mat. 17. 1.

Mar. 9. 2.

i That is, what

ysuche shulde

haue and how

he shulde dye.

k For other-
ways they

had not bene

able to com-
prehend his

great maiestie.

Mat. 3. 17.

Mar. 1. 11.

l Thei conce-
led it: til

Christs resur-
rection, as Mar

ke writeth.

Mat. 17. 14.

Mar. 9. 17.

j Christ forsa-
keth not them
that followe
him, but sen-
derth them suf-
ficient relief.

g Iohn sayeth,
he gaue than-
ks, Ioh. 6. 11.

h Iohn sayeth,
he gaue than-
ks, Ioh. 6. 11.

i For he kne-
we best his
conuenient ti-
me which was
appointed for
him to be ma-
nifested in.
Mat. 17. 32.
Mar. 3. 31.

from him, when he hath bruised him.

40 Now I have befought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, ^m O generation faithles, and crooked, how long now shall I be with you, & suffer you to bring thy sonne hither.

42 And whiles he was yet coming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amazed at the mighty power of God: & while they all wondered at all things, which Iesus did, he said vnto his disciples,

44 ¶ Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they ⁿ vnderstode not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ * Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,

48 And said vnto them, Whosoever receiue this litle childe in my Name, receiue me: and whosoever shall receiue me, receiue him that sent me: for he that is least among you all, he shall be great.

49 ¶ * And Iohn answered, & said, Master, we sawe one casting out deuils in thy Name, and we forbade him, because he followeth thee not with vs.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, ^o is with vs.

51 ¶ And it came to passe, when the ^p dayes were accomplished, that he should be receiued vp, he setteled him self fully to go to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they wolde not receiue him, because his ^q behauiour was, as though he wolde go to Ierusalem.

54 And when his disciples, James and Iohn sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heauen, and consume them, euen as ^r Elias did?

55 But Iesus turned about, & rebuked the, and said, Ye knowe not of what ^r spirit ye are.

56 * For the Sonne of man is not come to destroy mens liues, but to saue the. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, a certeine man said vnto him,

I wil followe thee, Lord, whether soeuer thou goest.

58 And Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to laie his head.

59 But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and ^t burye my father.

60 And Iesus said vnto him, ^u Let the dead burye their dead: but go thou and preach the kingdom of God.

61 Then another said, I wil followe thee, Lord: but let me first go bid the fare wel, which are at mine house.

62 And Iesus said vnto him, No man ^v putteth his hand to the plough, and ^x looketh backe, is apte to the kingdom of God.

CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge how to behaue them selues. 13 He threatneth the obstinate. 21 He giueth thanks to his heauenlie Father. 25 He answereth the Scribe that tempted him. 33 And by the example of the Samaritane sheweth who is a mans neighbour. 38 Martha receiue the Lord into her house. 40 Marie is seruient in hearing his words.

After these things, the Lord appointed other seuentie also, and sent the, two and two before him into euerie citie and place, whether he him self should come.

2 And he said vnto them, * The harvest is great, but the ^b laborers are fewe: pray therefore the Lord of the harvest to send forth the laborers into his harvest.

3 * Go your waies: beholde, I send you forth as lambs among ^c wolues.

4 Beare no baggage, nether scryp, nor shoes, * and ^d salute no man by the way.

5 * And into whatsoeuer house ye enter, first say, ^e Peace be to this house.

6 And if the ^f sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tarie stil eating, and drinking suche things as by them shall be set before you: * for the laborer is worthe of his wages. Go not from ^g house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, ^h eat suche things as are set before you,

9 And heale the sicke that are there, & say vnto them, The kingdom of God is come nere vnto you.

10 But into whatsoeuer citie ye shall enter, if they wil not receiue you, go your waies out into the stretes of the same, and say,

11 Euen the verie * dust, which cleaueth on vs of your citie, we wipe of against you: notwithstanding knowe this, that ⁱ the kingdom of God was come nere vnto you.

12 For I say to you, that it shall be easier in that daye for them of Sodom, then for

f We must not followe Christ for riches and commodities, but prepare o sselues to p uertie and to y crosse by his example.

t That is, til he be dead & I haue done my dutie to him in burying him.

u We may not followe what semeth best to vs, but onely Gods calling. & here by dead he meaneth those that are vnprofitable to some God.

x To be hindered, or entangled w respect of any worldlie comoditie, or staid to go forward for any paine, or trouble.

Chap. X. a Meaning a great number of people, w are readie to be brought vnto God.

b That is, the preachers.

Mat. 10. 18. c Not y they shall hurt you, but that you shall be preferred by my prouidence.

Mar. 9. 37. d He w illeth y thei shulde dispatche this iourney w diligence not occupying the selues about other duties.

e It was their manner of salutation whereby they wished helth & felicity.

Deut. 24. 14. mat. 10. 10. f Which lo- ueth the doctrine of peace & the Gospell.

g He wolde not y they shulde tary long in one towne, neither yet to be careful to change their lodging.

h Doute not to receiue nourishment of the, for whome you traual.

Chap. 9. 5. mat. 10. 14. i 13. 51.

12. 6. i God did present hi self vnto you by his messengers and wolde haue reigned ouer you.

Christs praier.

S.Luke. Who is our neighbour.

Mat. 11. 21. 13 *Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while agoe repented, sitting ^k in sacke clothe and ashes.

^k Which were the signes of repentance.

14 Therefore it shalbe easier for Tyrus, & Sidon, at the iudgement, then for you. 15 And thou, Capernaum, which art exalted to heauē, shalt be thrust downe to hell. 16 ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

Mat. 10. 40. 16b. 13, 20.

l The mo-benefices y^e God bestoweth vpon anie people, y^e more doeth their ingratitude deserue to be punished. m The power of Satan is beaten downe by the preaching of the Gospel.

17 ¶ And the seuentie turned againe with ioye, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I sawe ^m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemye, & nothing shal hurt you.

20 Neuertheles, in this reioyce not, that y^e spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in "the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the ⁿ wise and learned, and hast reueiled them to babes: euen so, Father, because it so pleased thee.

ⁿ Or, in his minde.

He attributeth it to the free electiō of God, that the wise & worldlys knowe not the Gospel, & yet the poore base people vnderstand it. o Christ is the onlie meane to receiue Gods mercies by. p Therefore we must esteeme him as the fathers voyce hathe taught vs, & not according to mans iudgement.

Mat. 13. 16.

q In whome we see God as in his liuelie image.

Mat. 22. 35.

Mat. 13. 28.

22 Then he turned to his disciples, and said, All things are ^o giuen me of my Father: and ^p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the ^q Sonne, and he to whome the Sonne wil reueile him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, which se that ye se.

24 For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, and haue not sene them: and to heare those things, which ye heare, & haue not heard them.

25 ¶ * Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shal I do, to inherite eternal life?

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, & with all thy soule, & with all thy strength, & with all thy thoght, * & thy neighbour as thy self.

Deut. 6. 1.

Leu. 19. 18.

^r Or, so approue him self as I do.

^s For thei counted no man their neighbour, but their friend.

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by chance there came downe a certeine Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and looked on him, and passed by on the other side.

33 Then a certeine ^u Samaritan, as heourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and broght him to an ynne, and made prouision for him.

35 And on the morowe when he departed, he toke out ^x two pence, and gaue them to the holte, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, ^y and do thou likewise.

38 ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

39 And she had a sifter called Marie, which also sat at Iesus fete, and heard his preaching.

40 But Martha was combred about muche seruing, and came to him, & said, Master, doest thou not care that my sifter hathe left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art ^z troubled about manie things.

42 But one thing is nedeful, Marie hathe chosen the good parte, ^a which shal not be taken away from her.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuill. 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spiritual counsaile. 29 They require signes & tokens. 37 He eateth with the Pharise, and reprehendeth the hypocrisse of the Pharises, Scribes and hypocrites.

And so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

3 And he said vnto them, When ye pray, say, Our Father, w^h art in heauē, halowed be thy Name: Thy kingdome come: Let thy wil be done euē in earth, as it is in heauen:

3 Our

^r For so it seemed to mans iudgement, although this was so appointed by Gods counsel and prouidence.

^t He priuely noteth y^e great crueltie, w^h was among this people & chiefly y^e gouernours. ^u This nation was odious to the Iewes.

^x Which was about 9 pence of sterling money.

^y Helpe him y^e hathe neede of thee although y^e knowe his need.

^z For she forgate the principal, w^h was to heare Gods worde.

^a It was not mere that the shulde haue bene drawn from so profitable a thing, whereunto she wolde not alwaies haue opportunitye.

a Or euerie day, or sūme che as is sufficient for this day.
*Or, pardone.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently y^e which we demaunde.
*Or, in passing by the way.

*Or, impudencie

Mat. 7. 7.
& 21. 22.
mar. 11. 24.
iohn 14. 13.
& 16. 12.
iam. 1. 10.

Mat. 9. 32.
& 12. 21.
mar. 3. 20.

r The chiefest thing that we can desire of God, is his holie Spirit.

Mat. 12. 23.
mar. 3. 44.

d That is to say, your conuincers.
e The finger of God is taken for y^e vertue and power of God. And the vertue of the Father and the Sonne is the holie Ghost. For so Matthew shew doeth in interpret this place.
f The worde signifieth, an entrie or porthe before a house.
*Or, asstie.

3 Our daily bread giue vs^a for the day:
4 And "forgiue vs our sinnes: for euen we forgiue euerie man that is inderted to vs: And lead vs not into temptation: but deliuer vs from euil.
5 ¶ Moreouer he said vnto them, b Which of you shal haue a friend, and shal go to him at midnight, & say vnto him, Friend, lend me thre loaues?
6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:
7 And he within shulde answer, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I can not rise and giue them to thee.
8 I say vnto you, though he wolde not arise and giue him, because he is his friend, yet douteles because of his " importunitie, he wolde rise, and giue him as many as he needed.
9 *And I say vnto you, Aske, and it shal be giuen you: seke, and ye shal finde: knocke, and it shal be opened vnto you.
10 For euerie one that asketh, receiueth: & he that seeketh, findeth: and to him that knocketh, it shal be opened.
11 *If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if he aske a fishe, wil he for a fishe giue him a serpent?
12 Or if he aske an egge, wil he giue him a scorpion?
13 If ye then which are euil, can giue good giftes vnto your children, how muche more shal your heauēlie Father giue^c the holie Ghost to them, that desire him?
14 ¶ Then he cast out a deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered.
15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.
16 And others tempted him, seking of him a signe from heauen.
17 But he knewe their thoghtes, and said vnto them, * Euerie kingdome deuided against it self, shal be desolate, and an house deuided against an house, falleth.
18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?
19 If I through Beelzebub cast out deuils, by whome do your^d children cast them out? Therefore shal they be your iudges.
20 But if I by the^e finger of God cast out deuils, douteles the kingdome of God is come vnto you.
21 When a strong man armed, kepeth his^f palace, the things that he possedeth, are in^g peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuileth his spoiles.
23 He that is not^s with me, is against me: and he that gathereth not with me, scattereth.
24 *When the vncleane spirit is gone out of a man, he walketh through drye places, seking^h breist: and when he findeth none, he saith, I wil retorne vnto mine house whence I came out.
25 And when he commeth, he findeth it swept andⁱ garnished.
26 Then^k goeth he, and taketh to him^l seuen other spirits worse then him self: and they enure in, and dwell there, * so the last state of that man is worse then the first.
27 ¶ And it came to passe as he said these things, a certeine woman of the copanie lifted vp her voyce, & said vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.
28 But he said, m Yea, rather blessed are they that heare the worde of God, and kepe it.
29 ¶ *And when the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and there shal no signe be giuen them, but the signe of * Ionas the Prophet.
30 For as Ionas was a signe to the Nineuites, so shal also the Sonne of man be to this generation.
31 *The Queene of the South shal rise in iudgement, with the men of this generation, and shal condemne them: for she came from the vniuersall partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.
32 The men of Nineue shal rise in iudgement with this generation, and shal condemne it: for theyⁿ repented at the preaching of Ionas: and behold, a greater then Ionas is here.
33 ¶ *No man lighteth a candel, & putteth it in a priue place, nether vnder a bushel: but on a candlesticke, that thei which come in, may see the light.
34 *The light of the bodie is the^o eye: therefore when thine eye is^p single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.
35 Take heed therefore, that y^q light which is in thee, be not darkened.
36 If therefore thy whole bodie shal be light, hauing no parte darke, the^r shal all be light, euen as when a candel doeth light thee with the brightnes.
37 ¶ And as he spake, a certeine Pharise befoght him to dyne with him: & he went in, and sate downe at table.
38 And when the Pharise sawe it, he mar-

g They that do not wholly applye them selues to destroy the kingdome of Satan, can not be counted to be on Christs side but are his aduersaries: how much more is he against him that maketh open warre w^h him as Satan doeth?

Mat. 12. 43.
h To the intēt that he might worke according to his malicious nature
Ebr 6. 4.

1. pet. 2. 20.
i More apt to receiue him then it was afore.

k If by infidelitie we turne backe fro^m God, Satan hath the greater power ouer vs then he had before.

Ma. 12. 48.
l He meaneth an infinite number.

Ion 2. 2.
m Christ gaue her a priue taunt for that the omitted y^e chief praise y^e was due vnto him: that was, that they are blessed in deed to whome he communicateth his self by his worde.

n King. 10. 1.
o chro. 9. 1.

Ion. 3. 5.

Chap. 5. 16.
mat. 5. 15.
mar. 4. 21.

Mat. 6. 22.
*Or, candle.
n Because it shulde guide and lead the bodie.
o Without spot or vice.

The keye of knowledge. S. Luke. The leauen of the Pharises.

CHAP. XII.

ueiled that he had not first washed before dyner.

Mat. 23. 25. 39 *And the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which are within, and beholde, all things shalbe cleane to you.

42 But wo be to you, Pharises: for ye tithe the myxt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 *Wo be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and gretings in the markets.

44 *Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which appeare not, & the men that walke ouer the, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he said, Wo be to you also, ye interpreters of the Lawe: for ye lade men with burdens grievous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 Wo be to you: for ye buyld the sepulchres of the Prophetes, and your fathers killed them.

48 ¶ Truely ye beare witnes, and allow the dedes of your fathers: for they killed the, and ye buyld their sepulchres.

49 Therefore said the wisdome of God, I wil send them Prophetes and Apostles, & of them they shal slay and persecute,

50 That the blood of all the Prophetes, shed fro the fundacion of the worlde, may be required of this generacion,

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of this generacion.

52 Wo be to you, interpreters of the Law: for ye haue take away the keye of knowledge: ye entered not in your selues, and the that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to vрге him fore, and to prouoke him to speake of many things,

54 Laying wait for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

1 Christ commandeth to auoide hypocrisie. 4 That we shulde not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life. 32 But to righteousnes, almes, watching, patientie, wisdome and concord.

1 In the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples first, Take hede to your selues of the leauen of the Pharises, which is hypocrisie.

2 *For there is nothing couered, that shal not be reueiled: nether hid, that shal not be knowne.

3 Wherefore whatsoeuer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houses.

4 *And I say vnto you, my friends, be not afraid of them that kil the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shal feare: feare him which after he hath killed, hath the power to cast into hel: yea, I say vnto you, him feare.

6 Are not fise sparowes bought for two farthings, & yet not one of them is forgottē before God?

7 Yea, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 *Also I say vnto you, Whosoever shal confesse me before men, him shal the Sonne of man confesse also before the Angels of God.

9 But he that shal denye me before men, shalbe denyed before the Angels of God.

10 And whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holie Gost, it shal not be forgiven.

11 *And when they shal bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shal answer, or what ye shal speake.

12 For the holie Gost shal teache you in the same houre, what ye ought to say.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, ¶ The grounde of a certeine riche man brought forth the frutes plenteously.

Mat. 26. 5. mar. 8. 14.

Mat. 10. 26. mar. 4. 32.

a Openly that all men may heare. Mat. 10. 26.

Chap. 9. 26. mat. 10. 32. mar. 8. 38.

2. tim. 2. 12. b He that shal riskie against the worde of God purposefully, and against his confidence c Be not so doubtful that you shulde be discouraged or distrust. Or, moment.

Mat. 10. 29. mar. 13. 32. d Christ chiefly came to be iudged & not to iudge, nor withstanding he willett the Christians to be iudges and decide cotrouersies betwixt their brethren. 1 Cor. 6. 1 e Christ condemneth the arrogancie of the riche world delings, who as though they had God locked vp in their coffres & barnes, see that whole felicitie in their goods, not considering that God giue the life and also can take it away when he wil. Or, country. Eccl. 11. 19.

- 17 Therefore he thought with him self, saying, What shal I do, because I haue no *roume*, where I may lay vp my frutes?
- 18 And he said, This wil I do, I wil pul downe my barnes, and buyld greater, & therein wil I gather all my frutes, and my goods.
- 19 And I wil say to my soule, Soule, thou hast muche goods laid vp for many yeres: liue at ease, eat, drinke, and take thy pastime.
- 20 But God said vnto him, O foole, this night wil they fetch away thy soule from thee: the whose shal those things be which thou hast prouided?
- 21 So is he that gathereth riches to him self, and is not riche in^f God.
- 22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shal eat: nether for your bodie, what ye shal put on.
- 23 The life is more then meat: and the bodie more then the raiment.
- 24 Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barn, & yet God fedeth them: how muche more are ye better then foules?
- 25 And which of you with taking thought, can adde to his stature one cubit?
- 26 If ye then be not able to do the least thing, why take ye thought for the remnant?
- 27 Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, y^e Solomon him self in all his royaltie was not clothed like one of these.
- 28 If then God so clothe the grasse which is to day in the field, & to morow is cast into the oue, how muche more wil he clothe you, o ye of litle faith?
- 29 Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute.
- 30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.
- 31 But rather seke ye after the kingdome of God, & all these things shalbe ministred vnto you.
- 32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the^k kingdome.
- 33 * Sel that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no thefe commeth, nether moth corrupteth.
- 34 For where your treasure is, there wil your hearts be also.
- 35 * Let your loines be^l girded about, and your lights burning,
- 36 And ye your selues like vnto men that wait for their master, when he wil returne from the wedding, that when he commeth and knocketh, they may open vnto him

- immediatly.
- 37 Blessed are those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil^m gird him self about, and make them to sit downe at table, and wil come forth, & serue them.
- 38 And if he come in the seconde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.
- 39 * Now vnderstande this, that if the good man of y^e house had known at what houre the thete wolde haue come, he wolde haue watched, and wolde not haue suffered his house to be digged through.
- 40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.
- 41 Then Peter said vnto him, Master, telleft thou this parable vnto vs, or euen to all?
- 42 And the Lord said, Who is a faithful stewarde, & wife, whome the master shal make ruler ouer his housholde, to giue them theirⁿ portion of meat in season?
- 43 Blessed is that seruant, whome his master when he cometh, shal finde so doing.
- 44 Of a trueth I say vnto you, that he wil make him ruler ouer all that he hathe.
- 45 But if that seruant say in his heart, My master doeth deferre his coming, and shal beginne to smite the seruants, and maidens, and to eat, and drinke, and to be drunken,
- 46 The master of that seruāt wil come in a day whē he thinketh not, & at an houre whē he is not ware of, and wil cut him of, & giue him his portion with the vnbeleuers.
- 47 ¶ And that seruant that knewe his masters wil, and prepared not him self, nether did according to his wil, shalbe beate with manie stripes.
- 48 But he that knewe it not, and yet did commit things^o worthie off stripes, shalbe beaten with fewe stripes: for vnto whome souer^p muche is giue^q, of him shalbe muche required, and to whome men muche commit, the more of him wil they aske.
- 49 ¶ I am come to put a fyre on the earth, & what is my desire, if it be all ready kindled?
- 50 Notwithstanding I must be baptizid w^a a baptisme, and how am I grieved, til it be ended?
- 51 * Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.
- 52 For from hence forth there shalbe fve in one house deuided, thre against two, & two against thre.
- 53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against y^e daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

m Because they did v^e long garmets, the maner was to gird or trusse the vp whē they wet about anie busines.

Mat. 24. 43. Luc. 12. 35.

n The porciō of seruants c^perie moneth was foure pec^kes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whome God hathe giuen manie graces.

q The Gospel is as a burnig fyre moste vehement, which maketh a change of things through all y^e worlde.

Mat. 10. 34. r If there be great troubles and alteration vpon y^e earth, w^h things come not by the proprietie of the Gospel, but through the wickednes of man.

f He compareth his death to baptisme.

f To depende onely on his prouidence knowing that he hathe ynough for all.
Mat. 6. 15.
2 Pet. 5. 7
psal 55. 26.

g He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

h The liberallie of God which shineth in the herbes and floures, surmounteth all that man can do by his riches or force

i Or, make discourses in the ayre.

i Which are but accessaries, and are commune as well to the wicked men as to the godlie.

Mat. 6. 20. k Which is y^e chiefe thing that can be gotten, and therefore you can outwaite those things which are of lesse importance.

l. 1. Pet. 1. 13. l Be in a readines to execute the charge which is committed vnto you.

Mat 16, 2.

54 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower cometh: and so it is.

55 And when ye see the South winde blow, ye say, that it wil be hote: and it cometh to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your felues what is right?

Mat 5, 25.

58 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, y^e thou maist be deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, til thou hast payed the vtmost mite.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which suffre. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman. 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is. 23 Also that the number of them which shal be sau'd, is small. 33 Finally he sheweth that no worldlie policie or force can let the worke and counsel of God.

¶ There were certaine men present at the same season, that shewed him of y^e Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y^e these Galileans were ^b greater sinners then all the other Galileans, because they haue suffered suche things?

I tell you, nay: but except ^c ye amende your liues, ye shal all likewise perish.

3 Or thinke you that those eightene, vpon whome the towne in ^d Siloam fel, & slewe them, were ^e sinners aboute all men that dwell in Ierusalem?

I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

4 ¶ He spake also this parable, A certaine mā had a figge tre planted in his vineyard: and he came and sought frute ^f thereon, and founde none.

5 Then said he to the dresser of his vineyarde, Beholde, ^g this thre yerres haue I come and sought frute of this figge tre, and finde none: ^h cut it downe: why kepeth it? ⁱ also the ground barren?

6 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

7 And if it beare frute, wel: if not, the after thou shalt cut it downe.

8 ¶ And he taught in one of the Synagogues on the Sabbath day.

9 And beholde, there was a woman which had a ^j spirite of infirmitie eightene yerres,

10 Whome Satan had straken with a disease, as the spirite of that spirite, that maketh a man couetous.

& was ^k bowed together, and colde not lift vp herself in anie wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art ^l loosed from thy disease.

13 And he laid his hands on her, and immediatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men ought to worke: in the therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eiche one of you on the Sabbath day lose his ox or his asse frō the stall, & lead him away to y^e water?

16 And ought not this daughter of Abraham, whome Sarā had bounde, lo, eightene yerres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the ^m kingdome of God like? or whereto shal I compare it?

19 It is like a graine of mustarde seed, which a man toke and sowed in his garden, and it grew, and waxed a great tre, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shal I liken the kingdome of God?

21 It is like leauen, which a womā toke, and hid in thre peckes of floure, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & journeying towards Ierusalem.

23 Then said one vnto him, Lord, ⁿ are there fewe y^e shalbe sau'd? And he said vnto the,

24 ¶ Striue to entre in at the straite gate: for manie, I say vnto you, wil seke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 ¶ Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

27 ¶ But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

28 There shalbe weping and gnashing of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kingdome of God, and your felues thruste out

i As they are whole sinewes are shronke.

Or, sit at libertie out of Sathan's bandes.

Mat 13, 31.

mar 4, 31. k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions.

Mat 9, 33. mar 6, 6.

Mat 7, 15. l We must endeavour & cut of all impediments, which may let vs.

m He warneth the Iewes, y^e they deprime not the felues by their own negligence o that saluatio, which was offered vnto the.

Mat 7, 13. o 25, 41. p sal 6, 13.

Though it be to thy losse & hinderance.

a He murdered them as they were sacrificiſſing: & so their blood was mingled with y^e blood of the beaſtes which were ſacrificed.

b For y^e Iewes toke occasion hereby to con- demne them as moſte wicked men.

c He warneth the rather to conſider their owne ſtate, the to reprove other mens.

d Which towne ſtoode by the river Siloe or ſilphoole in Ieruſalem.

e By this ſimilitude is declared the great patience that God ſheweth toward ſinners in looking for their amendment: but this delay availleth them nothing, when they ſtil remaine in their corruption.

f We ſe our ſtate, if we bring not forth the frute.

g For bothe it is vnfruitful it ſelf, and doeth hurt to the ground where it groweth.

h Whome Satan had ſtraken with a diſeaſe, as the ſpirite of that ſpirite, that maketh a man couetous.

n The people which the were strangers. o Christ cutteth of the vain confidence of the Iewes who glorified in that, that God had chosen them for his people: yet they obeyed him not according to his words.
Mat. 19, 30. & 20, 16.
mar. 10, 31.
 p Neither the enuie of the Pharises, who would haue put him in feare of Herode, nor yet anie policie of man could stay him from that office which God had enjoined him.
 q Meaning a little while.
 r By Christs death we are made perfit for euer.
Or, make an end.
 s He noteth their malice, which by all meanes sought his death more: the did the tyrant, of whom they willed him to beware. * *Mat. 23, 37.* t Christ forewarneth them of the destruction of the Temple, and of their whole policie.
 u When your owne conscience shall reprove you and cause you to confesse that which ye nowe denie, which shall be when you shall see me in my maiestic.

cut at dores.
 19 Then shall come manie from the East, & from the West, and from the North, and from the South, and shall sit at table in the kingdom of God.
 20 * And beholde, * there are last, which shall be first, and there are first, which shall be last.
 21 The same day there came certeine Pharises, and said vnto him, Departe, and go hence: for Herode wil kil thee.
 22 The said he vnto the, Go ye & tell that foxe, Beholde, I cast out devils, and wil heale still to day, and to morowe, and the third day * I shall be perfected.
 23 Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet should perish out of Ierusalem.
 24 * O Ierusalem, Ierusalem, which killest the Prophetes, and stoneist them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, & ye wolde not!
 25 Beholde, your house is left vnto you desolate: and verely I tel you, ye shall not see me vntil the time come that ye shall say, Blessed is he that cometh in the name of the Lord.

tyrant, of whom they willed him to beware. * *Mat. 23, 37.* t Christ forewarneth them of the destruction of the Temple, and of their whole policie.
 u When your owne conscience shall reprove you and cause you to confesse that which ye nowe denie, which shall be when you shall see me in my maiestic.

CHAP. XIII.

1 Iesus eateth with the Pharise. 4 Healeth the dropfie vpon the Sabbath. 8 Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great supper. 28 He warneth them that wil followe him, to lay their accounts before, what it wil cost them. 34 The sale of the earth.

1 And it came to passe that whē he was entred into the house of one of the chief Pharises on the Sabbath day, to eat bread, they watched him.
 2 And beholde, there was a certeine mā before him, which had the dropfie.
 3 Then Iesus answering, spake vnto the expōnders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?
 4 And they held their peace. Then he toke him, and healed him, and let him go,
 5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and wil not straightway pul him out on the Sabbath day?
 6 And they coulde not answer him againe to those things.
 7 He spake also a parable to the ghefts, when he marked how they chose out the chief roomes, and said vnto them,
 8 * When thou shalt be bidden of anie mā to a weddig, set not thy self downe in the chiefest place, lest a more honorable man then thou, be bidden of him,

9 And he that bade bothe him and thee, come, and say to thee, Giue this man rounge, and thou then beginne with shame to take the lowest rounge.

10 * But whē yā art bidden, go & sit downe in the lowest rounge, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: the shalt thou haue worship in the presence of them that sit at table with thee.

11 * For whosoever exalteth him self, shall be brought low, and he that humbleth him self, shall be exalted.

12 ¶ The said he also to him that had bidden him, * When thou makett a dyner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind,
 14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iuste.

15 ¶ Now whē one of them that sat at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said he to him, * A certeine man made a great supper, and bade manie,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde begā to make excuse: The first said vnto him, I haue bought a ferme, and I must nedes go out & see it: I pray thee haue me excused.

19 And another said, I haue bought five yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So y^e seruant returned, & shewed his master these things. The was the good mā of the house angrie, & said to his seruāt, Go out quickly into y^e places & stretes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast comāded, & yet there is rounge.

23 Then the master said to the seruant, Go out into the hie wayes, and hedges, and compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If anie man come to me, and hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and his owne life also, he can not be my discipule.

I. l.iii.

Prov. 23, 7.

Chap. 18, 14. mat. 23, 2.

Prov. 3, 9.

Job. 4, 7.
 b Christ reprehendeth one-ly the blinde affe&io of mā, which regardeth nothing but a worldly recompense.

Mat. 22, 2.

Luci. 19, 9.
 c He catcheth the Iewes in y^e teeth wth their ingratitude, w^{ch} wolde not eat of those holie meates of Gods worde, which was presented vnto the, & whereunto they were bid a long time before.

d Here is signified the calling of the Gentiles.

e God wil rather receive all the raskal people of the world to his banquet, then them which are vnthankful.
 f This copulatio cometh of the feling of the power of Gods worde, after that his worde hath bene preached.

g That is, he catcheth not of all affe&io and desires, w^{ch} drawe vs fro Christ.

10, take his repast.

h He repro- ueth their ambition, which desire to sit in the chief places.

The lost shepe.

S. Luke. The prodigal sonne.

Chap. 9. 32.
mat. 10. 37.
16. 24.
mar. 8. 24.

h He that wil
professe the
Gospel, muste
diligently con-
sider what his
profession re-
quireth, & not
rashely to take
in hand so
great an enter-
pryse: neither
yet when he
hathe taken in
hand, in anie
case to forsake
he it.

i He that is
not perswaded
to leaue all at
euery houre
to bestowe hi
self frankly
in Gods ser-
uice.

Mat. 5. 13.

mar. 9. 30.

k If they that
shulde season
others, haue
lost it the sel-
ues, whereshul
de a man re-
couer it?
Mat. 23. 12.

Mat. 18. 12.

a Which is
the selues,
& knowe not
their owne
fautes.

b The worde
is drachma,
which is some
what more in
value then fyue
pence of olde
sterling money,
& was
equal with a
Romaine pe-
nie.

- 27 *And whosoever beareth not his crosse,
and cometh after me, can not be my disci-
ple.
28 For which of you minding to buyld a
towre, sitteth not downe before, and cou-
teth the cost, whether he haue sufficient to
performe it,
29 Lest that after he hath laid the funda-
tion, and is not able to performe it, all
that beholde it, beginne to mocke him,
30 Saying, This man began to buyld, and
was not able to make an end?
31 Or what King going to make warre a-
gainst another King, sitteth not downe
first, & taketh counsel, whether he be able
with tē thousand, to mete him that cometh
against him with twentie thousand?
32 Or els while he is yet a great way of, he
sendeth an ambassage, and desireth condi-
cions of peace.
33 So likewise, whosoever he be of you, that
forsaketh not all that he hath, he can not
be my disciple.
34 *Salt is good: * but if salt haue loste his
sauour, wherewith shal it be "salted?"
35 It is neither mete for the land, nor yet
for the dongue hil, but men cast it out. He
that hath eares to heare, let him heare.

CHAP. XV.

2 The Pharises murmure because Christ receiueth sin-
ners. 4 The louing mercie of God is openly set forth
in the parable of the hundred shepe. 7 Ioye in heauen
for one sinner. 12 Of the prodigal sonne.

- 1 **T**hen resorted vnto him all the Publi-
canes, and sinners, to heare him.
2 Therefore the Pharises and scribes mur-
mured, saying, He receiueeth sinners, & ea-
teth with them.
3 Then spake he this parable to them,
saying,
4 *What man of you hauing an hundred
shepe, if he loose one of them, doeth not
leauē ninetie and nine in the wilderness, &
go after that which is lost, vntill he finde it?
5 And when he hath founde it, he laieth
it on his shulders with ioye.
6 And whē he cometh home, he calleth to-
gether his friends and neighbours, saying
vnto them, Reioyce with me: for I haue
founde my shepe, which was lost.
7 I say vnto you, that likewise ioye shal be
in heauen for one sinner that conuerteth,
more then for ninetie and nine iuste men,
which nede none amendement of life.
8 Either what woman hauing ten ^b pieces
of siluer, if she loose one piece, doeth not
light a candel, & sweepe the house, and seke
diligently till she finde it?
9 And when she hath founde it, she calleth
her friends, and neighbours, saying, Re-
ioyce with me: for I haue founde the piece
which I had lost.
10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for
one sinner that conuerteth.

- 11 ¶ He said moreover, A certaine man had
two sonnes.
12 And the yonger of the said to his father,
Father, giue me the ^c portion of the goods
that falleth to me. So he deuידed vnto
them his substance.
13 So not long after, when the yonger son-
ne had gathered all together, he toke his
iourney into a farre country, and there he
wasted his goods with ^d riotous liuing.
14 Now when he had spent all, there arose
a great dearth throughout that land, and
he began to be in necessitie.
15 Then he went and clauē to a citizen of
that country, and he sent him to his far-
me, to feede swine.
16 And he wolde faine haue filled his bel-
lie with ^e huskes, that the swine ate: ^e but
no man gaue them him.
17 Then he came to him self, and said, How
manie hired seruants at my fathers haue
bread ynough, and I dye for hunger?
18 I wil rise and go to my father, and say
vnto him, Father, I haue sinned against
^f heauen, and before thee,
19 And am no more worthie to be called thy
sonne: make me as one of thy hired seruants.
20 So he arose and came to his father, and
whē he was yet a ^g great way of, his father
sawe him, and had compasion, and ran &
fel on his necke, and kissed him.
21 And the sonne said vnto him, ^h Father,
I haue sinned against heauen, and before
thee, and am no more worthie to be called
thy sonne.
22 Then the father said to his seruants,
Bring forth the best robe, and put it on
him, and put a ring on his hand, and shoes
on his feete,
23 And bring the fat calf, and kil him, and
let vs eat, and be merie.
24 For this my sonne was dead, and is aliue
again: and he was lost, but he is founde.
And they began to be merie.
25 Now the ⁱ Elder brother was in the field,
and when he came and drewe nere to the
house, he heard melodie, and dancing,
26 And called one of his seruants, & asked
what those things ment.
27 And he said vnto him, Thy brother is
come, and thy father hath killed the fat-
ted calfe, because he hath receiued him
safe and founde.
28 Thē he was angrie, & wolde not go in:
therefore came his father out and entrea-
ted him.
29 But he answered & said to his father, Lo
these manie yeres haue I done thee serui-
ce, nether brake I at anie time thy comā-
dement, & yet thou neuer gauest me a kid
that I might make merie with my friends.
30 But

c This decla-
reth that we
ought not to
desire to haue
our portion
separate from
God except we
will lose all.

d The Greke
worde signifi-
eth, so to wa-
ste all that a
man receiueth
nothing to him
self.

e For no man
had piecē vpo
him.

f That is, a-
gainst God.

g God preuē-
teth vs and
heareth our
groaning, be-
fore we crye
to him.

h He was tou-
ched with the
feeling of his
sinne & there-
fore was aha-
med thereof,
and heauie in
heart.

i God re-
pro-
ueth the enuie
of such as
grudge when
God receiue-
th sinners to mer-
cie.

The riches of iniquitie. Chap. XVI. Abrahams bosome. 37

30 But whē this thy sonne was come, which
hathe deuoured thy goods with harlots,
thou hast for his sake killed the fat calfe.
31 And he said vnto him, ^a Sonne, thou art
euer with me, and all that I haue, is thine.
It was mete that we shulde make mery, &
be glad: for this thy brother was dead, and
is aliue againe: and he was lost, but he is
founde.

CHAP. XVI.

*Christ exhorteth his 10 wisdom and liberalitie by the
example of the steward. 13 None can serue two mas-
ters. 14 He reprobeth the couetousnes and hypocrisie
of the Phariseis. 16 Of the end and force of the Law.
18 Of the holte state of mariage. 19 Of the riche and
Lazarus.*

1 **A**ND he said also vnto his disciples,
^a There was a certeine riche man,
which had a stewart, and he was accused
vnto him, that he wasted his goods.

2 And he called him, and said vnto him,
How ^{is} it that I heare this of thee? Giue
an accounts of thy stewardship: for thou
maiest be no longer stewart.

3 Then the stewart said within him self,
What shal I do: for my master wil take a-
way from me the stewardship: I can not
digge, & to begge I am ashamed.

4 I knowe what I wil do, that when I am put
out of the stewardship they may receiue
me into their houses.

5 Then called he euerie one of his masters
detters, & said vnto the first, How muche
owest thou vnto my master?

6 And he said, An hūdreth measures of oyle.
And he said to him, Take thy writing,
and sit downe quickly, and write fiftie.

7 Then said he to another, How muche
owest thou? And he said, An hūdreth mea-
sures of wheat. Then he said to him, Take
thy writing, and write foure score.

8 And the Lord commended ^b the vniust
stewart, because he had done wisely.
Wherefore the children of this worlde are
in their generacion wiser thē the chil-
dren of light.

9 And I saye vnto you, Make you friends
^c with the riches of iniquitie, that when
ye shal want, they may receiue you into e-
uerlasting habitacions.

10 He that is faithfull in the least, he is also
faithfull in muche: and he that is vniust in
the least, is vniust also in muche.

11 If thē ye haue not bene faithfull in ^d the
wicked riches, who wil trust you in ^e true
treasure?

12 And if ye haue not bene faithfull in ^f an-
other mans goods, who shal giue you that
which is yours?

13 ^g No seruant can serue two masters: for
either he shal hate the one, and loue the o-
ther: or els he shal leane to the one, & de-
spise the other. Ye can not serue God and
riches.

14 All these things heard the Phariseis also
which were couetous, and they ^h mocked
him.

15 Then he said vnto them, Ye are they,
which ⁱ iustifie your selues before men:
but God knoweth your hearts: for that
which is highly esteemed amōg men, is ab-
omination in the sight of God.

16 ^k The Law and the Prophetes endured
vntil Iohn: and since that time the king-
dome of God is preached, and euerie man
ⁱ preaseth into it.

17 ^l Now it is more easie that heauen and
earth shulde passe away, then that one ti-
tle of the Law shulde fall.

18 ^m Who soeuer putteth away his wife, &
marieth another, committeth adulterie: &
who soeuer marieth her that ⁿ is put away
from her housband, committeth a duterie.

19 ^o There was a ^l certeine riche mā, which
was clothed in purple and fine linen, and
sared wel and delicately euerie day.

20 Also there was a certeine begger named
Lazarus, which was laied at his gate ful of
sores,

21 And desired to be refreshed with the
crommes that fell from the riche mans ta-
ble: yea, and the dogs came and licked his
sores.

22 And it was so that the begger dyed, and
was caried by the Angels into ^m Abra-
hams ⁿ bosome. The riche man also dyed
and was buried.

23 And being in hel in torments, he lift vp
his eyes, and sawe Abraham a farre of, &
Lazarus in his bosome.

24 Then he cryed, and said, Father Abra-
ham, haue mercie on me, and send Laza-
rus that he may dippe ^o y^e typ of his ^p finger
in water, and coole my tongue: for I am
tormented in this flame.

25 But Abraham said, ^p Sonne, remember
that thou in thy life time receiuedst thy
pleasures, and likewise Lazarus paines:
now therefore is he comforted, and thou
art tormented.

26 Besides all this, betwene you and vs there
is a great ^q gulfe set; so that they which
wolde go from hence to you, can not, ne-
ther can they come from thence to vs.

27 Then he said, I pray thee therefore fa-
ther, that thou woldest send him to my fa-
thers house,

28 (For I haue fīue brethrē) that he may te-
stifie vnto them, lest they also come into
this place of torment.

29 Abraham said vnto him, They haue
Moses & the ^r Prophetes: let them ^s hea-
re them.

30 And he said, Nay, father Abraham:
^t Or good thing. ^u Or euil thing. ^v Or, following pit. ^w Which declareth
that it is late to be instructed by the dead, if in their life time they can not
profite by the liuelie wordes of God. ^x As faith cometh by Gods wordes, so
is it maintained by the same. So that neither we ought to loke for Angels from
heauen, or the dead to confirme vs therein, but onlie the worde of God is suf-
ficient to life euerlasting.

^g Because they
indged no man
happy, but
those y^e were
riche y^e were
h Which loue
outward ap-
pearance, and
vaine glorie.
Mat. 11, 12.

ⁱ Their zeale
is to inflamed,
y^e they followe
the Gospel
without re-
spect of worl-
die things.

Mat. 5, 18.
g. 1 cor. 7, 11.

^k That is, w^e
is not lawfully
dissolved

^l By this sto-
rie is declared
what punish-
ment they shal
haue, which li-
ue delicately
& neglect the
poore.

^m As the fa-
thers in the ol-
de Law were
said to be ga-
thered into y^e
bosome of A-
braham, becau-
se they recei-
ued the frute of
the same faith

ⁿ w^e him:
so in the newe
Testament we
say y^e mem-
bers of Christ
are ioyned to
their head, or
gathered vnto
him.

^o Whereby is
signified that
moste blessed
life, w^e they y^e
dye in the fa-
ith that Abra-
ham did, shal
enioy after this
worlde.

^p Christ desi-
feribeth spiri-
tuel things by
suche manner of
speache, as is
moste propre
to our vnder-
standing: for our
soules haue ne-
ther fingers
nor eyes, ne-
ther are they
thirke or spe-
ake: but y^e Lord
as it were in a
table, paineth
forthe the sta-
te of the li-
ue to come, as
our capacite is
able to compre-
hend it.

^q In calling
him soune, he
taught his vai-
neboarig, who
in his life van-
ted him self to
be the soane of
Abraham: war-
ning vs also
herby how
litle glorious
titles auale.

^r Which declar-
eth that it is late
to be instructed
by the dead, if
in their life time
they can not
profite by the
liuelie wordes
of God.

^s As faith com-
eth by Gods
wordes, so is
it maintained
by the same. So
that neither we
ought to loke
for Angels from
heauen, or the
dead to confirme
vs therein, but
onlie the worde
of God is suf-
ficient to life
euerlasting.

^t Or good thing.
^u Or euil thing.
^v Or, following
pit.

^w Which decla-
reth that it is
late to be in-
structed by the
dead, if in their
life time they
can not profite
by the liuelie
wordes of God.

^x As faith com-
eth by Gods
wordes, so is
it maintained
by the same. So
that neither we
ought to loke
for Angels from
heauen, or the
dead to confirme
vs therein, but
onlie the worde
of God is suf-
ficient to life
euerlasting.

but if one came vnto the from the dead, they wil amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophetes, nether wil they be perswaded, though one rise from the dead againe.

CHAP. XVII.

2 Christ teacheth his disciples to auoide occasions of offence. 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith. 10 And sheweth the vnabilitie of man. 11 Healeth ten lepers. 20 Speaketh of the latter dayes, and of the end of the worlde.

Mat. 18. 7.
mar. 9. 42.

1 Then said he to the disciples, * It can not be auoided, but that offences wil come, but woe be to him by whome they come.

2 It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he shulde offend one of these litle ones.

a That is, to turne him backe from y^e knowledge of God, and his saluacion.

Mat. 18. 21.
b That is, manie times: for by a certeine number he meaneth an vncerteine.

3 ¶ Take hede to your selues: if thy brother respire against thee, rebuke him: & if he repent, forgiue him.

4 * And though he sinne against thee ^b seven times in a daye, and seven times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

Mat. 17. 20.

c That is, if they had neuer so litle of pure and peinte faith.

d Meaning, they shulde do wonderful and incredible things.

6 And the Lord said, * If ye had faith as muche as is a graine of mustard seede, and shulde say vnto this mulbery tre, ^d plucke thy self vp by the rootes, and plante thy self in the sea, it shulde euen obey you.

7 ¶ Who is it also of you that hauing a seruant plowing or feding cattel, wolde saye vnto him by & by, when he were come fro the field, Go, and sit downe at table.

8 And wolde not rather say to him, * Dresse wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and drunken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that seruant, because he did that which was commaded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our duetie to do.

f For God receiue nothing of vs, whereby he shulde be bounde vnto vs.

11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

12 And as he entred into a certeine towne, there met him ten men that were lepers, which stode a farre off.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

Leui. 24. 2.

14 And when he sawe them, he said vnto them, * Go, shewe your selues vnto the

8 Priests. And it came to passe, that as they went, they were clenfed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voice praised God,

16 And fell downe on his face at his fete, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten clenfed? but where are the nine?

18 There are none founde that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

h He noteth hereby their ingratitude, & y^e greatest parte neglect the benefites of God.

20 ¶ And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with obseruacion.

i It cannot be discerned by any outward shew, or manifestation, whereby it might be rather be knowne.

21 Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is within you.

k Either by reason of the worde of God, which is received by faith, or that Messias whome they sought, as absent, is now present, euen within their owne dores, and yet they knowe him not.

22 And he said vnto the disciples, The dayes wil come, when ye shal desire to see one of the dayes of the Sonne of man, and ye shal not see it.

l Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20. m Meaning his seconde coming, wherein he shal appeare in glorie.

23 * Then they shal saye to you, Beholde here, or beholde there: but go not thither, nether followe them.

24 For as the lightening that lighteneth out of the one parte vnder heauen, shineth vnto the other parte vnder heauen, so shal the Sonne of man be in his daye.

Mat. 24. 23. mar. 13. 21. n He speaketh of his first coming into the worlde.

25 But first must he suffer manie things, & be reprocured of this generation.

Gen. 7. 5. mat. 24. 38. 1. pet. 3. 20.

26 * And as it was in the dayes of Noe, so shal it be in the dayes of the Sonne of man.

o We must for get that which we haue left behinde vs, to the end, that we may better followe heauenly vocacion.

27 They ate, they dranke, they married wives, and gaue in mariage vnto the daye that Noe went into the Arke: & the flood came, and destroyed them all.

p When men contemned the iudgement of God, wherewith they were before menaced.

28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they buyt.

Gen. 19. 24.

29 But in the daye that Lot went out of Sodom, it rained fyre and brimstone from heauen, and destroyed them all.

30 After these ensamples shal it be in the daye when the Sonne of man shal be reueiled.

q We must for get that which we haue left behinde vs, to the end, that we may better followe heauenly vocacion.

31 At that daye he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

Gen. 19. 26. Chap. 9. 24. & 16. 25.

32 * Remember Lots wife.

matth. 10. 35. mar. 8. 35.

33 * Whosoever wil seke to saue his soule, shal lose it: & whosoever shal lose it, shal get it life.

John 12. 25. p This corporal death that engendreth life euerslasting.

34 * I tell you, in that night there shal be

Mat. 24. 4.

The crye of the elect. Chap. XVIII. Of riches. 38

g He meaneth
y no bade or
conjunction is
so strait y shul
de Ray vs.

Mat. 24. 28.
r Nothing can
hinder faith-
ful to be ioy-
ned to their
head Iesus
Christ: for thei
shal gather
vnto him, as y
rauening birdes
about a
carrion.

¶ Two shal be
in the field:
one shal be
receiued, &
another shal
be left.

Eccle. 18. 22.

rom. 12. 12.

1. thes. 5. 17.

a The Greke
worde signi-
fieh, not to
shrinke backe
as towards do
in warre, or to
giue place in
afflictions or
dangers.

O Or, aduenge me.
b Who plead-
eth against
me.

c And seme
flowe in reuen-
ging their
wrouges.

d Whereby he
declared his
proude, & dis-
dainful heart.

e These were
signes of an
humble and
lowly heart.
f Or, and not the
other.

Chap. 14. 11.

matth. 23. 12.

Mat. 19. 13.

Mat. 10. 13.

f The worde
signifieth yong
sucking babes
& thei carryed
in their armes.
g He meane-
th the nourees or
them that ba-
re the babes,
whome y Apo-
stles rebuked.

two in one bed: the one shal be receiued,
and the other shal be left.

35 Two women shal be grinding together:
the one shal be taken, and the other shal
be left. ¶

36 And they answered, and said to him,
Where, Lord? And he said vnto them,
* Wheresoever y bodie is, thither wil also
the egles resorte.

CHAP. XVIII.

a By the example of the widowe, and the Publicane
Christ teacheth how to pray. **15** By the example of
children he exhorteth to humilitie. **18** Of the way to be
saued, and what things let. **29** The reward promised
to his, **31** And of the crosse.

AND he spake also a parable vnto the,
At this end, that they ought alwayes to
pray, and not to waxe fainte,

2 Saying, There was a iudge in a certeine
citie, which feared not God, nether reuer-
enced man.

3 And there was a widow in y citie, which
came vnto him, saying, " Do me iustice a-
gainst mine aduersarie.

4 And he wolde not for a time: but after-
warde he said with him self, Though I fea-
re not God, nor reuerence man,

5 Yet because this widow troubleth me,
I wil do her right, lest at the last she come
and make me wearie.

6 And the Lord said, Heare what the vn-
righteous iudge saith.

7 Now shal not God aduenge his elect, w
crye day and night vnto him, yea, though
he suffer long for them?

8 I tel you he wil aduenge the quickly: but
when the Sonne of man cometh, shal he
finde faith on the earth?

9 ¶ He spake also this parable vnto certie-
ne which trusted in them selues that they
were iuste, and despised other,

10 Two men wet vp into y Tēple to pray:
the one a Pharise, and the other a Publicā.

11 The Pharise stood & prayed thus with
him self, O God, I thanke thee that I am
not as other mē, extortioners, vniust, adul-
terers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of all
that euer I possesse.

13 But the Publicane standing a farre of,
wolde not lift vp so muche as his eyes to
heauē, but smote his brest, saying, O God,
be merciful to me a sinner.

14 I tel you, this man departed to his house
iustified, "rather then the other: * for e-
uerie man that exalteth him self, shal be
brought low, & he that humbleth him self,
shal be exalted.

15 ¶ They brought vnto him also babes,
that he shulde touche them. And when his
disciples sawe it, they rebuked them.

16 But Iesus called s them vnto him and
said, Suffre the babes to come vnto me; &

forbid them not: for of h suche is the king-
dome of God.

17 Verely I say vnto you, whosoever recei-
ueth not the kingdome of God as a ba-
be, he shal not enter therein.

18 * The a certeine ruler asked him, saying,
Good master, what ought I to do, to inheri-
te eternal life?

19 And Iesus said vnto him, Why callest
thou me k good? none is good, saue one,
euen God.

20 Thou knowest the commandements,
* Thou shalt not commit adulterie: Thou
shalt not kil: Thou shalt not steale: Thou
shalt not beare false witness: Honour thy
father and thy mother.

21 And he said, All these haue I kept from
my youth.

22 Now whē Iesus heard that, he said vnto
him, Yet lackest thou one thing. Sel all y
euer thou hast, & distribute vnto the poo-
re, and thou shalt haue treasure in heauen,
and come, folowe me.

23 But when he heard those things, he was
verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowful, he
said, With what difficultie shal they that
haue riches, entre into the kingdome of
God?

25 Surely it is easier for a camel to go
through a needles eye, then for a riche man
to entre into the kingdome of God.

26 Then said they that heard it, And who
then can be saued?

27 And he said, The things which are vn-
possible with mē, are lpossible with God.

28 ¶ Then Peter said, Lo, we haue left all,
and haue followed thee.

29 And he said vnto the, Verely I say vnto
you, there is no man that hath left house,
or parents, or brethren, or wife, or childre
for the kingdome of Gods sake,

30 Which shal not receiue m muche more
in this worlde, and in the worlde to come
life euerlasting.

31 ¶ Then Iesus toke vnto him the twelve,
and said vnto them, Beholde, we go vp to
Ierusalem, and all things shal be fulfilled
to the Sonne of man, that are written by
the Prophetes.

32 For he shal be deliuered vnto the Gētiles
and shal be mocked, and shal be spitefully
entreated, and shal be spitted on.

33 And when they haue scourged him, they
wil put him to death: but the third day he
shal rise againe.

34 But thei vnderstode none of these thi-
gs, and this saying was hid from them, nether
perceiued they the things, which were
spoken.

35 ¶ And it came to passe, that as he was
come nere vnto Iericho, a certeine blinde
man sat by the way side begging.

h He compre-
hēdeth alwey
them y are in-
fants of age, as
them also, w
are like vnto
infants in sim-
plicitie and
plainenes.

Mat. 19. 16.

mar. 10. 17.

i Signifying y
they ought to
lay aside all
malice and
pride.

Exod. 20. 13.

k Because co-
munely they
abused this
worde, Iesus
sheweth him
that he coulde
not confesse
him to begood
except he had
acknowled-
ged that he
was of God.

Or, cable rept.

l For he so ge-
ueth the
hearts of his,
that their ri-
ches do not
blinde them.

Mat. 19. 27.

mar. 10. 28.

m The lile y
a mā hath w
the grace of
God, is an in-
dredh folde
better the all
abundance y
one can haue
without him:
but the chief
recompence is
in heauen.

Mat. 20. 17.

mar. 10. 32.

Mat. 20. 29.

mar. 10. 46.

Why Christ came.

S. Luke. The faithful seruant.

- 36 And when he heard the people passe by, he asked what it ment.
- 37 And thei said vnto him, that Iesus of Nazaret passed by.
- 38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.
- 39 And they which wet before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of Dauid, haue mercie on me.
- 40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,
- 41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.
- 42 And Iesus said vnto him, Receiue thy sight: thy faith hath saved thee.
- 43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

CHAP. XIX.

- 2 Of Zaccheus: 12 The ten pieces of money. 38 Christ rideth to Ierusalem, & wepeth for it. 45 He chaseth out the marchants, 47 And his enemies seke to destroy him.
- 1 Now when Iesus entred and passed through Iericho,
- 2 Beholde, there was a mā named Zaccheus, which was the chief receiuer of the tribute, and he was riche.
- 3 And he sought to se Iesus, who he shulde be, and coldenot for the preasse, because he was of a lowe stature.
- 4 Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.
- 5 And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.
- 6 Then he came downe hastily, and receiued him ioyfully.
- 7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.
- 8 And Zaccheus stode forth, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken fro anie man by forged cauillation, I restore him foure folde.
- 9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.
- 10 * For the Sonne of man is come to seke, and to saue that which was lost.
- 11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God shulde shortly appeare.

- He said therefore, * A certeine noble mā went into a farre counreie, to receiue for him self a kingdome, and so to come againe.
- And he called his ten seruants, and deliuered them ten^d pieces of money, and said vnto them, * Occupie til I come.
- Now his citizēz hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.
- And it came to passe, when he was come againe, and had receiued his kingdome, y^e he comāded the seruants to be called to him, to whome he gaue his money, that he might knōwe what euerie mā had gained.
- The came the first, saying, Lord, thy piece hath encreased ten pieces.
- And he said vnto him, Wel, good seruāt: because y^e hast bene faithful in a verie litle thing, take thou autoritie ouer tē cities.
- And the seconde came, saying, Lord, thy piece hath encreased fūe pieces.
- And to the same he said, Be thou also ruler ouer fūe cities.
- So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.
- For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.
- Then he said vnto him, Of thine owne smouth wil I iudge thee, o euil seruāt. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.
- Wherefore the gauest not thou my money into the bāke, that at my comming I might haue required it with vantage?
- And he said to them that stode by, Take from him that piece, and giue it him that hath ten pieces.
- (And they said vnto him, Lord, he hath ten pieces.)
- * For I say vnto you, that vnto all them that haue, it shalbe^h giuen: and from him that hath not, euen that he hath, shalbe taken from him.
- Moreover those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and slay them before me.
- * And when he had thus spoken, he went forth, & ascēding vp to Ierusalem.
- * And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oliues, he sent two of his disciples,
- Saying, Go ye to the towne which is before you, wherein, as y^e are come, ye shal finde a colte tied, whereon neuer man sate: lose him, and bring him hither.
- * And if anie man aske you, why ye lose him, thus shal ye say vnto him, Because the

n The people vsed to call y^e Meissias by this name, because they knewe he shulde come of y^e rocke of Dauid, Psal 132, 11 ac 2, 30.

o He was mindeful of the benefit receiued & also the people were moued thereby to glorifie God.

Or, a man of a wicked life.

Or, false accusation.

a Zaccheus adoption was a signe that y^e whole familie was receiued to mercie. Norwithstand- ing this promise, God reserueth to him self fre libertie ether to chuse or forsake as in Abrahams house.

Mat. 18, 11.

b To be the sonne of Abraham, is to be chosen frely, Rom. 9, 8. to walke in the steppes of the faith of Abraham, Rom. 4, 12: to do the workes of Abraham, Iohn 8, 39. by the w^e things we are moſte assured of life everlasting, Ro, 8, 19.

Mat. 25, 14. This was to declare to the that he must yet take great paines before his kingdome shal be established. This piece of money is called Mina, and the whole some moder- ter about the value of 17. pounde, este- ming euerie piece, about fūe nobles & fūen pence. God wil not that his graces remaine idle with vs. f Whereby we learne that the seconde comming of our Saviour Christ shalbe more glorious, and excellent, the it doeth now appeare.

g They that suppress the gifts of God, & lūe in idleness, are without all excuse.

Chap 8, 18. matth. 13, 12. & 25, 39.

mar 4, 25. h He y^e faithfully bestow- eth the graces of God, shal haue them in- creased: but they shalbe taken away fro him that is vnprofitable, and vseth them not to Gods glo- rie.

Mat. 21, 7.

mar. 11, 15. i Herby we perceiue the excellent con- stance of Christ, who norwithstand- ing he did now fight a- gainst the ter- ror of death, and Gods iud- gemēt: yet wet before his fear- ful disciples and led the way to death. k Christ pre- uenteth such difficulties: as might haue troubled his disciples.

the Lord hath the nede of him.

33 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hath the nede of him.

Mat. 21. 7.
1000 12. 1. 4.

35 ¶ So they brought him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the disciples began to reioyce, & to praise God with a loude voice, for all the great workes y^e they had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: ¹peace in heauen, and glorie in the hiest places.

1 They with that God may be appeased, & reconciled wth meane: and to by this meane be glorified.

39 Then some of the Pharisees of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these shoulde holde their peace, the stones wolde crye.

Chap. 21. 6.
mat. 24. 1.

mar. 13. 1. m Christ partly pitieth y^e Citie which was so nere her destruction, & partly vpbraideth their malice which wolde not embrace Christ their Saviour, and the more prouoceth greater punishment to Ierusalem then to other cities, which had not receiued liue graces.

41 ¶ And whē he was come nere, he behelde the citie, and wept for it,

42 Saying, ^mO if thou haddest euen knowē at the least in this thy day ⁿthose things, which *belong* vnto thy peace: but now are they ^ohid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shal cast a trêche about thee, and compass thee rounde, and kepe thee in ⁿcuerie side,

44 And shal make thee eauen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy ^pvisitation.

45 ¶ He went also into the Temple, and began to cast out them that solde therein, and them that beght,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theues.

47 And he taught daily in the Têple. And the high Priests & the Scribes, & the chief of the people sought to destroye him.

48 But they coulde not finde what they might do to him: for all the people changed vpō him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouths by another question. 9 Sheweth their destruction by a parable. 22 The autoritie of princes. 27 The resurrection, & his diuine power. 46 He reprehendeth the ambition of the Scribes.

¶ And * it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hath giuen thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:

4 The ^abaptisme of Iohn was it from heauen, or of men?

a By baptisme hecōprehēdeth all Iohns ministratione, who bare witness to Christ.

5 And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

6 But if we shal say, Of men, all the people wil stone vs: for thei be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they coulde not tell whence it was.

8 Then Iesus said vnto them, ^bNether tell I you, by what autoritie I do these things.

b By this meane he made them ashamed and astonished Mat. 21. 33.

9 ¶ Thē began he to speake to the people this parable, * A certeine man planted a vineyarde, & ^dlet it forth to housbandmen: and went into a strange country, for a great season.

mar. 12. 1. Isa. 5. 1.

10 And at a time he sent a ^eseruant to the housbandmen, that they shoulde giue him of the frute of the vineyarde, but the housband men did beat him, and sent him away emptye.

ier. 2. 21. c The Iewes were as Gods plantes & his owne grating, d God comitted his people to the Gouernors & Priests e He raised vp Prophetes.

11 Again he sent yet another seruant: and they did beat him, and fowle entreated him, and sent him away emptye.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyarde, What shal I do? I wil send my beloued sonne: it may be that thei wil do reuerēce, when they se him.

14 But when the housband men sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the enheritance may be ours.

15 So they cast him out of the vineyarde, & killed him. What shal the Lord of the vineyarde therefore do vnto them?

16 He wil come & destroy these housbandmen, and wil giue out his vineyarde to others. But when they heard it, they said, God forbid.

Tysal. 1. 17. 22. Isa. 28. 16.

17 ¶ And he behelde them, and said, What meaneth this then that is written, * The stone that the buildyers refused, that is made the head of the corner?

alt. 4. 11. rom. 9. 33.

18 ¶ Whosoever shal fall vpon that stone, shalbe broken: & on whome soeuer it shal fall, it wil grinde him to powder.

1 pet. 2. 8. t For by it the building is ioyned together & made strong g They that humble & fall on Christ, thin king so oppress his, shalbe ouerthrowen them selues & destroyed.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable agānst them.

Mat. 22. 16. mar. 12. 13.

20 ¶ And they ^hwatched him, & sent forth

h In thy way red to a convenient time and place.

Mat. 21. 23.
mar. 11. 27.

The practises of the wicked. S. Luke. Of the poore widdow.

spies, which shulde faine them selues iuste men, to take him in his talke; and to deliuer him vnto the power and autoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mā's persone, but teachest the way of God truly.

22 Is it lawful for vs to giue Cesar tribute or no?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Sheweme a penie. Whose image and superscription hath it? They answered and said, Cefars.

25 Then he said vnto them, * Giue the vnto Cesar the things which are Cefars, and to God those which are Gods.

26 And they colde not reprove his saying before the people: but they marueiled at his answer, and helde their peace.

27 * Then came to him certeine of the Sadduces (which denie that there is anie resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.

29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.

30 And the seconde toke the wife, and he dyed childeles.

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 The Iesus answered, & said vnto them, The children of this worlde marie wiues and are married.

35 But they which shalbe counted worthie to enioye that worlde, and the resurrection from the dead, nether marie wiues, nether are married.

36 For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

37 And that the dead shal rise againe, euen * Moses shewed it besides the bushe, when he said, The Lord is the God of Abraham,

38 and the God of Isaac, & the God of Iacob. For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

41 * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self saith in the boke of the Psalmes, * The Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy foete stole.

44 Seing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audiece of all the people he said vnto his disciples,

46 * Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the hiest seates in the Synagogues, and the chief rouses at feasts:

47 Which deuoure widdowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

CHAP. XXI.

Christ commendeth the poore widdowe. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde. 37 And of his daylie exercise.

And * as he behelde, he sawe the richemen, which cast their giftes into the treasure,

2 And he sawe also a certeine poore widdowe, which cast in thither two mites, And he said, Of a trueth I say vnto you, that this poore widdowe hath cast in more then they all.

4 * For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the liuing that she had.

5 * Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrated things, he said,

6 Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be thrown downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

8 And he said, Take hede, that ye be not deceived: for many wil come in my Name, saying, I am Christ, & the time draweth nere: followe ye not them therefore.

9 And when ye heare of warres and seditions, be not afraied: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nacion shal rise against nacion, and kingdome against kingdome,

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearful things, and great signes shal there be from heauen.

12 But before all these, they shal lay their hands on you, & persecute you, deliuering you vp to the Synagogues, and into prisonnes,

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God
Chap. 11, 43.
mat. 23, 6.
mat. 12, 30.

Mat. 12, 44.

a God esteemeth not the gift or almes by the quantity or value, but by his heart & affection.

Chap. 19, 43.
mat. 24, 1.
mar. 13, 1.
On his first.

b Christ then maketh answer of that, which was more necessarie for them, and not to the question they demanded.

Mat. 24, 8.
mat. 13, 9.

2 They thought it unlawful to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

Rom. 13, 7.
k The queene we owe to princes, let each nobig that is due vnto God.

Mat. 22, 23.
mar. 12, 18.

Deu. 25, 1

1 In this place he calleth all them children of this worlde which remaine in the flesh: or els matrimonie shulde not seme to appertaine to children of God, as that wicked monie pope Eusebius taught against the manifest Scriptures.

Exo. 3, 6.
o Of them which are not, but of the which are.
p The immortalitye of the soule can not be separate from the resurrection of the bodie, whereof here Christ properly speaketh.
Mat. 22, 44.
mar. 12, 35.

sones, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 * Lay it vpon therefore in your hearts, that ye premeditate not, what ye shall answer.

15 For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one heere of your heades perish.

19 By your patience * possesse your soules.

20 * And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there shall be great distresse in this land, & wrath ouer this people.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 * Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things which shall come on the worlde: for the powers of heauen shall be shaken,

27 And then shall they see the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then loke vp, and lift vp your heads: * for your redemption draweth nere.

29 And he spake to them a parable, Beholde, the figge tree, and all trees,

30 When they now shote forth, ye seeing them, knowe of your owne selues, that sommer is then nere.

31 So likewise ye when ye see these things come to passe, knowe ye that the kingdom of God is nere.

32 Verely I say vnto you, This age shall not passe, till all these things be done.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 Take hede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watche therefore, & pray continually, that ye may be counted worthie to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eat the Passequer. 19 The institution of the Lords supper. 24 They strue who shall be greatest, and he reproveth them. 42 He prayeth vpon the mount. 47 Lucias treason. 54 They take him, & bring him to the hie Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

1 Now the feast of vnleauened bread drew nere, which is called the Passequer.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and comuned with the hie Priests & captains, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ The came y day of vnleauened bread when the Passequer must be sacrificed.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passequer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man mete you, bearing a pitcher of water: followe him into y house that he enreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passequer with my disciples?

12 Then he shall shewe you a great hie chamber trimmed: there make it readie.

13 So they went & founde as he had said vnto them, and made readie the Passequer.

KK. iiii.

e This their
suffrance shall
bothe be a
greater confir-
mation to the
Gospel, and al-
so by their co-
stantie the ty-
rannie of their
enemies shall
at length be
manifest befo-
re God & min
Chap. 12, 12.
mat. 10, 19.
mar. 13, 11.
d For though
they were to
be impudent to
re-
fr, yet true-
euer gaineth
victorie.
Mat. 10, 13.
e That is, liue
joyfully and
blessedly, euen
vnder the croc-
se.
Mat. 24, 15.
mar. 13, 14.
dan. 9, 17.

f Gods wrath
against this peo-
ple shall appea-
re by the cala-
mities and pla-
gues, where-
with he will pu-
nish them
g He meaneth
their in-
quiries to receiue
likewise their
punishment af-
terwards.
Isa. 13, 10
ezek. 32, 7.
mat. 24, 29.
mar. 13, 24.

Rom. 8, 23.
h The effect of
that redemption
which Iesus
Christ hath
purchased,
shall then ful-
ly appeare.

i For all these
things came
within 50 ye-
res after.

k To catch &
intangle them,
wherefoerer
they be in the
worlde.
Or, that ye may
be made worthy

Mat. 26, 1.
mar. 14, 1.
a The feast
was so called,
bec use they
colde eat no
leavened bread
for the space
of seven daies:
so: so long the
feast of y Pas-
sequer conti-
nued.

b Suche as we-
re appointed
to kepe the
Temple
c For thei we-
re in doute
what way to
take before
this occasion
was offered.

Mat. 26, 17.
mar. 14, 13.
d According
to Gods com-
mandement
was to offer
it, and after
to eat it.

The Lords Supper.

S. Luke. Dropes of blood.

Mat. 26, 20.

mar. 14, 18.
e Which was
in the evening
about 7 tyme
light, which tyme
was appointed
to eat the
Pasche.
f He meaneth
that this is the
last time that
he wolde be
conuerfant w
the as he was
before, or fo
eat with them

Mat. 26, 28.

mar. 14, 22.
1. cor. 11, 24.
g The bread
is a true signe,
and an assured
testimonie that
the bodie of
Iesus Christ is
giuen for the
nourriture of
our soules: li-
kewise the wi-
ne signifieth
his blood is
our drinke to
refreshe and
quicken vs e-
uerlastingly.
Iohn 13, 18.
h The signe of
the new cove-
nant which is
established &
ratified by
Christs blood.

Mat. 26, 25.

mar. 10, 42.
i By the se-
cret couel of
God, as A 4,
28.
k Meaning
thei haue vaine
& flattering
titles giuen
them, for asmu-
che as they a-
re nothing les-
se then their
names do signi-
fie.

Or, younger.
Or, leaue vs be-
queth.

Mat. 19, 28.

l By these si-
militudes he
declareth that
they shalbe
partakers of
his glorie: for
in heauen is
nether eating
nor drinking.

1. Pet. 5, 8.

m Satan seeketh
by all meanes
to disquiet the
Church of
Christ, to dis-
perse it, and to
shake it from
the true faith.
n It was fore
shakē, but yet
not ouerthrow-
en.

Mat. 26, 34.

mar. 14, 30.

Iohn 13, 38.

Mat. 10, 9.

- 14 *And when the *houre was come, he fate
downe, and the twelue Apostles with him.
15 Then he said vnto them, I haue earnest-
ly desired to eat this Pasche with you
before I suffre.
16 For I say vnto you, Hence forthe I wil
not eat of it any more, vntil it be fulfilled
in the kingdome of God.
17 And he toke the cup, and gaue thanks,
and said, Take this, and deuide it among
you.
18 For I say vnto you, I wil not drinke of
the frute of the vine, vntil the kingdome
of God be come.
19 *And he roke bread, and when he had gi-
uen thanks, he brake it, and gaue to them,
saying, This is my bodie, which is giuen
for you: do this in the remembrance of me.
20 Likewise also after supper he toke the
cup, saying, This cup is the new Testa-
ment in my blood, which is shed for you.
21 *Yet beholde, the hand of him that be-
trayeth me, is with me at the table.
22 And truly the Sonne of man goeth as it
is appointed: but woe be to that man, by
whome he is betrayed.
23 Then they began to enquire among the
selues which of the it shulde be, that shul-
de do that.
24 ¶ And there arose also a strife amōg the,
which of them shulde seme to be the great-
est.
25 But he said vnto them, The Kings of the
Gentiles reigne ouer them, and they that
beare rule ouer the, are called Gracious
lords.
26 But ye shal not be so: but let the greatest
among you be as the least: & the chiefest
as he that serueth.
27 For who is greater, he that sitteth at ta-
ble, or he that serueth? Is not he that sitteth
at table? And I am among you as he that
serueth.
28 And ye are they which haue continued
with me in my tentations.
29 Therefore I appoint vnto you a king-
dome, as my Father hath appointed to me,
30 That ye may eat, and drinke at my ta-
ble in my kingdome, and sit on seates, and
iudge the twelue tribes of Israel.
31 ¶ And the Lord said, Simon, Simon, be-
holde, Satan hath desired you, to wy-
poue you, as wheat.
32 But I haue prayed for thee, that thy faith
faile not: therefore when thou art conuer-
ted, strengthen thy brethren.
33 *And he said vnto him, Lord, I am ready
to go with thee into prison, and to death.
34 But he said, I tell thee, Peter, the cocke
shal not crowe this day, before thou halt
thrice denied that thou knowest me.
35 ¶ And he said vnto the, ¶ Whē I sent you
without bagge, and scrip, and shoes, lacked

- ye any thing? And they said, Nothing.
36 Then he said to them, But now he that
hathe a bagge, let him take it, and likewise
a scrip: and he that hathe none, let him sel
his coate, and bye a sworde.
37 For I say vnto you, That yet the same
which is written, must be performed in
me, *Euen with the wicked was he num-
bred: for douteles those things which are
written of me, haue an end.
38 And they said, Lord, beholde, here are
two swordes. And he said vnto them, It
is ynough.
39 ¶ And he came out, and went (as he was
wonte) to the mounte of oliues: and his
disciples also followed him.
40 *And when he came to the place, he said
to them, Pray, lest ye enter into tentation.
41 And he gate him self from them, about
a stoncs cast, and kneled downe, & prayed,
42 Saying, Father, if thou wilt, take away
this cup from me: neuertheles, not my
wil, but thine be done.
43 And there appeared an Angel vnto him
from heauen, comforting him.
44 But being in an agonie, he prayed more
earnestly: and his sweate was like dropes
of blood, trickling downe to the grounde.
45 And he rose vp from prayer, & came to
his disciples, and founde them sleeping for
heauines.
46 And he said vnto them, Why slepe ye?
rise and pray, lest ye entre into tentation.
47 ¶ And while he yet spake, beholde a cō-
panie, and he that was called Iudas one of
the twelue, went before them, and came
nere vnto Iesus to kisse him.
48 And Iesus said vnto him, Iudas, betrayest
thou the Sonne of man with a kisse?
49 Now when they which were about him,
sawe what wolde followe, they said vnto
him, Lord, shal we smite with sword?
50 And one of them smote a seruant of the
hie Priest, and strake of his right eare.
51 Then Iesus answered, and said, Suffre
them thus farre: and he touched his eare, &
healed him.
52 Then Iesus said vnto the hie Priests, &
captaines of the Temple, and the Elders
which were come to him, Be ye come out
as vnto a thefe with swordes and staues?
53 When I was daily with you in the Tēple,
ye stretched not forth the hands against
me: but this is your very houre, and the
power of darkenes.
54 ¶ Then toke they him, and led him, and
brought him to the hie Priests house. And
Peter followed a farre of.
55 *And whē they had kindled a fyre in the
middles of the hall, and were set downe to-
gether, Peter also fate downe among the.
56 And a certeine maide behelde him as he
fate by the fyre, and hauing wel looked on
him,

o By this he
sheweth them
that they must
sustaine great
troubles and
afflictions.
IJa. 53, 12.

p They were
yet so rude
that they thought
to haue refitted
with material
weapons, where
reas Christ
warneth them
of a spiritual
fight, wherein
afwel their life
as faith shulde
be in danger.
Mat. 26, 36.

mar. 14, 32.

Iohn 18, 1.

Mat. 26, 41.

mar. 14, 38.

q Meaning, his
death and pas-
sion.

r The worde
signifieth that
horror that
Christ had co-
ceined not one
ly for feare of
death, but of
his fathers iud-
g. mēt & wrath
against sinne.

Mat. 26, 47.

mar. 14, 43.

Iohn 18, 3.

s For now
God gaue li-
berterie to Sa-
tan whose mi-
nisters they we-
re, to execute
his rage against
him: which
thing we se is
gouerned by
the providen-
ce of God.
Mat. 26, 54.

mar. 14, 66.

Iohn 18, 26.

him,

Peters denial & repentance. Chap. XXIII. The people rage. 41

him, said, This man was also with him.
57 But he denied him, saying, Woman, I knowe him not.

58 And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, & wept bitterly.

63 ¶ And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, thei smote him on the face, & asked him, saying, * Prophecie who it is y^e smote thee.

65 And manie other things blasphemously spake they against him.

66 * And as soon as it was day, the Elders of the people, and the hie Priests & the Scribes came together, and led him into their Council,

67 Saying, * Art thou the Christ? tell vs. And he said vnto the, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, ne^r let me go.

69 * Hereafter shall the Sonne of man sit at the y^e right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to the, Ye say that I am.

71 Then said they, What nedewe anie further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He praieth for his enemies. 40 He conuerteth the thefe & manie others at his death. 53 And is buried.

1 **T**HEN * the whole multitude of them arose, and led him vnto ^a Pilate.

2 And they began to accuse him, saying, We haue founde this man peruertering the people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.

4 Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.

5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herodes iurisdiction, he ^b sent him to Herode, which was also at Ierusalem in those daies.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was ^c desirous to see him of a long season, because he had heard manie things of him, and trusted to haue sene some signe done by him.

9 Then questioned he with him of manie things: but he answered him ^d nothing.

10 The hie Priests also and Scribes stood forth and accused him vehemently.

11 And Herode with his ^e men of warre, despised him, and mocked him, and arrayed him in ^e white, and sent him againe to Pilate.

12 * And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 And said vnto them, Ye haue brought this man vnto me, as one that peruerter the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done ^f to him.

16 I wil therefore chastise him, and let him lowse.

17 (For of ^f necessitie he must haue let one lowse vnto them at the feast.)

18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barabbas:

19 Which for a certeine insurrection made in the citie, & murther was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus lowse.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euil hathe he done? I finde ^g no cause of death in him: I wil therefore chastise him, and let him lowse.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it shulde be as they required.

25 And he let lowse vnto them him that for insurrection and murther was cast into prison, whome thei desired, and deliuered Iesus to do with him what they wolde.

26 ¶ * And as they led him awaye, they

^b To rid his hands, and to gratifie Herode.

^c Or, at that time

^d Of a certeine curiositie.

^e Or, miracle.

^f For Christ came not to defend himself, neither y^e twolde please the vaine curiositie of this tyrant.

^g Or, bande, or

traine

^h Commonly this was a robe of honour, or excellence:

but it was giuen to Christ in mockage.

Mat. 27. 28.

mar. 15. 14.

john 18. 34.

19. 4.

Or, in his colour.

ⁱ Or, by him.

^j For the Romans had giuen suche franchises & liberties to ^k Iewes, which was but a tradition, & not according to the worde of God.

^k The iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat. 27. 23.

mar. 15. 11.

Mat. 26. 34.
john 13. 31.

¹ Thei scoffed at him, because the people thought he was a Prophet.

Mat. 27. 1.

mar. 15. 1.

john 18. 28.

^u They asked not to the end that the truth might be known, (for the thing was manifest) but for malice thei bare towards Christ.

^x At his seconde coming.

^y As in the seconde place of honour & dignitie.

Mat. 23. 31.

mar. 12. 17.

^a Who was the chief gouernour, and had the examination of life & death

Mat. 27. 11

mar. 15. 2.

john 18. 33.

caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, "Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, Blessed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they do these things to a ^h grene tre, what shalbe done to the drye?

32 * And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called "Caluerie, there thei crucified him, and the euil doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they knowe not what thei do. And thei parted his rayment, and cast lots.

35 And the people stode, and behelde: and the rulers mocked him with them, saying, He saued others: let him saue him self, if he be the Christ, the ⁱ Chosen of God.

36 The souldiers also mocked him, and came and offered him ^k vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in ⁱ Greke letters, and in Latin, & in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, ^m Fearest thou not God, seig thou art in the same condemnation?

41 We are in dede righteously here: for we receiue things worthie of that we haue done: but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the ⁿ sixt houre: and there was a darkenes ouer all the land, vntil the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, * Father, into thine hands I commēd my spirit. And when he thus had said, He gaue vp the gost.

47 ¶ Now whe the ^o Cēturion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, smote their brests, and returned.

49 And all his acquaintance stode a farre of, & the women that followed him from Galile, beholding these things.

50 ¶ And beholde, there was a mā named Ioseph, which was a counsellor, a good mā and a iust.

51 He did not consent to the counfel and dede of them, which was of Arimathea, a citie of ^y Iewes: who also him self ^p waited for the kingdom of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tounge hewn out of a rocke, wherein was neuer man yet laid.

54 And that day was the ^q Preparacion, & the Sabbath: drewe on.

55 And the women also that followed after, which came with him frō Galile, behelde the sepulchre, & how his bodie was laid.

56 And thei returned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go towarde Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him. 53 And of their daiely exercise.

1 **N**OW the ^a first day of ^y weke early in the morning, they came vnto the sepulchre, and broght the odores, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, ^b two men suddenly stode by them in shining vestures.

5 And as they were afrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueth, among the dead?

6 He is not here, but is risen: remember ^c how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the hands of sinful men, and be crucified, and the third daye rise againe.

Psalm. 30. 6.

Or, Capitaine. o The Romaine Capitaine who had charge o- uer an hundred men.

Mat. 27. 17. mar. 15. 43. iohn 19. 38.

Or, had embraced. p He looked for the redemer, by whome all shoulde be re- stored.

q When men prepared all things, readie for the feast. r That is, begi- ning the same cue- ning.

Mat. 28. 1. mar. 16. 1. iohn 20. 1.

a Which was the first day af- ter ^y first Sab- bath of the feast.

b Two Angels in forme of men.

Chap. 9. 29. mar. 17. 23. mar. 13. 31.

n Which was
til wifonti-
de, when the
holie Gof was
fent from hea-
uen.

Mar.16.19.
act.1.9.

of Ierufalem, n vntil ye be endued with
power from an hie.
50 Afterwarde he led them out into Betha-
nia, and lift vp his hands, & blessed them.
51 And it came to paffe, that as he blessed
them, * he departed from them, and was

caryed vp into heauen.
52 And they worshipped him, and returned
to Ierufalem with great ioye,
53 And were continually in the Temple,
praising, and lauding God, Amen.

THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

CHAP. I.

1. 4. 17. The diuinitie, humanitie, & office of Iesus Christ.
15 The testimone of Iohn. 39 The calling of An-
drew, Peter, &c.

Or, before the
beginning
a Christ is
God before
all time.

b The Sone is
of the same
substance with
the Father.
c No creature
was made with
out Christ.
d Whereby all
things are quick-
ened and pre-
serued.

e The life of
man is more
excellent then
of any other
creature, be-
cause it is loy-
ned with light
and vnderstan-
ding.

Mat. 3.1.
mar. 3.4.
luk. 3.3.

f Mans minde
is ful of darke-
nes because of
the corruption
thereof.

Or, are borne.

g Because they
did not wor-
ship him as
their God, Ro.
1.21 act. 14.15.
h To the Israe-
lites who we-
re his peculiar
people.

i Meaning a
priuelledge, or
dignitie.

Mat. 1.16.

luk. 2.7.

Mat. 17.2.

2.pet. 1.17.

Colof. 1.19.

& 2.9.

k He was for-
med and made
man by the
operation of
the holie Gof
without the o-
peration of mā

Or, proceeding
frō the Father.

Or, more excel-
lent then I.

l More abund-
ant grace thē
by Moſes.

IN the beginning was
the Worde, and the
Worde was with a God
and that Worde was
God.

The same was b in
the beginning w God.
All things were made by it, & without it
was made nothing that was made.

In it was d life, and the life was the e light
of men.

And the light shineth in f y darkenes, &
the darkenes comprehended it not.

* There was a man sent frō God, whose
name was Iohn.

The same came for a witnes, to beare wit-
nes of the light, that all mē through him
might beleue.

He was not that light, but was sent to bea-
re witnes of the light.

That was the true light, which lighteth
euerie man that cometh into the worlde.

He was in the worlde, and the worlde
was * made by him: & the worlde s knewe
him not.

He came vnto h his owne, and his owne
received him not.

But as many as receiued him, to them
he gaue i power to be the sonnes of God,
euen to them that beleue in his Name,

Which are borne not of blood, nor of
the wil of the flesh, nor of the wil of man,
but of God.

* And the Worde was made k flesh, and
dwelt among vs, (and we * sawe the glorie
thereof, as the glorie of the onely begot-
ten Sonne of the Father) * ful of grace and
trueth.

Iohn bare witnes of him, & cryed, say-
ing, This was he of whome I said, He
that cometh after me, is preferred before
me: for he was l before me.

And of his fulnes haue all we receiued,
and i grace for grace.

For the Lawe was giuen by Moſes, but
grace and trueth came by Iesus Christ.

* No man hathe ſene God at any time: i. Tim 6.16.
the onely begotten Sonne, which is in the i. Iohn 4.12.
bosome of the Father, he hathe n decla- m Meaning he
red him. is moſte dea-
re, and ſtraſt-
ly loyned to
his Father, not
onely in loue,
but alſo in na-
ture and vnion
n And ſo God
that before
was inuiſible,
was made, as
it were, viſible
in Chriſt.

Then this is the recorde of Iohn, whe
the Iewes ſent Priests and Leuites from
Ierufalem, to aſke him, Who art thou?

And he conſeſſed and denyed not, and
ſaid plainly, I * am not the Chriſt.

And they aſked him, What the? Art thou
Elias? And he ſaid, I am not. Art thou the
o Prophet? And he answered, No.

Then ſaid they vnto him, Who art thou
that we may giue an answer to them that
ſent vs? what ſaiſt thou of thy ſelf?

He ſaid, I * am the voyce of him that
cryeth in the wildernes, Make ſtraight the
way of y Lord, as ſaid the Prophet Eſaias.

Now they which were ſent, were of the
Phariſes.

And they aſked him, and ſaid vnto him,
Why baptizeſt thou then, if thou be not
the Chriſt, nether Elias, nor the Prophet?

Iohn answered them, ſaying, I baptize
with water: but there is one among you,
whome ye knowe not.

* He it is that commeth after me, which
is preferred before me, whoſe ſhoe I atcher
I am not worthe to vnloſe.

Theſe things were done in Bethabara
beyonde Iordan, where Iohn did baptize.

The next day Iohn ſeeth Ieſus coming
vnto him, and ſaith, Beholde the lambe
of God, which taketh away the p ſinne of
the worlde.

This is he of whome I ſaid, After me co-
meth a mā, which is preferred before me:
for he was before me.

And I knewe q him not: but becauſe he
ſhulde be declared to Iſrael, therefore am
I come, baptizing with water.

So Iohn bare recorde, ſaying, I ſawe * the
Spirit come downe from heauen, like a do-
ue, and it abode vpon him.

And I knewe him not: but he that ſent me
to baptize with water, he ſaid vnto me,
Vpō whome thou ſhalt ſe the Spirit come
downe, & tary ſtil on him, that is he which
baptizeth with the e holie Gof.

1. Tim 6.16.

i. Iohn 4.12.

m Meaning he
is moſte dea-
re, and ſtraſt-
ly loyned to
his Father, not
onely in loue,
but alſo in na-
ture and vnion
n And ſo God
that before
was inuiſible,
was made, as
it were, viſible
in Chriſt.

Act. 13.25.

o Whome the i
looked for to
be iſticle one
as Moſes was,
Deut. 18.15.

Iſa. 40.3.

mat. 3.3.

luk. 3.4.

Mat. 3.11.

mar. 1.7.

luk. 3.16.

act. 1.5.

& 11.16.

& 19.4.

p Signifying the
original ſinne,
which is the
fountain of all
ſinnes & there-
with all o-
ther ſinnes.

q That is, by
light, but on-
ly by the reue-
lation of God.

Mat. 3.16.

mar. 1.10.

luk. 3.22.

r Who giueth
the vertue and
effect to baptiſ-
me, accom-
pliſhing that
which is the
reby repreſen-
ted.

- 34 And I sawe, and bare recorde that this is the Sonne of God.
- 35 ¶ The next day, Iohn stode againe, and two of his disciples:
- 36 And he behelde Iesus walking by, and said, Beholde the lambe of God.
- 37 And the two disciples heard him speake, and followed Iesus.
- 38 Then Iesus turned about, and sawe them followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?
- 39 He said vnto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.
- 40 Andrew, Simō Peters brother, was one of the two which had heard *it of Iohn, & that followed him.
- 41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, 'the Christ.'
- 42 And he broght him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.
- 43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.
- 44 Now Philippe was of Bethsaida, the citie of Andrew and Peter.
- 45 Philippe founde Nathanael, and said vnto him, We haue founde him, of whome * Moses did write in the Law, and the * Prophets, Iesus of Nazaret the sonne of Ioseph.
- 46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se.
- 47 ¶ Iesus sawe Nathanael coming to him, & said of him, Beholde, in dede an Israelite, in whome is no guile.
- 48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philippe called thee, whē thou wast vnder the figge tre, I sawe thee.
- 49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.
- 50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, "beleuest thou? thou shalt se greater things then these.
- 51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye se heauen open, & the Angels of God * ascending, and descending vpon the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 He driueth the byers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

And the thirde day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.

- 2 And Iesus was called also, and his disciples vnto the marriage.
- 3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.
- 4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.
- 5 His mother said vnto the seruants, What-soeuer he saith vnto you, do it.
- 6 And there were set there, six waterpottes of stone, after the maner of the purifying of the Iewes, conteining two or thre^a firkins a piece.
- 7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.
- 8 Then he said vnto them, Drawe out now & beare vnto the "gouernour of the feast. So they bare it.
- 9 Now whē the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but ^b seruants, which drew the water, knewe) the gouernour of the feast called the bridegrome,
- 10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.

11 This beginning of "miracles did Iesus in Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.

12 After ^c he went downe into Capernaū, he and his mother, and his "brethren, and his disciples: but they continued not manie dayes there.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem:

14 * And he founde in the Temple those that solde oxen, and shepe, and doues, and changers of money, sitting there.

15 Thē he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the chāgers money, and ouerthrewe the tables,

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, * The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What "signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, * Destroye this temple, and in thre dayes I will raise it vp againe.

20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reare it vp in thre dayes?

f He alludeth to the Paschal lambe, which was a figure of Christ.

c Or where is thy lodgig? or whither goest thou? For he dwelled in Nazaret, and was there as a stranger. u That was, two houres before night. x Ihesu Iohn said, that Iesus was the lambe of God.

* Or, the Anointed.

* Or, Peter.

Gen. 49. 10. deut. 18. 18. Isa. 42. 4. 10. 45. 8. ier. 23. 5. eze. 34. 25. & 37. 24. dan. 9. 24. y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which y world preferreth, God abhorreth.

Or, thou beleuest. z Christ openeth the heauens, that we may haue access to God, and maketh vs felowes to the Angels.

Gen. 28. 12.

a Who vsed continual washing to purifie them selues. Which superstition Heribion the heretike wolde haue broght into y Church and now the Papistes haue received it. b Whereof euery one contained 15 gallons. c Or, steward.

* Or, figure.

* Or, confusion.

Mat. 21. 12. mar. 11. 17. luk. 19. 46.

Psal. 68. 10. c This affectiō was to burne in him, that it surmounted and swallowed vp all the others.

* Or, miracle. Mat. 26. 61. & 27. 40. mar. 14. 58. & 15. 29.

d Christs bodie might iustly be called the temple, because the fulnes of the God head dwelleth in it corporally. Colo 2.9.
e For he toke not them for true disciples, as he knewe by their inward thoghres, what religion soeuer they did pretende outwardly.

- 21 But he spake of the temple of his bodie.
22 Allone therefore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleued the Scripture, and the worde which Iesus had said.
23 Now when he was at Ierusalé at y Pas-seouer in y feast, many beleued in his Name, when they sawe his miracles w he did.
24 But Iesus did not commit him self vnto them, because he knewe them all,
25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 There was now a mā of y Pharises named Nicodemus, a ruler of y Iewes.
2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not se the kingdom of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.
7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, & testifie, that we haue sene: but ye receiue not our witness.

12 If when I tel you hearthlie things, ye beleue not, how shulde ye beleue, if I shal tel you of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 *And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp,

That whosoever beleueth in him, shulde not perishe, but haue eternal life.

* For God so loued the worlde, that he hath giuen his onely begotten Sone, that whosoever beleueth in him, shulde not perishe, but haue euerlasting life.

* For God sent not his Sonne into the worlde, that he shulde condemne the worlde, but that the worlde through him might be saued.

He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in y Name of the onely begottē Sone of God.

* And this is the condemnation, that light is come into the worlde, & mē loued darkenes rather then light, because their dedes were euil.

For euerie man that euil doeth, hateth the light, nether cometh to light, lest his dedes shulde be reprobued.

But he that doeth trueeth, cometh to the light, that his dedes might be made manifest, that they are wrought according to God.

¶ After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and * baptized.

And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

For Iohn was not yet cast into prison.

Thē there arose a questiō betwene Iohns disciples & the Iewes, about purifying.

And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witness, behold, he baptizeth, and all men come to him.

Iohn answered, & said, A mā can receiue nothing, except it be giue him fro heauē.

Ye your selues are my witnesses, that I said, I am not the Christ, but y I am sent before him.

He that hath the bride, is the bridegrome: but the friēd of the bridegrome which standeth and heareth him, reioyeth greatly, because of y bridegromes voice. This my ioye therefore is fulfilled.

He must increase, but I must decrease.

He that is come from on high, is about all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is about all.

And what he hath sene and heard, that he testifieth: but no man receiueh his testimony.

He that hath receiued his testimony, hath sealed that God is true.

For he whome God hath sent, speaketh the wordes of God: for God giueh him not the Spirit by measure.

The Father loueth the Sonne, and hath giuen

1. Iohn 4.2.

Chap. 9.39. and 12.47.

1 The concept of Christ, and the finnes of the wicked cōdemne thē: yet Christ as a iust judge giueh sentence against the reprobate.

m Not only Iewes, but whosoever shulde beleue in him.

Chap. 1.9. n The cause and matter of condemnation

o In walking roundely, and sincerely.

¶ In God.

p As they do which ser God onely before their eyes, and followe the rule of his worde

¶ Or territorie. Chap. 4.1.

q That is, how they might be made cleane, before God, w the washings vnder the law did represent.

Chap. 1.17.

r They were led wambitiō fearing lest their master shulde haue lost his fame.

Chap. 1.20.

s No mā ought to surse anie thing further then God giueh him.

t And be exalted, and esteemed as his seruant.

u The minister compared to Christ is but earth.

Rom 3.4.

z For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y onlie fountaine.

a To entre the re- cin.

b Which thig is to be assembled and incorporate into y Church of God.

c Which is the spiritual water where the holie Gost doeth walke vs into newnes of life. d As y power of God is manifest by the moving of the aire, so is it in changing and renewing vs, although the manner be hid fro vs.

e Although he was excellent, yet knewe he not those things which the vey babes in Christs schole ought to knowe f We may not teach our owne inuencions. g He repro- ueth him, for that men do teache things which they vnderstande not, and yet others beleue them: but Christ teacheh things mo- re certēne & knowne, & mē will not receiue his doctrine.

h Which was after a commune and grosse manner.

i By reason of the vnion of his Godhead with his man- hood.

¶ Now 22.9. k His power must be manifest, which is not yet knowē

Mat. 10, 26.
Abac. 2, 4.
1. Iohn. 5, 10.

*giuen all things into his hand.
36 * He that beleueth in the Sonne, hath euerlasting life, & he that obeieith not the Sonne, shal not se life, but the wrath of God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His sale toward his Father & his haruest. 39 The conuersion of the Samaritans, 45 And Galileans. 47 How he healeth the rulers some.

1 **N**OW when the Lord knewe, how the Pharisees had heard, that Iesus made and baptized mo disciples then Iohn,
2 (Thogh Iesus him self baptized not: but his disciples)

a To giue place to thier rage.

3 He a left Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria.

Or, Sichema
Gen. 33, 19.
Gen. 48, 22.

5 Then came he to a citie of Samaria called Sychar, nere vnto the possession that Iacob gaue to his sonne Ioseph.

10. 24, 32.
b Euen wearie as he was.
c Which was midday.

6 And there was Iacobs well. Iesus the wearied in the iorney, fate thus on the well: it was about the sixth houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

d For the Iewes esteemed the Samaritans as wicked, and prophane.

10 Iesus answered & said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he wolde haue giuen thee water of life.

e Meaning of him self whom his Father had sent to conuert this woman.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is deepe: from whence then hast thou that water of life?

f Which is the loue of God in his Sonne powred into our hearts by the holie Ghost vnto euerlasting life, Rom. 5, 5.

12 Art thou greater then our father Iacob, which gaue vs the well, & he him self drinke thereof, & his children, and his cattell?

1 Iohn 3, 5.
Or, the liuelie water.

13 Iesus answered, and said vnto her, Whosoer drinketh of this water, shal thirst againe:

g Of the spiritual grace.
h He shal neuer be dried vp or deuioure

14 But whosoer drinketh of the water that I shal giue him, shal neuer be more thirsty: but the water that I shal giue him, shal be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.

16 Iesus said vnto her, Go, call thine housband, and come hither.

17 The woman answered, and said I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband.

18 For thou hast had siue housbands, and he

whome thou now hast, is not thine housband: that saidest thou truely.

19 The womā said vnto him, Syr, I se that thou art a Prophet.

20 Our fathers worshiped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shal worship the Father in spirit, & trueth: for the Father requireth euen suche to worship him.

24 *God is a Spirit, and they that worship him, must worship him in spirit & trueth.

25 The woman said vnto him, I know wel that Mesiās shal come, which is called Christ: when he is come, he wil tell vs all things.

2. Cor. 3, 17.
k God being of a spiritual nature, requireth a spiritual seruice, and agreeable to his nature.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and wet her way into the citie, & said to y me,

29 Come, se a mā which hath tolde me all things that euer I did: is not he the Christ?

30 Then they went out of the citie, & came vnto him.

31 ¶ In the meane while, y disciples prayed him, saying, Master, eat.

32 But he said vnto the, I haue meat to eat, that ye knowe not of.

33 Then said the disciples betwene the selues, Hath anie man broght him meat?

34 Iesus said vnto them, My meat is that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, & then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: * for they are white already vnto haruest.

l There is nothing, that I hunger for more, or wherein I take greater pleasure.

36 And he that reapeth, receiueh wages, & gathereth frute vnto life eternal, that both he that soweth, & he y reapeth, might reioyce together.

Mat. 9, 37.
luk. 10, 2.
m Without grueing the one at the others labour.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reapeth that, whereon ye bestowed no labour: other men laboured, & ye are entred into their labours.

39 Now manie of the Saamaritans of y citie beleued in him, for the saying of the womā which testified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besoght him, that he wolde tarry with them: and he abode there two dayes.

p That is, had the right and true faith.

41 And manie more beleued because of his owne worde.

42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ the Sauour of the worlde.

43 ¶ So two dayes after he departed thence, and went into Galile.

Mat. 13. 38. mar. 6. 4. luk. 4. 24. q Here by his owne countrey he meaneth Ierusalem, & the countrey about.

45 Then whē he was come into Galile, the Galileans receiued him, which had sene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

Chap. 2. 1. 46 And Iesus came againe into Cana a towne of Galile; where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

47 Whē he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besoght him that he wolde go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye se signes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, & went his way.

¶ returning. 51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of the houre whē he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

a He healeth the man that was sicke eight and thirtie yerres. *b* The Iewes accuse him. *c* Christ answereth for him self, and reproveth them. *d* Shewing by the testimonie of his Father. *e* Of Iohn. *f* Of his workes. *g* And of the Scriptures who he is.

Leu. 23. 2. deu. 16. 1. Or, the shepe marker. 1 After that, there was a feast of the Iewes, & Iesus wēt vp to Ierusalem.

2 And there is at Ierusalem by the place of the shepe, a poole called in Ebrewe Bethesda, hauing fve porches:

b Bethesda, hauing fve porches: *c* Which signifieth the house of powring out, because the water ranne out by conduits.

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mowing of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight and thirtie yerres.

6 When Iesus sawe him lie, and knewe that he now lōg time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into the poole: but while I am cōming, another steppeth downe before me.

8 Iesus said vnto him, Rise: & take vp thy bed, and walke.

9 And immediatly the mā was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & foght to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered the, My Father worketh hitherto, and I worke.

18 Therefore the Iewes foght the more to kill him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, saue that he seeth the Father do: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde maraile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth

c This was, to the end that the miracle might be so euident, that no mā coulde speake against it.

Jer. 17. 22.

d The afflictions that we endure, are chastisements for our finnes.

e That is, proper & peculiar to him alone. *f* It was lawful for all Israel to call God their Father, Exod. 4. 22, but because Christ did attribute to himself, he had power ouer all things, and wrought as his Father did, thei gathered he did not onely make him self the Sonne of God, but also equal with him. *g* That is, he doeth communicate with him, hauing the same power and the same will.

quickeneth whome he wil.

^h To giuing him power & rule ouer all. 22 For the Father iudgeth no man, but hath committed all ^h iudgement vnto the Sonne,

23 Because that all men shulde honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely, I say vnto you, he that heareth my worde, & beleueth in him that sent me, hath euerlasting life, & shal not come into condemnation, but hath passed from death vnto life.

25 Verely, verely, I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sone of God: and they that ⁱ heare it, shal liue.

ⁱ They that receiue it by faith.
^k To communicate it w vs.

26 For as the Father hath the life in ^k him self, so likewise hath he giue to the Sonne to haue life in him self,

^l That is, to gouerne and rule all things.

27 And hath giuen him power also to execute ^l iudgement, in that he is the Sone of man.

28 Marueile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

Mat. 25. 41.

29 And they shal come forth, * that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.

30 I can do nothing of mine owne self: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne wil, but the wil of the Father who hath sent me.

Chap. 8. 14.

Mat. 3. 17.
In Christ had respect to their weakenes, y heard him, and therefore said his owne witness shulde not be sufficient.

31 If I ^k shulde beare witness of my self, my witness were not ^m true.

32 There is another that beareth witness of me, and I knowe that the witness, which he beareth of me, is true.

33 * Ye sent vnto Iohn, and he bare witness vnto the trueth.

Chap. 1. 27.

34 But I receiue not the recorde of man: neuertheles these things I say, y ye might be saued.

Or, Lampe.

35 He was a burning, and a shining ⁿ candle: and ye wolde for a ⁿ season haue reioyced in his light.

ⁿ But ye left him quickly & did not perseuer.

36 But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I do, beare witness of me, that the Father sent me.

Mat. 3. 17.

& 17. 5.
Deut. 4. 12.
o In the Law & Prophetes.

37 And the * Father him self, which hath sent me, ^o beareth witness of me. Ye haue not heard his voyce at anie time, * nether haue ye sene his shape.

38 And his worde haue ye not abiding in you: for whome he hath sent, him ye beleue not.

Mat. 17. 11.

39 * Search the Scriptures: for in them ye thinke to haue eternal life, & they are they which testifie of me.

40 But ye wil not come to me, y ye might

haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if ^p another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which ^q I receiue * honour one of another, and seeke not the honour that cometh of God alone!

45 Do not thinke that I wil accuse you to my Father: there is one that ^r accuseth you, ^r ^{even} Moses, in whome ye trust.

46 For had ye beleued Moses, ye wolde haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes!

CHAP. VI.

10 Iesus fedeth five thousand men with five loaves & two fishes, 15 He departeth away, that they shulde not make him King. 26 He reproveth the fleshly hearers of his worde. 41 The carnall are offended at him. 63 The fleshy profesteth not.

p The people are more ready to receiue false prophetes, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God.

Chap. 12. 43.
Gen. 3. 15. & 22. 28. & 49.

r As Moses shal accuse them that trust in him: so they shal haue no greater enemies at the daye of iudgement, then the uirgin Marie & the Saintes, vpon whome now they call: but whosoever doeth accuse, Christ & their owne conscience shal condemne & reprobate.

1 After these things, Iesus went his way ^a ouer the ^a sea of Galilee, or of ^b Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now ^y Passouer, a * feast of the Iewes, was nere.

5 * Then ⁱ ^e ^s ^v ^s lift vp ^{his} eyes, and seing that a great multitude came vnto him, he said vnto Philippe, Whence shal we buy bread, that these might eat?

6 (And this he said to proue him: for he him self knewe what he wolde do)

7 Philippe answered him, ^c Two hundred peny worthe of bread is not sufficient for them, that euerie one of them may take a litle.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boye here, which hath the five barlie loaves, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men sate downe in number, about five thousand.

11 And Iesus toke the bread, and ^d gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: & likewise of the fishes as muche as they wolde.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that ^e nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat

a Called the lake of Genesareth.

b Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galilee: but it is here said y he went ouer, because there were diuers crikes & turnings, ouer the which he feried.

Leuit. 23. 2.
Deut. 16. 1.

Mat. 14. 16.
Mar. 6. 38.
Luk. 9. 13.

c This summe amounteth to about five pound sterling.

d Praiser and thanksgiuing do sanctifie our meates wherewith we are nourished.

e The abundance of Gods gifts ought not to make vs prodigal to waste them.

To seke Christ for the bellie. S.Iohn. Who come to Christ.

of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus did, said, This is of a truth the Prophet that shulde come into the world.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine him self alone.

16 ¶ Whē euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fīue & twentie, or thirtie^h furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraied.

20 But he said vnto them, It is I: be not afraied.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people sawe that Iesus was not there, nether his disciples, thei also toke shipping, & came to Capernaum, seeking for Iesus.

25 And when they had founde him on the other side of the sea, thei said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hathe * God the Father^m sealed.

28 Then said they vnto him, What shal we do, that we might worke the * workes of God?

29 Iesus answered, & said vnto them, * This is y^e worke of God, that ye beleue in him, whom he hathe sent.

30 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee? what doest thou worke?

31 * Our fathers did eat Māna in the desert, as it is * written, He gaue them bread frō heauen to eat.

32 Then Iesus said vnto them, Verely, verely I say vnto you, * Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the world.

34 Then thei said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto thei, I am the bread of life: he that cometh to me, shal not hūge, and * he that beleueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All that the Father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe sent me.

39 And this is the Fathers wil which hathe sent me, that of all which he hath giuen me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how thei saith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hathe sent me, drawe him: and I wil raise him vp at the last day.

45 It is written in the * Prophetes, And they shalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 * Not that anie man hathe sene the Father, saue he which is of God, he hathe sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hathe euerlasting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wilderness, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye.

51 I am the * liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue

f Thei imagined an earthlie kīngdome without the testimony of Gods worde, so that by this meanes his spiritual kīngdome shulde haue bene abolished.
Mat. 14. 25.
mar. 6. 47.
g Ouer a corner of y^e lake.
h Whereof eight make a mile.

i Wherefore it must nedes followe y^e Christ passed miraculoussly.

k This was not straight ouer y^e lake frō side to side, but ouer a cricke, or arme of y^e lake, which fastned much labour to them y^e shulde haue gone about by land.
l Which nourisheth & augmenteth our faith.

Chap. 1. 32.
mat. 3. 17. & 17. 3.

1. Iohn 3. 23.
m For when he appointed him to be the Mediator, he see his marke & scale in him to be y^e onelie one to reconcile God & man together.
n Suche as be acceptable vnto God.

Exod. 16. 14.
nomb. 11. 7.
Psal. 77. 24.
wisd. 16. 20.

o He compareth Moyses wth the Father, & manna with Christ, who fedde vs into euerlasting life, 1. Cor. 10. 3.

Eccl. 24. 29.
p He shal neuer want spiri-
tuel nourishment.

q God doeth regenerate his elect, & causeth them to obey the Gospel.

Mat. 13. 55.

r That is, or beleue in me.
s By lightening his heart with his holie Spirit
Isa. 54. 13.
ierem. 31. 33.

Mat. 11. 27.

Exod. 16. 15.
t Then there is no fode that can nourish a soules, but Iesus Christ.

u Which giue life to the world.

The Spirit quickeneth. Chap. VII. Christs cousins. 46

giue for the life of the worlde.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Sone of man, and drinke his blood, ye haue * no life in you.

x Where Christ is not, there death reigneth. 1 Cor. 11, 27.

54 Whosoever * eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in dede, & my blood is drinke in dede.

y As our bodies are furnished with meat & drinke: so are our soules nourished with the bodie, and blood of Iesus Christ.

56 He that eateth my flesh, and drinketh my blood, * dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shal liue by me.

z To eat the flesh of Christ and drinke his blood, is to dwell in Christ and to haue Christ dwelling in vs.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shal liue for euer.

59 These things spake he in the Synagogue as he taught in Capernaum.

60 Manie therefore of his disciples (when they heard this) said, This is an hard saying: who can * heare it?

a That is, vnderstand it.

61 But Iesus knowing in his self, that his disciples murmured at this, said vnto the, Doeth this offende you?

62 What then if ye shulde see the Sone of mā * ascende vp * where he was before?

Chap. 7, 13.

63 It is the Spirit that quickeneth: the flesh * profiteth nothing: the wordes that I speake vnto you, are spirit and life.

b He meaneth not that his humane descended from heauen: but he speaketh touching y^e vniou of bothe natures, attributing to the one that which apperaineth to the other.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, & who shulde betraye him.

c To wit, if it be separate from y^e Spirit, whereof it hath the force: for it cometh of the power of the Spirit that the flesh of Christ giueth vs life.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, manie of his disciples went backe, and walked no more with him.

67 The said Iesus to the twelue, Wil ye also go away?

68 Then Simon Peter answered him, Master to whome shal we go? Thou hast the wordes of eternal life:

d The without Christ there is but death: for his wordes onely leadeth vs to life.

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

Mar. 16, 16. e Although your number be smalle, yet shal ye be diminished.

70 Iesus answered the, Haue not I * chosen you twelue and * one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simo: for he it was that shulde betraye him, thogh he was one of y^e twelue.

CHAP. VII.

6 Iesus represseth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to knowe the trueth. 20 The iniurie they do vnto him. 47 The Phariseis rebuke the officers because they haue not taken him. 52 And chide with Nicodemus for taking his parte.

1 After these things, Iesus walked in Galile, and wolde not walke in Iudea: for the Iewes sought to kil him.

2 Now the Iewes * a feast of the Tabernacles was at hand.

Leui. 23, 34.

3 His brethren therefore said vnto him, Departe hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

a At this feast they dwelled seuen dayes in the tentes, & put the in remembrance, y^e they had no ceremony, but y^e they must seeke one to come. 10, manifest.

4 For there is no mā that doeth anie thing secretly, & he him self seketh to be famous. If thou doest these things, shewe thy self to the worlde.

5 For as yet his brethren beleued not in him.

6 Then Iesus said vnto the, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, b because I testifie of it, that the workes thereof are euil.

b Why the worlde hateth Christ.

8 Go ye vp vnto this feast: I wil * not go vp yet vnto this feast: for my time is not yet fulfilled.

c Christ doeth not vnto deny that he wolde go to y^e feast, but signifieth y^e as yet he was not fully determined.

9 ¶ These things he said vnto them, and abode stil in Galile.

10 But as sone as his brethren were gone vp, then wet he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, & said, Where is he?

12 And muche murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the d Iewes.

d These were the heads of y^e people who did enuie Christ.

14 Now when half the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned.

10, letters.

16 Iesus answered them, & said, My doctrine is not * mine, but his that sent me.

17 If anie mā wil do his wil, he shal knowe of the doctrine, whether it be of God, or whether I speake of my self.

e In that, that he is man onely.

18 He f that speaketh of him self, seketh his owne glorie: but he that seketh his glorie that sent him, the same is true, and no vnrighteousnes is in him.

f By this make we may knowe whether the doctrine be of God, or of man.

19 * Did not Moses giue you a Law, and yet none of you kepeth the Law? * Why go ye about to kil me?

g Nothing can be false or vntrue.

20 The h people answered, and said, Thou hast a deuill: who goeth about to kil thee?

Exod. 24, 3. Chap. 5, 18. h Who did not know the fetch of the scribes.

21 Iesus answered, and said to them, I haue done one worke, and ye all i marueile.

22 * Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the * fathers) and ye on the Sabbath day circuncise a man.

i Because I did it on the Sabbath day. Leui. 12, 3. Gen. 17, 10.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses shulde not be broken, be ye angry with me, because I

The riuers of water of life. S.Iohn. Nicodemus counfel.

- haue made a man euerie whit whole on the Sabbath day?
- Deu. 1. 16.** 24 *Iudge not according to the appearance, but iudge righteous iudgement.
- 25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kill?
- Or. freely.** 26 And beholde, he speaketh openly, and they say nothing to him: do y rulers know in dede that this is the verie Christ?
- 27 Howbeit we know this man whence he is: but when the Christ cometh, no man shal knowe whence he is.
- 28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.
- 29 But I knowe him: for I am of him, and he hath sent me.
- 30 Then they focht to take him, but no mā laid hands on him, because his houre was not yet come.
- 31 Now manie of the people beleued in him, and said, When the Christ cometh, wil he do mo miracles then this man hath done?
- 32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.
- 33 Then said Iesus vnto them, Yet am I a litle while with you, and then go I vnto him that sent me.
- 34 *Ye shal seke me, & shal not finde me, & where I am, can ye not come.
- 35 Then said the Iewes amongs them selues, Whither wil he go, that we shal not finde him? Wil he go vnto them that are dispersed among the Grecians, and teache the Grecians?
- 36 What saying is this that he said, Ye shal seke me, and shal not finde me: and where I am, can ye not come?
- Leu. 23. 36.** 37 Now in the last & great day of y feast, Iesus stode and cryed, saying, If anie man thirst, let him come vnto me, and drinke.
- 38 He that beleueth in me, as saith the Scripture, out of his bellie shal flowe riuers of water of life.
- 39 (*This spake he of the Spirit which they that beleued in him, shulde receiue: for the whole Gost was not yet giuen because that Iesus was not yet glorified)
- 40 So manie of the people, whē they heard this saying, said, Of a trueth this is the Prophet.
- 41 Other said, This is the Christ: and some said, But shal Christ come out of Galile?
- 42 *Saith not the Scripture that the Christ shal come of the seide of Dauid, and out of the towne of Beth-lehe, where Dauid was?
- 43 So was there dissention amōg the people for him.
- 44 And some of them wolde haue taken him, but no man laid hands on him.
- 45 Then came the officers to y high Priests & Pharises, & they said vnto them, Why haue ye not broght him?
- 46 The officers answered, Neuer mā spake like this man.
- 47 Then answered them the Pharises, Are ye also deceiued?
- 48 Doeth anie of the rulers, or of the Pharises beleue in him?
- 49 But this people, which knowe not the Law, are cursed.
- 50 Nicodemus said vnto the, (*he that came to Iesus by night, & was one of them.)
- 51 Doeth our Law iudge a man before it heare him, & knowe what he hath done?
- 52 They answered and said vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.
- 53 And euerie man went vnto his owne house.

CHAP. VIII.

- 1 Christ deliuereth her that was taken in adulterie.
- 12 He is the light of the worlde. 14 He sheweth from whence he is come, wherefore, and whether he goeth.
- 32 Who are fre, & who are bounde. 34 Of fre men and slaues, & their rewarde. 46 He deseth his enemies.
- 58 And being persecuted, withdraweth him self.

- ¶ And Iesus went vnto the mount of oliues;
- 2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.
- 3 Then the Scribes, & the Pharises broght vnto him a woman, taken in adulterie, & set her in the middes,
- 4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.
- 5 *Now Moses in the Law commanded vs, that sache shulde be stoned: what saist thou therefore?
- 6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.
- 7 And while they continued asking him, he lift him self vp, & said vnto them, *Let him that is among you without sinne, cast the first stone at her.
- 8 And againe he stouped downe, and wrote on the grounde.
- 9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.
- 10 When Iesus had lift vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?
- 11 She said, No man, Lord. And Iesus said, Neither

(Wherein appeareth the mightie power of Christs worde against his enemies. t They alledge the autoritie of man against Gods autoritie.

Chap. 3. 21

Deu. 17. 8.

& 19. 15.

Leu. 24. 10.

a Either for breaking the Law, if he did deliuer her, or of lightnes, if he did condēme her.

Deu. 17. 9.

1 They were wel minded to heare him: y preparation is here called (although improperly) faith

m He sheweth vnto the that they haue no power ouer hi, til the time come that his Father hath ordeined.

Chap. 13. 35.

Or. shal he.

Greke, dispersion.

n Among the Iewes w were scatered here and there among the Gentiles.

Leu. 23. 36.

Deu. 18. 15.

o The true way to come to Christ, is by faith.

p Which shal neuer drye vp.

Isa. 2. 22.

Mat. 2. 17.

q These were the visible graces, which were giuen to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messiah, chap. 1. 21.

Micah 5. 2.

Mat. 2. 5.

The light of the worlde. Chap.VIII. Abrahams workes.47

b Iesus wolde not medle, but with y^e which did apperteine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adulterie.

Chap. 11.5.
& p. 1.
Or, I willie light.
Or, in Re.
Chap. 11.5.
c That which Christ denied chap. 11.7, here he granteth, to declare vnto the the stubbornes; and faith that being God he beareth witness to his humanitie: likewise doth God y^e father witness y^e same which are two distinct persons, though but one God.

d In that he came from his father, he sheweth that he is not onely man, but God alio.

Deu. 17.6.
& 19.15.
mat. 18.16.
1 cor. 13.1.
ebz. 10.28.
e He wolde not iudge rashly, as they did.

f Which place proueth Christ to be verie God, and man.

g That is, the place where y^e vessel and other things belonging to the Temple, were kept.

h Because of their rebellious wherein they did perseuere.

i He sheweth the difference betweene the Gospell, & the subtil wit of man.

Or, from the beginning even that I said vnto you.

k That is, who he was, whence he was & why he came into this worlde.

l Their endeouours & practises whereby they thinke to destroye him, shal serue to exalte, & magnifie his glorie.

m Not to beleue in him, but to be conuicted.

n To wit, the Messias.

12 Then spake Iesus againe vnto them, saying, I am the light of y^e worlde: he that followeth me, shal not walke in darkenes, but shal haue the light of life.

13 The Pharisees therefore said vnto him, Thou bearest recorde of thy self: thy recorde is not true.

14 * Iesus answered, and said vnto them, Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came & whether I go: but ye can not tel^d when I come, and whether I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 I am one that beare witness of my self, & the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.

20 These wordes spake Iesus in the temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shal seke me, and shal dye in your sinnes. Whether I go, can ye not come.

22 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?

23 And he said vnto them, I Ye are from beneath: I am from above: ye are of this worlde: I am not of this worlde.

24 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you^k from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, Whē ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my self, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & the trueth shal make you fre.

33 They answered him, We be Abrahams fede, and were neuer bonde to any man: why saist thou then, Ye shalbe made fre?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shal make you fre, ye shalbe fre in dede.

37 I knowe that ye are Abrahams fede, but ye seke to kill me, because my worde hath no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceeded forth, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? because ye can not heare my worde.

44 * Ye are of your father the deuill, and the lustes of your father ye wil do: he hath bene a murderer from the beginning, & abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleue me?

47 * He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Verely, verely I say vnto you, If a man

o For we were seruants to sin.
p These were not the beleuing Iewes, but the mockers that answered thus.

Rom. 8.20.
1 pet. 2.10.

q He granteth their sayings in suche sorte, y^e he sheweth vnto them that their owne deeds proue the liars.

r Which were his obedience, charitie & such good workes which proceeded of faith.

s For you are carnal and can not vnderstand spiritual things
1 John 3.1.
t Since the first creation of man.
u It followeth then that he was once in the trueth: for he was not created euill.
x Accordig to his want and custome.

1 John 4.6.

y Who wil reuenge y^e murdre that you do against me, or rather against him.

The light of the worlde. S. Iohn. Excommunicate for Christ.

^a For the faithful euen in death se life.

kepe my worde, he shal neuer ^a se death.

⁵² Then said ⁵ Iewes to him, Now knowe we that thou hast a deuill. Abrahā is dead, and the Prophetes, and thou saist, If a man kepe my worde, he shal neuer tast of death.

⁵³ Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whome makest thou thy self?

⁵⁴ Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye say, that he is your God.

⁵⁵ Yet ye haue not knowē him: but I knowe him, and if I shulde say I knowe him not, I shulde be a liar like vnto you: but I knowe him, and kepe his worde.

⁵⁶ Your father Abraham reioyced to se my ^a day, and he sawe it, and was glad.

⁵⁷ Then said the Iewes vnto him, Thou art not yer fiftie yere olde, and hast thou sene Abraham?

⁵⁸ Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, ^b I am.

⁵⁹ ^{*}Thē toke they vp stones, to cast at him, but Iesus hid him self, and went out of the Temple.

CHAP. IX.

Of him that was borne blinde. 17 The confession of him that was borne blinde. 39 To what blinde men Christ giueth sight.

¹ **A**Nd as Iesus passed by, he sawe a mā which was blinde from his birth.

² And his disciples asked him, saying, Master, who did sinne, this man, or his parēts, that he was borne blinde?

³ Iesus answered, ^a Nether hathe this man sinned, nor his parents, but that the workes of God shulde be shewed on him.

⁴ I must worke the workes of him that sent me, while it is ^b day: the night cometh whē no man can worke.

⁵ As long as I am in the worlde, ^{*}I am the light of the worlde.

⁶ Allone as he had thus spoken, ^c he spate on the grounde, & made claye of the spetle, and anointed the eyes of the blinde with the clay,

⁷ And said vnto him, Go wash in the poole of Siloam (which is by interpretatiō, ^dSet). He went his way therefore, and washed, & came againe seing.

⁸ Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that fate and begged?

⁹ Some said, This is he: & others said, He is like him: but he him self said, I am he.

¹⁰ Therefore they said vnto him, How were thine eyes opened?

¹¹ He answered, and said, The man that is called Iesus, made claye, and anointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed

and receiued sight.

¹² Then they said vnto him, Where is he? He said, I can not tell.

¹³ [¶] They broght to the Pharises him that was once blinde.

¹⁴ And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

¹⁵ Thē againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpon mine eyes, & I washed, and do se.

¹⁶ Then said some of the Pharises, This man is not of God, because he kepeth not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles? and there was a dissension among them.

¹⁷ Then spake they vnto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

¹⁸ Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.

¹⁹ And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

²⁰ His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:

²¹ But by what meanes he now seeth, we knowe not: or who hath opened his eyes, ^e can we not tell: he is olde ynough: aske him: he shal answer for him self.

²² These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any mā did confesse that he was the Christ, he shulde be excommunicate out of the Synagogue.

²³ Therefore said his parents, He is olde ynough: aske him.

²⁴ Then againe called they the man that had bene blinde, and said vnto him, ^fGiue glorie vnto God: we knowe that this man is a sinner.

²⁵ Then he answered, and said, Whither he be a sinner or no, ^g I cannot tell: one thing I knowe, that I was blinde, and now I se.

²⁶ ^hThē said they to him againe, What did he to thee? how opened he thine eyes?

²⁷ He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? ⁱ wil ye also be his disciples?

²⁸ Then checked they him, & said, Be thou his disciple: we be Moses disciples.

²⁹ We knowe that God spake with Moses: but this man we knowe not frō whence he is.

³⁰ The man answered, and said vnto them, Doubtes, this is a marcuilous thing, that ye ^k knowe not whence he is, and yet he

^e They durst not speake the truth for feare they shulde be excommunicate.

^f That is, Consider that nothing is hid frō God: therefore tel vs ^g truth that God may be glorified thereby. ^h Ios. 7. 29. ⁱ 1 sam. 6. 5. ^g He spake this in mockery.

^h They thought ether to deuide him from the truth, or to make him sweare by their oth times examining him: which practise Satins members euer do obscure in examining the Christians.

ⁱ He derideth their wilful malice and ignorance.

^k They doubted not of his costrey or parents, but of his office and autoritie.

^a Which was so se ⁵ coming of Christ in ⁵ flesh: & thing Abrahā sawe farre off with ⁵ eyes of faith. ebr. 11. 10.

^b Chap. 10. 31. Not only God, but the Mediator betweene God, & mā, appointed from before all eternitie.

^c And he passed through the midst of them and so went his way.

^a God doeth not alwayes punish me for their sinnes.

^b Whē opprobriū & the season serueth Chap. 1. 9. & 2. 12.

^c 2. 12. 35. This was not for any vertue that was in the earth, in the spetle, or in the claye to make one se: but it one ^d pleased him so vñ these signes & meanes.

^d Hereby was prefigured the Messias, who shulde be sent vnto them.

hathe opened mine eyes.

1 Or, wicked men, contempters of God & such as delight in Sane.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he colde haue done nothing.

34 They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

Or, excommunicate him.

35 Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Doeſt thou beleue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee.

m As all aſſo. miled he ſel downe & worſhipped him. n Meaning, a rule & autoritie, to make the poore blinde to ſee, and ſo proude ſeers blinde.

38 Then he ſaid, Lord, I beleue, and worſhipped him.

Chap. 3. 17. & 12. 47.

39 And Iesus ſaid, I am come vnto a iudgement into this worlde, that they which ſe not, might ſe: & that they which ſe, might be made blinde.

40 And ſome of the Pharifees which were with him, heard theſe things, and ſaid vnto him, Are we blinde alſo?

o You ſhulde not be ſo muche in faulte.

41 Iesus ſaid vnto them, If ye were blinde, ye ſhulde not haue ſinne: but now ye ſay, We ſe: therefore your ſinne remaineth.

CHAP. X.

21 *Chriſt is the true ſhepherd, and the dore. 19 Diuers opinions of Chriſt. 24 He is aſked if he be Chriſt. 32 His workes declare that he is God. 34 The princes called gods.*

1 Verely, verely I ſay vnto you, He that entreth not in by the dore into the ſhepeſolde, but climeth vp another way, he is a thefe and a robber.

2 But he that goeth in by the dore, is the ſhepherd of the ſhepe.

3 To him the porter openeth, and the ſhepe heare his voyce, and he calleth his owne ſhepe by name, and leadeth them out.

a That is, there is mutual agreement & content of faith betwene the paſtoure and ſhepe.

4 And when he hathe ſent forth his owne ſhepe, he goeth before them, and the ſhepe followe him: for they knowe his voyce.

5 And they wil not followe a ſtranger, but they flee from him: for they knowe not the voyce of ſtrangers.

6 This parable ſpake Iesus vnto them: but they vnderſtoode not what things they were which he ſpake vnto them.

7 Then ſaid Iesus vnto them againe, Verely, verely I ſay vnto you, I am the dore of the ſhepe.

b He meaneth all ſo falſe prophecies, who led not men to Chriſt, but fro him.

8 All, that euer came before me, are theues & robbers: but the ſhepe did not heare them.

c He ſhalbe ſure of his life

9 I am the dore: by me if any man enter in, he ſhalbe ſaued, and ſhal go in and go

out, and finde paſture.

10 The thefe commeth not, but for to ſteale, and to kill, and to deſtroye: I am come that they might haue life, and haue it in abundance.

11 I am the good ſhepherd: the good ſhepherd giueth his life for his ſhepe.

1ſa. 40. 11. & 53. 34. 35.

12 But an hireling, and he which is not the ſhepherd, neither the ſhepe are his owne, ſeeth the wolfe coming, & he leaueth the ſhepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſhepe.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſhepe.

14 I am the good ſhepherd, and knowe mine, and am knowne of mine.

15 As the Father knoweth me, ſo knowe I the Father: and I lay downe my life for my ſhepe.

d Chriſt knoweth his becauſe he loueth them, careth and prouideth for them. e As ſo Father can not forget him, no more can he forget vs.

16 Other ſhepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhal heare my voyce: and there ſhal be one ſhepeſolde, & one ſhepherd.

f In that he loueth and approueth me.

17 Therefore doeth my Father loue me, becauſe I lay downe my life, & I might take it againe.

g To wit, among the Gentiles, which then were ſtrangers from the Church of God.

18 No man taketh it from me, but I lay it downe of my ſelf: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

1ſa. 53. 7. Act. 2. 24.

19 Then there was a diſſention againe among the Iewes for theſe ſayings.

h Chriſt euen in that that he is God, hathe deſerued his Fathers loue and euerlaſting life, not to his ſelfe onely, but to vs alſo which by his obedience and perfect iuſtice are imputed righteous, Ro. 5. 19. phil. 2. 7.

20 And many of them ſaid, He hathe a deuil, and is madde: why heare ye him?

i Which was inſtiture, that the people might giue thanks to God for their deliuerance and reſtoring of their religion and Temple, which Antiochus had corrupted and polluted.

21 Others ſaid, Theſe are not the wordes of him that hathe a deuil: can the deuil open the eyes of the blinde?

1. Mac. 4. 19.

22 And it was at Ieruſalem the feaſt of the Dedication, and it was winter.

k Which was builded againe after the patron of that which Solomons builded.

23 And Iesus walked in the Temple, in Solomons porche.

24 The came the Iewes rounde about him, and ſaid vnto him, How long doeſt thou make vs doute? If thou be the Chriſt, tell vs plainly.

l The cauſe wherefore the reprobate can not beleue.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

m Whereby we learne how faſtly we are preferred againſt all daungers.

26 But ye beleue not: for ye are not of my ſhepe, as I ſaid vnto you.

27 My ſhepe heare my voyce, and I knowe them, and they followe me,

Chap. 8. 50.

28 And I giue vnto them eternal life, and they ſhal neuer periſh, neither ſhal any plucke them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes againe toke vp ſtones, to ſtone him.

32 Iesus answered them, Many good workes

Twelue houres in the day. S. Iohn. Marthas confesion.

- haue I shewed you from my Father : for which of these workes do ye stone me?
- 33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.
- 34 Iesus answered them, Is it not written in your Law, *I said, ye are gods?
- 35 If he called them gods, vnto whome the worde of God was *giuen*, and the Scripture can not be broken,
- 36 Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?
- 37 If I do not the workes of my Father, beleue me not.
- 38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father *is* in me, and I in him.
- 39 Againe they went about to take him: but he escaped out of their hands,
- 40 And went againe beyonde Iordan; into the place where Iohn first baptized, and there abode.
- 41 And many resorted vnto him, and said, Iohn did *no* miracle: but all things that Iohn spake of this man, were true.
- 42 And many beleued in him there.

CHAP. XI.

- a Christ raiseth Lazarus from death. 47 The hie Priests and Pharisees gather a counsel against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.*
- 1 **A**Nd a certeine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.
- 2 (And it was that *Marie which anointed the Lord with ointment, and wiped his fetes with her heere, whose brother Lazarus was sicke.)
- 3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke.
- 4 When Iesus heard it, he said, This sickness is not *a* vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.
- 5 ¶ Now Iesus loued Martha and her sister and Lazarus.
- 6 And after he had heard that he was sicke, yet abode he two dayes stil in *y* same place where he was.
- 7 Then after that, said he to his disciples, Let vs go into Iudea againe.
- 8 The disciples said vnto him, Master, the Iewes lately soght to * stone thee, & doest thou go thither againe.
- 9 Iesus answered, Are there not *b* twelue houres in the day? If a man walke in the day, he stumblenot, because he seeth the light of this worlde.
- 10 But if a man walke in the night, he stumblenot, because there is no light in him.
- 11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.
- 12 Then said his disciples, Lord, if he slepe, he *c* shall be safe.
- 13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the *d* natural slepe.
- 14 Then said Iesus vnto them plainly, Lazarus is dead.
- 15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.
- 16 Then said Thomas (which is called *e* Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.
- 17 ¶ The came Iesus, & founde that he had line in the graue foure dayes already.
- 18 (Now Bethania was nere vnto Ierusalē, about *f* fiftene furlongs of.)
- 19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.
- 20 Then Martha, when she heard that Iesus was coming, wēt to mete him: but Marie sate stil in the house.
- 21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.
- 22 But now *g* I knowe also, that whatsoever thou askest of God, God wil giue it thee.
- 23 Iesus said vnto her, Thy brother shall rise againe.
- 24 Martha said vnto him, I knowe that he shall rise againe in the resurrection at the last day.
- 25 Iesus said vnto her, *h* I am the resurrection and the life: he that beleueth in me, though he were dead, yet shall he liue.
- 26 And whosoever liueth, and beleueth in me, shall neuer dye. Beleuest thou this?
- 27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sōne of God, which shulde come into the worlde.
- 28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.
- 29 And when she heard it, she arose quickly, and came vnto him.
- 30 For Iesus was not yet come into the towne, but was in the place where Martha met him.
- 31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp *i* hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.
- 32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest

¶ Psal. 82. 6.
a Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Licutenants: wherefore if this noble title be giuen to man, much more it apper- tained to him that is the Son ne of God equal with his Father.

¶ Whereby they gathered that Christ was more excellent then Iohn.

¶ Chap. 10. 3.
¶ Mar. 16. 7.

¶ For although he dyed, yet being restored so fone to life, it was almost no death in comparison.

¶ Chap. 7. 30.
¶ 8. 19.
¶ 10. 33.
b He that walketh in his vocation, & hath the light of God for his guyde, needeth to feare no dangers. The day also, bothe former & winter was with the Iewes diuided into 12. houres

¶ They labored to say Christ from going into Iudea, as though there had bene no neede. *¶* Or, *¶* Remembering Iesus.

¶ Which signifieth in our tongue, a twynne in birth.

¶ Which were almost two mile.

¶ She sheweth some faith, & notwithstanding was almost overcome by her affections.

¶ Christ restor- eth vs from death to giue vs everlasting life.

¶ Wherein she declared her affection and reuerence that she bare to Christ.

haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes also wepe which came with her, he i goned in the spirit, & was troubled in him self,

34 And said, Where haue ye laid him? Thei said vnto him, Lord, come, and se.

35 And Iesus ^k wept.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe goned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh alreadie: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shuldest se the ^l glorie of God?

41 Then they toke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed w^a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand and fote with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a council, and said, What shal we do? For this man doeth manie miracles.

48 If ^m we let him thus alone, all men wil beleue in him, and the Romaines wil come and take away bothe our place, and the nacion.

49 Then one of them named Caiaphas, which was the hie Priest ⁿ that same yere, said vnto the, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

51 This spake he not of him self: but being hie Priest that same yere, he ^o prophecied that Iesus shulde dye for the nacion:

52 And not for the nacion onely, but that

he shulde gather together in one ^y children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a country nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and manie went out of the country vp to Ierusalem before the Passeouer, to ^p purifie them selues.

56 Then sought they for Iesus, and spake among them selues, as thei stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries faul. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 32 His death, and the frute thereof. 36 He exhorteth to faith. 40 The blindness of some, and the infirmities of others.

1 Then Iesus six dayes before the Passeouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iesus ^a fete, & wipte his fete with her heere, & the house was filled with the sauour of the ointment.

4 Then said one of his disciples, ^a euen Iudas Iscariot Simons sonne, which shulde betraye him,

5 Why was not this ointment solde for ^b thre hundred pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but because he was a thefe, and ^{*} had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shal not haue alwaies.

9 Then muche people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore cōsulted, that they might put Lazarus to death also,

11 Because that for his sake manie of the Iewes went away, and beleued in Iesus.

12 ¶ On the morowe a great multitude

^l For compassion: for he felt our miseries, as though he suffered ^y like.

^k We read not that his afflictions were so excessive: that he kept no measure, as we do in our sorrows, ioyes & other afflictions.

^l That is, a miracle whereby Gods Name shulde be glorified.

^m They resist God, thinking to hinder his worke by their owne policies.

ⁿ Or, for that present time.

^o God made him to speake, neither colde his impietie let Gods purpose, who caused this wicked man euen as he did Blauius, to be an instrument of holie Geist.

^p Because thei thought hereby to make them selues more holie against thei shulde eat the Passeouer: but they were not commanded by God to vse this ceremonye.

Mat. 26. 6. mar. 14. 3.

^a Euen so the head to ^y fete.

^b Read Mar. 14. 15.

Chap. 13. 29.

Mat. 27. 8. mar. 11. 7. luk. 19. 35.

The wheat corne.

S.Iohn. Christ the light.

that were come to the feast, when they heard that Iesus shulde come to Ierusalē,

13 Toke branches of palme trees, & went forth to mete him, and cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

c That is, saue, I beseech thee.

d This doeth we declare & his kingdome stode not in ourwarde things. Zach. 9. 9.

14 And Iesus founde a yong asse, and sate thereon, as it is written,

15 * Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.

16 But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnes that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among them selues, Perceiue ye how ye preuaile nothing? Beholde, the worlde goeth after him.

e Or, the presse.

e They were of the race of the Towes, and came out of Asia & Grecia, for els they wolde not haue permitted & they shulde worship with them in the Temple.

20 ¶ Now there were certein *e* Grekes among them that came vp to worship at the feast.

21 And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.

22 Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of mā must be glorified.

f Which is, & knowledge of him shulde be manifest through all the worlde.

24 Verely, verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bideth alone: but if it dye, it bringeth forth the muche frute.

25 * He that s loueth his life, shal lose it, & he that hateth his life in this worlde, shal kepe it vnto life eternal.

Mat. 10. 39. & 16. 5.

Mar. 8. 35.

Luk. 9. 24.

& 17. 33.

Chap. 17. 24.

g If the loue thereof let hī

from comming

to Christ.

h And so lo-

sech it for

Christis sake.

26 * If anie man serue me, let him followe me: for where I am, there shal also my seru-
ant be: and if anie man serue me, him wil my Father honour.

27 Now is my soule troubled: & what shal I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it againe.

i The reformation and restoring of those things, which were out of order.

Chap. 3. 14.

k The crosse is

the meane to

gather the

Church of

God together,

and to drawe

me to heauen.

l Not onely

fewes but also

the Gentiles.

29 Then said the people that stode by and heard, that it was a thundre: others said, An Angel spake to him.

30 Iesus answered, and said, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this worlde: now shal the prince of this worlde be cast out.

32 * And * I, if I were lift vp from the earth, wil drawe all men vnto me.

33 Now this said he, signifying what death he shulde dye.

34 The people answered him, We haue heard out of the Law, that the Christ bydeth for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?

Psal. 89. 37.

& 110. 4

& 117. 2.

62 Ek. 37. 25.

35 Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

Chap. 1. 9.

36 While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.

37 ¶ And though he had done so manie miracles before them, yet beleued they not on him:

38 That the saying of Esaia the Prophet might be fulfilled, that he said, * Lord, who beleued our reporte? and to whom is the arme of the Lord reueiled?

Isa. 53. 1. rom.

10. 16.

m That is, the

Gospel, & is the

power of God

to euertie one that

doeth beleue.

Isa. 6. 9. mat.

13. 14. Mar. 4.

12. Luk. 8. 11.

act. 28. 26.

rom. 11. 8.

n By delue-

ring the from

their miseries,

& giuing them

true felicitie.

39 Therefore colde they not beleue, because that Esaia saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they shulde not se with their eyes, nor vnderstand with their heart, and shulde be conuerted, & I shulde heale them.

41 These things said Esaia when he sawe his glorie and spake of him.

42 Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Synagogue.

Or, excommunicate.

43 * For they loued the praise of men, more then the praise of God.

Chap. 5. 44.

o To be cite-

med of men.

44 And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.

Chap. 3. 19.

& 9. 39.

47 And if anie man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.

Or, condemn.

Or, condempne.

48 He that refuseth me, and receiuet not my wordes, hath the one that iudgeth him: * the worde that I haue spokē, it shal iudge him in the last day.

Or, condemneth.

Mar. 16. 26.

Chap. 3. 17.

p For that day

shal be the ap-

probacion of

the Gospel.

49 For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.

50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake the so as the Father said vnto me.

CHAP. XIII.

Christ washeth the disciples fete. 14 Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the traitour. 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

Mat. 26. 2. mar. 14. 1. luk. 22. 1.

NOW * before the feast of the Pascoer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, for asmuche as he loued his owne which were in the worlde, vnto the end he * loued them.

*a Because he sawe the danger great w^{ch} was towards the, therefore he toke y^e greater care for them
b Which was the eating of the Pasceouer.*

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betraye him)

3 Iesus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and toke a towel, and girde him self.

5 After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girde.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my fete?

7 Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, 'If I * wash thee not, thou shalt haue no parte with me.

** And make thee cleane from thy sinnes.*

9 Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.

10 Iesus said to him, He that is washed, nedeth not, saue to ^d wash his fete, but is cleane euerie whit: and ye are * cleane, but not all.

d That is, to be continually purged of his corrupt affections and worldly cares w^{ch} remaine dayly in vs.

Chap. 13. 3.

11 For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their fete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your fete, ye also ought to wash * one anothers fete.

e To serue one another.

15 For I haue giuen you an example, that ye shulde do, euen as I haue done to you.

Chap. 13. 20. mar. 10. 4. luk. 6. 40.

16 Verely, verely I say vnto you, * The seru-
uant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whome I haue chosē: but it is that the Scripture might be fulfilled, 'He y^e eateth bread with me, hath ^f lift vp his heele against me.

Psal. 41. 10. f Under pretence of friendship seeketh his destruction.

19 From hence forth tell I you before it come, y^e when it is come to passe, ye might beleue that I am e he.

20 * Verely, verely I say vnto you, If I send anie, he that receiueh him, receiueh me, and he that receiueh me, receiueh him that sent me.

*g To wit, the Christ and redeemer of the worlde.
Mat. 10. 40. luk. 10. 16.*

21 When Iesus had said these things, he was troubled in the Spirit, & testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

h For very horror & indignation of suche an abominable acte as Iudas shulde commit i He did openly affirme.

22 * Then the disciples looked one on another, douting of whome he spake.

Mat. 26. 21. mar. 14. 18.

23 Now there was one of his disciples, w^{ch} leaned on Iesus * bosome, whome Iesus loued.

luk. 22. 27. k Their facio was not to sit at table, but hauing their shoes on, and cushions vnder their el-bowes, leaned on their sides, as it were halfe lying.

24 To him beckened therefore Simon Peter, y^e he shulde aske who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

l Sat^r took full possession of him.

27 And after the soppe, ^l Satan entred into him. The said Iesus vnto him, That thou doest, do quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto hi, Bie those things that we haue nede of against the feast: or that he shulde giue some thing to the poore.

30 Aflone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, ^m Now is the Sonne of man glorified, and God is glorified in him.

*m Meaning, y^e his crosse shal ingender a maru-
lous glorie, and that in it shal shine the infinite bountie of God.*

32 If God be glorified in him, God shal also glorifie him in him self, & shal straight way glorifie him.

33 Little childre, yet a litle while am I with you: ye shal seke me, but as I said vnto the * Iewes, Whither I go, can ye not come: also to you say I now,

Chap. 7. 34.

34 * ⁿ A new commandment giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

Leuit. 19. 18. mat. 22. 39. chap. 13. 12.

35 By this shal all mē knowe that ye are my disciples, if ye haue loue one to another.

1. iohn 4. 27. n Whereof we ought to haue continual remembrance as though it were euen newly giuen.

36 Simō Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou shalt followe me afterwarde.

o When thou shalt be more strong

37 Peter said vnto him, Lord, why can I not followe thee now? * I wil lay downe my life for thy sake.

Mat. 26. 14. mar. 14. 30.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal now crowe,

til thou haue denyed me thrife.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 3 The way, the truth and the life. 10 The Father and Christ one. 13 How we shoulde pray. 23 The promises vnto them that kepe his worde.

AND he said to his disciples, Let not your heart be troubled: ye beleue in God,^a beleue also in me.

In my Fathers house are^b many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

And thogh I go to prepare a place for you, I wil^c come againe, and receiue you vnto my self, that where I am, there may ye be also.

And whether I go, ye knowe, and the way ye knowe.

Thomas said vnto him, Lord, we^d knowe not whither thou goest: how can we then knowe the way?

Iesus said vnto him, I am the^e Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

If ye had knowen me, ye shoulde haue knowen my Father also: and from hence forth ye knowe him, and haue sene him.

Philippe said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how the^f saist thou, Shewe vs thy Father?

Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he^h doeth the workes.

Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth in me, the workes that I do, ⁱ he shal do also, & greater then these shal he do: for I go vnto my Father.

***And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.**

If ye shal aske any thing in my Name, I wil do it.

If ye loue me, kepe my comandements,

And I wil pray the Father, and he shal giue you another^k Cōforter, that he may abide with you for euer,

Euen the Spirit of^l truth, whom^m the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

I wil not leaue you comfortles: but I wilⁿ come to you.

Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

At that day shal ye knowe that I am in my Father, and you in me, and I in you.

He that hathe my comandements, and kepeth them, is he that loueth me: and he that loueth me, ⁿ shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

Judas said vnto him (not^o Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

Iesus answered, and said vnto him, If any man loue me, he wil kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not^q mine, but the Fathers which sent me.

These things haue I spoken vnto you, being present with you.

But the Comforter, which is the holie Gost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is^r greater then I.

And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

Hereafter wil I not speake many things vnto you: for the^s prince of this worlde commeth, and hathe^t nought in me.

But it is that the worlde may knowe that I loue my Father: & as the Father hathe cōmanded me, so I do. Arise, let vs go hence.

CHAP. XV.

6 The swete consolation, and mutual loue betwene Christ and his members vnder the parable of the vine. 18 Of their cōmune afflictions and persecutions. 26 The office of the holie Gost and the Apostles.

I Am the true vine, and my Father is an housband man.

***Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.**

***Now are ye cleane through the worde, which I haue spoken vnto you.**

Abide in me, and I in you: as the brāche can not beare frute of it self, except it abide in the vine, no more can ye, ^a except ye abide in me.

I am the vine: ye are the branches: he that abideth

^a For in so beleuing no troubles shal ouercome them.
^b So that there is not onely place for him, but for all his.
^c At the latter day, Act. 1. 11.

^d He was not altogether ignorant, but his knowledge was weake and imperfect.
^e Therefore we must begin in him, continue in him, & end in him.

^f For the verie fulnes of the diuinitie remaineth in Christ.

^g In that, that he is man.
^h Who declareth his maiestic and vertue by his doctrine and miracles.
ⁱ This is referred to the whole bodie of the Church in whome this vertue of Christ doeth shine & remaine for euer.

Chap. 16. 23.
mat. 7. 7.
mar. 11. 24.
iam. 1. 5.

^k I haue comforted you while I was with you, but henceforth the holie Gost shal comfort you, and preserve you. So called because he worketh in vs the truth.
^m Which thing he doeth by the vertue of his Spirit.

ⁿ He shal sensibly fee the grace of God abiding in him.
^o But the brother of James.

^p Whereby he aduerteth the not to haue respect to the worlde, lest they shoulde be drawn backe by euill example.
^q That is, not his alone: for he had nothing separate from his Father.

^r All comfort & prosperitie.

^s In that, that Christ is become man to be Mediator betwene God & vs.

^t Satan executeth his rage & tyrānie by the permission of God.

^u Satan shal assaile me with all his force, but he shal not finde that in me which he looketh for: for I am that innocēt lambe without spot.

Mat. 15. 13.

Chap. 13. 11.

^a We can bring forth no frute, except we be ingrafted in Christ.

Who are Christs friends. Chap. XVI. The Spirit of trueth. 51

abideth in me, & I in him, the same bringeth forth the muche frute: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fyre, and they burne.

7 If ye abide in me and my wordes abide in you, aske what ye wil, and it shal be done to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in my loue.

10 If ye shal kepe my commandements, ye shal abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spokē vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 * This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoeuer I commande you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made known to you.

16 Ye haue not chofen me, but I haue chofen you, and ordeined you, * that ye go & bring forth the frute, and that your frute remaine, that whatsoeuer ye shal aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wolde loue his owne: but because ye are not of the worlde, but I haue chofen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they wil persecute you also: if they haue kept my worde, they wil also kepe yours.

21 But all these things wil they do vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto the, they shulde not haue had sinne: but now haue they no cloke for their sinne.

23 He hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they bothe sene, &

haue hated bothe me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, * They hated me without a cause.

26 But when the Comforter shal come, * whom I wil send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shal reftise of me.

27 And ye shal witnesse also, because ye haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come. 7 And therefore comfort the with the promes of the holie Gost. 16 Of the coming againe of Christi. 17 Of his ascension. 23 To aske in the Name of Christi. Peace in Christi, & in the worlde affliction.

1 These things haue I said vnto you, that ye shulde not be offended.

2 They shal excommunicate you: yea, the time shal come, that whoeuer killeth you, wil thinke that he doeth God seruice.

3 And these things wil they do vnto you, because they haue not known the Father, nor me.

4 But these things haue I tolde you, that when the houre shal come, ye might remember, that I tolde you the. And these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me and none of you asketh me, * Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil reprove the worlde of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleue not in me:

10 Of righteousness, because I go to my Father, and ye shal see me no more:

11 Of iudgement, because the prince of this worlde is iudged.

12 I haue yet manie things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shal not speake of him self, but whatsoeuer he shal heare, shal he speake, and he wil shewe you the things to come.

14 He shal glorifie me: for he shal receiue of mine, and shal shewe it vnto you.

15 All things that the Father hath, are mi-

not condemned by him as a blasphemor or transgressor. g When they shal knowe that I (whome they called the carpenters sonne, and willed to come downe fro the crosse) am the verie Sone of God which haue ouercome all the power of hel and reigne ouer all, 2 Cor. 10. 4. eph. 1. 19. h These things are contained in the doctrine of the Apostles which only is sufficient. i As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.

Psal. 35. 19. i That is, in the holie Scriptures. Chap. 14. 26. luk. 24. 49.

a And so shal he from me. b Greke, put you out of the Synagogue.

b He bare them because they were but weakelings.

c For if you did consider, ye wolde reioyce.

d Or, conuince. This is to be vnderstand of the coming of the holie Gost when his vertue and strength shal shine in the Church.

e His enemies which contemned him, & put him to death, shal be cou'd by their owne conscience, for that they did not beleue in him. Act. 2. 47. and shal know that without Iesus Christ there is nothing but sinne.

f Wherefore wicked men nedes couise he was iuste, & beloued of his Father, &

g When they shal knowe that I (whome they called the carpenters sonne, and willed to come downe fro the crosse) am the verie Sone of God which haue ouercome all the power of hel and reigne ouer all, 2 Cor. 10. 4. eph. 1. 19. h These things are contained in the doctrine of the Apostles which only is sufficient. i As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.

b We must be rooted in Iesus Christ by faith, which cometh of the worde of God. c So that ye folowe Gods worde, which ye comprehēd by faith. d Wherewith I loue you.

e Perfect and entier. Chap. 13. 34. 1. thess. 1. 9. 1. ioh. 3. 11. & 4. 21.

f So that there is nothing omitted that is necessarie for vs and concerning our saluation. Mat. 28. 19.

g The worde also signifieth, to be diligent to espie fautes to trippie one in. h Which is self same worde, but called theirs because they preache it.

Chap. 13. 16. mat. 10. 24.

Mat. 24. 9.

i But shulde haue seemed to be innocent, if I had not discovered their malice.

k In that they refused Christ to take from them all excuse wherewith they wolde haue iustified them selues as if they had bene very holie & without all sinne.

ne: therefore said I, that he shal take of mine, and shewe it vnto you.

16 * A litle *while*, and ye shal not se me: and againe a litle *while*, and ye shal se me: for I go to my Father.

17 The said *some* of his disciples amōg the selues, What is this that he saith vnto vs, A litle *while*, and ye shal not se me, & againe, a litle *while*, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle *while*: we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle *while*, and ye shal not se me: and againe, a litle *while*, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe shal be turned to ioye.

21 A woman when she trauaileth, hathe sorowe, because her houre is come: but as soon as she is deliuered of the childe, she remembereth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil se you ^a againe, and your hearts shal reioyce, and your ioye shal ^a no man take from you.

23 And in *ŷ* day shal ye aske me ^o nothing. * Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shal receiue, that your ioye may be full.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of *ŷ* Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and needest not that any mā shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 * Beholde, the houre cometh, & is already come, that ye shal be scatted euerie mā into his owne, and shal leaue me alone:

but I am not ^a alone: for the Father is with me.

33 These things haue I spoken vnto you, *ŷ* in me ye might haue peace: in the worlde ye shal haue affliction, but be of good comfort: I haue overcome the worlde.

CHAP. XVII.

The prayer of Christ vnto his Father, bothe for him self and his Apostles, and also for all such as receiue the truth.

THESE things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * As thou hast giuen him ^a power ^{ouer} all flesh, that he shulde giue eternal life to all ^b them that thou hast giuen him.

3 And this is life eternal, that they knowe thee ^{to be} the onely verie God, and whome thou hast sent, Iesus ^o Christ.

4 I haue ^d glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne self, with *ŷ* glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: ^e thine they were, and thou gauest the me, and they haue kept thy worde.

7 Now they knowe that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, * and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for ^f *ŷ* worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, *euē* them whome thou hast giuen me, that they may be ^o one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the ^h childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in *ŷ* worlde, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hathe hated them, because they are ⁱ not of the worlde, as I am not of *ŷ* worlde.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

Although me forsake Christ, yet is he no whit diminished: for he & his Father are one. We haue rest & comfort when we are truly grafed in Christ.

Mat. 28. 18. a Christ hathe all rule & dominion ouer men. b Which are the elect.

c That is, that they acknowledge bothe *ŷ* Father, & the Sonne to be verie God. d Answer by doctrine as miracles.

e Our election stādeth in the good pleasure of God, which is the onlie foundation, & cause of our saluation, and is declared vs in Christ, through whom we are iustified by faith and sanctified, Rom. 8. 39. eph. 1. 4. Chap. 16. 27. f That is, the reprobate.

g That they may be ioyed in vntile of faith & spirit.

h He was so called, not onely for *ŷ* he perished, but because God had appointed and ordeined him to this end, Act. 1. 16. & 4. 27.

i But are separate by the spirit of regeneration.

k Mine absence that not be long: for I wil send you *ŷ* holie Goſt, who shal remaine with you for euer. l Fro death I passe to glorie and so wil I in due you with mine heauelie vertue.

m By *ŷ* power and vertue of the holie Goſt. n For it shal be grounded vpon my resurrection & the grace of the holie Goſt. Chap. 14. 13. mat. 7. 7. & 21. 22. mar. 11. 24. luk. 11. 9. iam. 1. 9.

o For ye shal haue perfect knowledge, & shal no more doubt as you were wont. p In respect of that that you shal obtaine, if you aske in faith.

q Chap. 17. 8. Christ denieth not that he is *ŷ* mediator, but sheweth that they shal obtaine their requestes without difficultie or any paine.

Mat. 26. 31. mar. 14. 27.

*Or, consecrate
thē to thy self.
k Renewe thē
w thine hea-
uētie grace, y
they onely
may seke thy
wil.
l Which thig
declareth that
Christs holi-
nes is ours.*

*m That the in-
fideles may by
experience be
conuicted to
confesse my
glorie.
n I haue shew-
ed thē the ex-
ample and pat-
ron of perfect
felicitie.*

*Chap. 12, 16.
o That they
maie profite,
and growe up
in luche fort y
in y end they
may enioy the
eternal glorie
with me.*

*p For without
him we cā not
comprende
the loue whe-
rewith God
loueth vs.*

*1. Kin. 15, 13.
mat. 26, 36.
mar. 14, 32.
luk. 22, 39.
a Which was
a deepe val-
ley through y
which a fira
me rāne after
a great raine.
Mat. 26, 47.
mar. 14, 43.
luk. 22, 47.
b The which
he had obte-
ined of the
gouernour of the
Temple.*

17 "k Sanctifie thē with thy trueth : thy wor-
de is truth.
18 As thou diddest send me into the worl-
de, so haue I sent them into the worlde.
19 And for their sakes sanctifie I my self,
that they also may be ¹ sanctified through
the trueth.
20 I pray not for these alone, but for them
also which shal beleue in me, through
their worde,
21 That they all may be one, as thou, o Fa-
ther, art in me, and I in thee: *euen* that they
may be also one in vs, that the ^m worlde
may beleue that thou hast sent me.
22 And the glorie that thou gauest me, I
ⁿ haue giuen them, that they may be one,
as we are one,
23 I in them, and thou in me, that they may
be made perfect in one, & that the worlde
may know, that thou hast sent me, & hast
loued them, as thou hast loued me.
24 *Father, I wil that they which thou hast
giuen me, be ^o with me euen where I am,
that they may beholde my glorie, which
thou hast giuen me: for thou louedst me
before the fundation of the worlde.
25 O righteous Father, the worlde also ha-
the not known thee, but I haue known
thee, and these haue known, that thou hast
sent me.
26 And I haue declared vnto them thy
Name, and wil declare it, that the loue
wherewith thou hast loued me, may be in
them, and I in p them.

CHAP. XVIII.

3 *Christ is betrayed. 6 The wordes of his mouth smite
the officers to the grounde. 10 Peter smiteth of Mal-
chus eare. 13 Iesus is brought before Annas and Cai-
phas. 25 Where Peter denieth him. 36 He telleth
Pilate what his kingdome is.*

1 **W**Hen Iesus had spokē these things,
he went forth with his disciples
ouer y ^a broke Cedro, where was a gardē,
into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe
also the place: for Iesus oft times resorted
thither with his disciples.

3 *Iudas then after he had receiued a ^b bā-
de of men and officers of the high Priests,
and of the Pharises, came thither with lan-
ternes and torches, and weapons.

4 Then Iesus, knowing all things that shul
de come vnto him, went forth and said
vnto them, Whome seke ye?

5 They answered him, Iesus of Nazaret. Ie-
sus said vnto thē, I am he. Now Iudas also
which betrayed him, stode with them.

6 Assone then as he had said vnto them, I
am he, they wēt backwards, and fel to the
grounde.

7 Then he asked them againe, Whome seke
ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I

am he: therefore if ye seke me, let these go
their way,
9 *This was* that the worde might be fulfil-
led which he spake, * ^c Of thē which thou
gauest me, haue I lost none.
10 Then Simon Peter hauing a sworde,
drew it, and smote the high Priests ser-
uant, and cut of his right eare. Now the
seruants name was Malchus.
11 Then said Iesus vnto Peter, Put vp thy
sworde into the sheath: shal I not drinke
of y cup which my Father hath giue me?
12 Then the bande and the captaine, & the
officers of the Iewes toke Iesus, and bounde
him,
13 And led him away to * ^d Annas first (for
he was Father in law to Caiaphas, which
was the high Priest ^e that same yere)
14 *And Caiaphas was he, that gaue coun-
sel to the Iewes, that it was expedient that
one man shulde dye for the people.
15 ¶ Now Simon Peter followed Iesus, &
another discipule, and that discipule was
knowē of the high Priest: therefore he wēt
in with Iesus into the hall of y high Priest.
16 But Peter stode at the dore without.
Then went out the other discipule which
was knowen vnto the high Priest, and spa-
ke to her that kept the dore, and broght
in Peter.
17 Then said the maide that kept the dore,
vnto Peter, Art not thou also one of this
mans disciples? He said, I am not.
18 And the seruants and officers stode the-
re, which had made a fyre of coles: for it
was colde, and they warmed them selues.
And Peter also stode among them & war-
med him self.
19 (¶ The high Priest then asked Iesus of
his disciples, and of his doctrine.
20 Iesus answered him, I spake ^f openly
to the worlde: I euer taught in the Syna-
gogue & in the Tēple, whither the Iewes
resorte continually, and in secret haue I
said nothing.
21 Why askest thou me? aske them which
heard me what I said vnto them: beholde,
they knowe what I said.
22 When he had spoken these things, one of
the officers which stode by, smote Iesus
with his rod, saying, Answerest thou the
high Priest so?
23 Iesus answered him, If I haue euil spo-
ken, beare witnes of the euil: but if I haue
wel spoken, why fimest thou me?
24 ¶ Now Annas had sent him bounde vn-
to Caiaphas the high Priest)
25 *And Simon Peter stode and warmed
him self, and they said vnto him, Art not
thou also of his disciples? He denied it, &
said, I am not.
26 One of the seruants of the high Priest,
his cousin whose eare Peter smote of, said,
NN.iiii.

*Chap. 17, 12.
c He borde
spareth their
bodies & also
saureth their
soules.*

*Luk. 3, 2.
d Who sene
Christ vnto
Caiaphas the
high Priest
bounde.*

*Chap. 11, 50.
e Although this
office was for
terme of life
by Gods ordi-
nance, yet the
ambition, and
distension of y
Iewes caused
the Romaines
from time to
time to chan-
ge it either
for briberie or
fauour.*

*Mat. 26, 58.
mat. 14, 54.
luk. 22, 54.*

*f That is, frā-
kely, and pla-
nely.*

*g After that
Caiaphas had
first sent him
to him.*

*Mat. 26, 57.
mar. 14, 59
luk. 22, 54.*

Peters denial.

S.Iohn. Pilates testimonie.

Did not I se thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

Mat. 27. 2.
mar. 15. 1.
luk. 23. 1.
Act. 10. 28.
G. 11. 2.

28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comune hall, lest they shulde be defiled, but that they might eat the Pasche.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

h He spake this disdainfully, because they were so bent against all right and equitie.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put anie man to death.

Mat. 20. 19.
i As if they shulde say, Thou wilt not suffice vs to do it: for he knew that it was not permitted to them by the Romaines to punish with death.

32 It was that the worde of Iesus might be fulfilled which he spake, signifyg what death he shulde dye.

33 ¶ So Pilate entred into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

Mat. 27. 11.
mar. 15. 2.
luk. 23. 31.

34 Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

k It Randeth not in strength of men nor in worldlie defence.

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants wolde surely fight, that I shulde not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King? Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the world, that I shulde beare witnes vnto the trueth: euerie one that is of the trueth, heareth my voyce.

l This was a mocking and disdainful question.

38 Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

Mat. 27. 15.
mar. 15. 6.
luk. 23. 27.
m This was one of their blinde abuses: for the Law of God gaue no libertie to quite a wicked trespasser.

39 ¶ But you haue a custome, that I shulde deliuer you one lofe at the Pasche: will ye then that I lose vnto you the King of the Iewes?

40 ¶ Thei cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murdherer.

CHAP. XIX.

1 When Pilate coulde not aswage the rage of the Iewes against Christ, he deliuereth him up with his superscription to be hangd betwixt two theeues. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn. 28 Callest for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buryed.

Mat. 27. 26.
mar. 15. 18.
a He thocht to haue pacified the furie of the Iewes by some indifferenc correction.

¶ Then Pilate toke Iesus & scourged him.

And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, And said, Hail, King of the Iewes. And they smote him with their roddes.

4 Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, y I finde no faute in him at all.

5 The came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

b He spake in mockerie, because Christ called him self King.

6 Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

7 The Iewes answered him, We haue a Law, and by our Law he oght to dye, because he made him self the Sonne of God.

c Christ was in dede the Sonne of God, and therefore might iustly call him self so without breache of Law: wherefore their colored accusation was falsely applied.

8 ¶ When Pilate then heard that worde, he was the more afraide,

9 And went againe into the commune hall and said vnto Iesus, Where art thou? But Iesus gaue him none answer.

10 The said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hathe the greater sinne.

d Hereby he sheweth him, that he oght not to abuse his office and autoritie.

12 From thence forth Pilate soght to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cessars friend: for whosoever maketh him self a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, he brought Iesus forth, and sate downe in the iudgement seat in a place called the Pavement, and in Hebrew, Gabbatha.

e A place somewhat high & raised vp.

14 And it was the Preparation of the Pasche, and about the sixt houre: and he said vnto the Iewes, Beholde your King.

f Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The high Priests answered, We haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. ¶ And they toke Iesus, and led him away.

Mat. 27. 31.
mar. 15. 21.
luk. 23. 26.

17 And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Ebrew, Golgotha:

g Which was the place of execution.

18 Where thei crucified him, & two other with him, on either side one, & Iesus in the middes.

19 ¶ And Pilate wrote also a title and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

h Because all nations might vnderstand it.

20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in *h* Hebrew, Greke and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

*Mat. 27.35.
mar. 15.14.
luk. 23.33.*

23 ¶ Then the * souldiers, when they had crucified Iesus, toke his garments & made foure partes, to euerie souldier a parte, & his coate: and the coate was without seame, wouen from the top throughout.

*i That which was prefigured in Dauid, was accomplished in Iesus Christ.
Psal. 22.30.*

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. *This was that y^e Scripture might be fulfilled, which saith, * They departed my garmets among them, & on my coate did cast lottes.* So the souldiers did these things in dede.

cor. 10.16.

25 ¶ Then stode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, & the discipule standing by whome he loued, he said vnto his mother, Womā, beholde thy sonne.

27 Then said he to the discipule, Beholde thy mother: and from that houre, the discipule toke her home vnto him.

Psal. 68.22.

28 ¶ After, when Iesus knewe that all things were performed, that y^e * Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel ful of vinegre: & they filled a sponge with vinegre, and *k* put it about *l* an hylospe *stake*, and put it to his mouth.

*h Or fastened it vpon an hylospe stake.
l It may appeare that y^e crosse was not hie, seeing a man might reache Christs mouth with an hylospe stake, w^{ch} as appeareth, 1. King 4.33 was the lowest amongs herbes, as y^e cedre was hieft amongs trees.
m Mans saluacion is perfected by the onelie sacrifice of Christ: & all y^e ceremonies of the Law are ended.
n Because the day of the Pasconer tel on the Sabbath day.
o Which declareth that he was dead in dede as he rose againe from death to life.*

30 Now when Iesus had receiued of the vinegre, he said, *m* It is finished, and bowed his head, and gaue vp the goft.

31 The Iewes then (because it was the Preparation, that the bodies shulde not remaine vpō the crosse on the Sabbath day: for that Sabbath was anⁿ hie day) besoght Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare *o* perced his side, & forthewith came there out blood and water.

35 And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he saith true, that ye might beleue it.

*Exod. 12.46.
nom. 9.12.*

36 For these things were done, y^e the * Scripture shulde be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture saith, * Thei shalfe him whome thei haue thrust *Zach. 12.10.* through.

38 * And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Iewes) besoght Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licēce. He came then and toke Iesus bodie.

*Mat. 27.57.
mar. 15.42.
luk. 23.50.
p That is to say, before Christs death, but now he de clareth him self manifestly
Chap. 3.2.*

39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundred pounde.

40 ¶ Then toke thei y^e bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of y^e Iewes is to burie.

q This honorable baryal was as a preparacio & entrie vnto the resurreccion.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & Iohn. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene. 19 And to all his disciples. 27 The incredulitie & confession of Thomas.

1 **N**OW * the first day of the weke came *Mar. 16.1.
luk. 24.1.* Marie Magdalene, earely when it was yet a darke, vnto the sepulchre, and sawe the stone taken away from the tōbe.

a She departed fro home before day, & came thither about the sunne rising, Mar. 16.2.

2 Then she ranne, and came to Simon Peter, and to the other discipule whome Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.

3 Peter therefore went forth, & the other discipule, & they came vnto the sepulchre. 4 So they ranne bothe together, but the other discipule did out runne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the kercheffe that was vpō his head, not lying wth the linnen clothes, but wrapped together in a place by it self.

o Or, napkin.

8 Then went in also the *b* other discipule, which came first to the sepulchre, and he sawe it, & beleued.

b That is, Iohn w^{ch} wrote this Gospel. c He beleued y^e Christs bodie was taken away, accordi^{ng} as Marie reported.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

*o Or, to their companie.
Mat. 28.1.
mar. 16.5.*

11 ¶ But Marie stode without at the sepulchre weping: & as she wept, she bowed her self into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, & the other at the feet.

re, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, Thei haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned herself backe and sawe Iesus standing; and knewe not that it was Iesus.

15 Iesus saith vnto her, Womā, why wepest thou? whome sekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I wil take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet^d ascended to my Father, but go to my^e brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your^f God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ * The same daye then at night, which was the first day of the weeke, and when the s doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, & said to them, h Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And whē he had said that, heⁱ breathed on them, and said vnto them, Receiue the holic Gost.

23 * Whoso euers sinnes ye remit, they are remitted vnto them: & whoso euers sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the^j print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iesus, whē the doores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forth the thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto

him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue^k not sene, and haue beleued.

30 ¶ * And manie other signes also did Iesus in the pefence of his disciples, which are not written in this boke.

31 But these things are written, y^l ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXXI.

1 Christ appeareth to his disciples againe. 15 He commendeth Peter earnestly to feed his shepe. 18 He forewarneth him of his death. 25 And of Christs manifeste miracles.

AFTER these things, Iesus shewed himself againe to his disciples at y^m sea of Tiberias: and thus shewed heⁿ himself.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galile, and the^o sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, "Sirs, haue ye anie meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shall finde. So they^p cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his^q coate to him (for he was naked) and cast himself into the sea.

8 But the other disciples came by shippe (for they were not farr from land, but about two hundreth cubites) & they drewe the net with fishes.

9 Alsone then as they were come to land, they sawe hotte coles, and fish laid thereon, and bread.

10 Iesus said vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drewe the net to land, full of great fishes, an hundreth, fiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise.

k Which depend vpon the simplicitie of Gods worde, & grounde not the flus vpon mans sence and reason.

Chap. 21, 23.

10r, Lake of Genesareth.

10r, Childre.

a Albeit they knewe him not, yet they followed his counsel, because they had all night take paines in vaine.

b It was some linnen garment, which fishers vsed to weare, which being trusted vnto him, couered his nether partes, & also covered not his swimming.

d Because she was too muche added to the corporal pefence, Christ teacheth herto lift vp her minde by faith into heaue where onely after his ascension he remaineth, & where we sit with him at yⁿ right hand of the Father.

Mar. 16, 14.

luk. 24, 35.

1. cor. 15, 5

e That is, the disciples: for he was y^o first borne amongst manie brethren, Psal. 22, 23.

rom 8, 29. col.

lof. 1, 18.

f He is our Father & o God, because Iesus Christ is our brother.

Mat. 28, 18.

g So that no man opened him the doores, but by his diuine power he caused them to op of their owne accord, as of Peter is red, Act. 15, 19 & 25, 10.

h Or all profperitie: w manner of greeting y^l Iewes vsed.

i To giue the greater power & vertue to execute y^l weightie charge that he wolde commit vnto them.

10r, place.

c The minister can not wel teache his cōgregacion; except he loue Christ effectually; & loue is not in them that feed not the flocke.

d Because Peter shulde be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

e In steed of a girdle, thou shalt be tyed with bands & cordes. & where as now thou goest at libertie, then thou shalt be drawen to punishment when thy flesh shall after a sorte resist.

14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon sonne of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

16 He said to him againe the secōde time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my shepe.

17 He said vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Fede my shepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth the thine hands, & another shall gird thee, & lead thee whither thou woldest not.

19 And this spake he, signifying by what death he shulde glorifie God. And when he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Iesus loued, following, which had also leane on his brest at supper, and had said, Lord, which is he that betrayeth thee? Chap. 13, 23.

21 When Peter therefore sawe him, he said to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I wil that he tarry til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shall not dye: but if I wil that he tarry til I come, what is it to thee?

24 This is that disciple, which testifieth of these things, & wrote these things, and we knowe that his testimonie is true.

25 * Now there are also manie other things which Iesus did, the which if they shulde be written euerie one, I suppose the worlde coulde not containe the booke that shulde be written, Amen. Chap. 20, 2.

f But God wolde not charge vs wth so great an heape: leing therefore that we haue so muche as is necessarie, we ought to comēt our selues and praise his mercie.

THE ACTES OF THE holie Apostles written by Luke the Euangeliste.

THE ARGUMENT.

Christ, after his ascension, performed his promises to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not onely mindeful of his Church, but wolde be the head & maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually useth to suppress, and overthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of crueltie. Againe we shall here behold the providence of God, who overthroweth his enemies enterpris, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their capitaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorrowe, ioye: in bandes, freedom: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke cōteineth manie excellent sermons of the Apostles & disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, & feare of God, with other principal points of our faith: so that this onlie historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ & his Angels to the Apostles.

9 His ascensio. 14 Wherein the Apostles are occupied til the holie Ghost be sent. 26 And of the electio of Matthias.

¶ **H**AUE made the former treatise, O Theophilus, of all that Iesus began to do, & teach, Vntil the day, that he was taken vp, after that he through the holie

Ghost, had giuen commandements vnto the Apostles, whome he had chosen:

To whome also he preferred him self aliae after that he had suffred, by manie infallible tokens, being sene of them by the space of fourtie dayes, & speaking of those things which appertene to the kingdom of God.

4 And when he had gathered them together, he commanded them, that they shulde not departe fro Ierusalem, but to wait for

b To preache the Gospel.

c Who as they were called by God, so had thei their consciences assured by his holie Spirit.

d Whereby God reigneth in vs.

e Because thei should be all witnesses of his ascension.

a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.

Christs ascension.

The Actes. The fyric tongues.

Luk. 24. 49.
Iohn 14. 25.

¶ 11. 26.

¶ 16. 7.

Mat. 3. 11.

mar. 1. 8.

luk. 3. 12

ish. 1. 26.

chap. 2. 2.

¶ 11. 16.

¶ 19. 4.

f That is, with
those spiritual
graces w^h Iesus
only giueth
by his Spirit.
g This declara-
tion mans im-
paciencie who
can not abide
quietly till
Gods appoint-
ed time come,
but wolde ha-
ue all things
accomplished
according to
their aff. & des.
read Zach.
6. 14.

Luk. 24. 52.

h For this pas-
seth our capa-
citie, and God
releueth it to
him self.

i To stand in
the face of y^e
whole worlde
& signifie
that thei must
entre into hea-
uen by affli-
ctiōs, & there-
fore must fight
before thei get
the victorie.

k Hereby thei
might learne
that the Mes-
sias was not
only for the
Iewes, but also
for y^e Gentiles.
l Whereby
thei knewe
certainely
whether he
went.

m Which we-
re Angels in
mens forme.

n And seeking
him with ear-
nall eyes.

o As the true
redemer to ga-
ther vs vnto
him-
p Which was
two mile, ac-
cording to the
Iewes traditiō,
albeit it was
not so appoint-
ed by y^e Scrip-
tures.

¶ Psal. 49. 9.

Iohn 13. 18.

q A Iuelic pa-
tron to learne
how to dispo-
se our selues
to receiue the
giftes of the
holie Gost.

Mat. 27. 5.

r Partly to
obtaine the
holie Gost, &
partly to be
deliuered from
the present dan-
gers. ¶ Or, neuer. s The offense,
which might haue come by Iudas fall, is hereby taken away, because the
Scripture had so forewarned. ¶ Or, pardon. t Perpetual infamie is the rewarde
of all such as by valawfully gotten goods bye anie thing.

the promes of the Father, *which, said he,
ye haue heard of me.

5 *For Iohn in dede baptized with water,
but ye shalbe baptized with the holie Gost
within these fewe dayes.

6 When they therefore were come toge-
ther, they asked of him, saying, Lord, wilt
thou s at this time restore the kingdome
to Israel?

7 And he said vnto them, It is not for you
to knowe the h times, or the seasons, which
the Father hath put in his owne power,

8 But ye shal receiue power of y^e holie Gost,
when he shal come on you: and ye shalbe
i witnesses vnto me bothe in Ierusalem, &
in all Iudea, and in Samaria, and vnto the
vntermost parte of the earth.

9 * And when he had spoken these things,
while they behelde, he was i taken vp: for
a cloude toke him vp out of their sight.

10 And while they looked stedfastly toward
heauen, as he went, beholde, m two men
stode by them in white apparel,

11 Which also said, Ye men of Galile, why
stand ye n gasing into heauen? This Iesus
which is taken vp from you into heauen,
shal o so come, as ye haue sene him go into
heauen.

12 ¶ Then returned they vnto Ierusalem
from the mount that is called the mount of
olives, which is nere to Ierusalem, contei-
ning a p Sabbath dayes iourney.

13 And when they were come in, they wēt vp
into an vpper chamber, where abode bothe
Peter, and Iames, and Iohn, and Andrew,
Philippe, and Thomas, Bartlemewe, and
Matthewe, Iames the sonne of Alpheus, and
Simon zelotes, and Iudas Iames brother.

14 These all continued with one v accorde
in r prayer and supplicatiō with the w^omen,
and Marie the mother of Iesus, and
with his brethren.

15 ¶ And in those dayes Peter stode vp in y^e
middles of the disciples and said (now the
number of names that were in one place,
were about an hundreth and twentie)

16 Ye men & brethré, this s Scripture must
nedes haue bene fulfilled, which the * holie
Gost by the mouth of Dauid spake before
of Iudas, which was * guide to them that
toke Iesus.

17 For he was nombred with vs, and had
obtained felowship in this ministration.

18 He therefore hath purchased a field
with the r rewarde of iniquitie: and when
he * had throwē downe him selfe head lōg
he brast a sondre in the middes, and all his
bowels gushed out.

19 And it is knowen vnto all the inhabitārs
of Ierusalem, in so muche, that that field

is called in their owne lāgage, Aceldama,
that is, The field of blood.

20 For it is written in the booke of Psalmes,
* Let his habitation be voyde, and let no
man dwell therein: * also, Let another ta-
ke his charge.

21 Wherefore, of these men which haue cō-
panied with vs, all the time that the Lord
Iesus was conuerfant among vs,

22 Beginning from the Baptisme of Iohn,
vnto the day that he was taken vp from
vs, must one of the be made a witnes with
vs of his u resurrection.

23 And they presented two, Ioseph called
Barsabas, whose surname was Iustus, and
Matthias.

24 And they prayed, saying, Thou Lord,
which knowest the hearts of all men, shewe
whether of these two x thou hast chosen,

25 That he may take the roume of this
ministration and Apostleship, from which
Iudas hath gone astray, to go to his owne
place.

26 Then they gaue forth their lottes: and
the lot fel on Matthias, and he was by a
commune consent counted with the Eleue
Apostles.

CHAP. II.

3 The Apostles hauing receiued the holie Gost, make
their heauers astonished. 14 When Peter had stopped
the mouthes of the mockers, he sheweth by the visible
graces of the holie Spirit that Christ is come. 41 He
baptizeth a great nūber that were conuerted. 42 The
godlie exercise, charitie, and diuers vertues of the
faithful.

1 And when the a day of Pentecoste
was come, they were b all with one
accorde in one place.

2 And * suddenly there came a sounde from
heauen, as of a rushing and mightie
c winde, and it filled all the house where
they sate.

3 And there appeared vnto them clouen
d tongues, like e fyre, and it sate vpon eche
of them.

4 And they were all filled with the holie
Gost, and began to speake with other ton-
gues, as the Spirit gaue them viterance.

5 And there were dwelling at Ierusalem
Iewes, men that feared God, of euerie na-
tion vnder heauen.

6 Now when this was f noised, the multi-
tude came together and were astonied, be-
cause that euerie man heard them speake
his owne language.

7 And they wondred all, and marueiled,
saying amōg them selues, Beholde, are not
all these which speake, of Galilee?

8 How then heare we euerie man our owne
g language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and
the inhabitants of Mesopotamia, and of
Iudea, & of Cappadocia, of Pontus, and
Asia,

¶ Psal. 68. 26.

¶ Psal. 109. 8.

¶ Or, ministerie.

* Greek, went in
& went out.

u In that he
mentioneth y^e
principal article
of our
faith, he com-
prehendeth al
so the rest.

x To the In-
stant that he
that shulde ta-
ke in hand y^e
excellent offi-
ce of an Apo-
stle, might be
chosen by the
authoritie of
God.

a The holie
Gost was sent
when muche
people was as-
sembled in Je-
rusalem at the
feast, Exod 23,
16. leui. 23, 16.
deu. 16. 9. be-
cause y^e thing
might not o-
nely be knowe
there, but also
through the
worlde.

Chap. 1. 5.

and 11. 15.

¶ 19. 6.

Mat. 3. 11.

mar. 1. 8.

luk. 3. 16.

b That is, the
Apostles.

c Whereby is
signified the
holie Gost.

d This signe
agreeth with
y^e thing, which
is signified
thereby.

e To declare
the vertue, and
force y^e shulde
be in them.

¶ Or, to speake.

f How the
Apostles spe-
ke diuers lan-
gages.
g For they
elde speake
all languages,
so that they
were able to
speake to eue-
rie man in his
owne language.

Or, those that dwell at Rome. h Whole ancestors were not of the Jewish nation, but were converted to the Jewish religion, which their children did profess. i That is, such as were converted to the Jewish religion, which were before pagans and idolaters. k There is no work of God so excellent, which the wicked scoffers do not deride. Or, false.

Isa. 44. 3. l He expounded the words of minde without binding him self to his words. m Or mismeaning yong and olde, man and woman. n Meaning, y. God will shewe him self verie familiarly & plainly bothe to olde & yong. o Euen in great abundance.

Isa. 2. 32. p God will shewe such signes of his wrath through all the world, that men shalbe no less amazed the if the whole ordre of nature were changed.

Rom. 10. 13. q He teacheth this remedie to auoide the wrath, and threatnings of God, and to obtaine saluation. r God caused their wickednes to let forth his glorie contrary to their mindes.

Psal. 15. 7. s As Iudas trayson and Jewes cruelty towards Christ were most detestable, so were they not only known to the eternal wiidome of God, but also directed by his immutable counsel to a most blessed end. Or, prescience. t Bothe as touching the paine, & also the horror of Gods wrath and curse. u To signifie that nothing can comfort vs in our afflictions except we know that God is present with vs. x Our hope standeth in Gods defence. Or, life, or, person. Or, feele.

10 And of Phrygia, & Paphlagonia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and strangers of Rome; and Jewes, and proselytes, 11 Cretes, and Arabians: we heard the speakes in our owne tongues the wonderful wordes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be? 13 And others mocked, and said, They are full of newe wine.

14 ¶ But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye men of Iudea, and ye all that inhabit Ierusalem, be this known vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the thirde houre of the day.

16 But this is that, which was spoken by the Prophet ^{Isaiah} 10el,

17 And it shalbe in the last dayes, saith God, I will poure out of my Spirit vpon all flesh, and your sonnes, and your daughters shal prophesie, and your yong men shal see visions, and your olde men shal dreame dreames.

18 And on my seruants, and on mine handmaidens I will poure out of my Spirit in those dayes, and they shal prophesie.

19 And I will shewe wonders in heauē aboue, and tokens in the earth beneth, blood, and fyre, and the vapour of smoke.

20 * The sunne shalbe turned into darkness, & the moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, * that whosoever shal call on the Name of the Lord, shalbe saved.

22 Ye men of Israel, heare these wordes, Iesus of Nazaret, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also knowe:

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the determinate counsel, & foreknowledge of God; and haue crucified and slaine:

24 Whome God hath raised vp, & losed the forrowes of death, because it was vnpossible that he shulde be holden of it.

25 For Dauid saith concerning him, * I beheld the Lord alwayes before me: for he is at my right hand, that I shulde not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in hope,

27 Because thou wilt not leaue my soule in graue, nether wilt suffer thine holie one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

29 Men & brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is bothe dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knewe that God had sware with an othe to him, that of the frute of his loines he wolde raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that his soule shulde not be left in graue, nether his flesh shulde see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that he by the right hand of God hath bene exalted, and hath receiued of his Father the promes of the holie Ghost, he hath shed forth the this which ye now see and heare.

34 For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, Sit at my right hand,

35 Vntil I make thine enemies thy fote-stole.

36 Therefore, let all the house of Israel knowe for a suretie, that God hath made him bothe Lord, and Christ, this Iesus, of whome ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter & the other Apostles, Men & brethren, what shal we do?

38 Then Peter said vnto them, Amend your liues, and be baptized euerie one of you in the Name of Iesus Christ for the remission of sinnes: & ye shal receiue the gift of the holie Ghost.

39 For the promes is made vnto you, and to your children, and to all that are a farre-off, euen as many as the Lord our God shal call.

40 And with many other wordes he besought, & exhorted them, saying, Sauē your selues from this frowarde generation.

41 Then they that gladly receiued his wordes, were baptized: and the same day, there were added to the Church about thre thousand soules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 ¶ And feare came vpon euerie soule: and many wonders and signes were done by the Apostles.

44 And all that beleued, were in one place, and had all things commune.

45 And thei solded their possessions & goods

y In restoring me from death to life.

1. King. 3. 10.

z And so knewe by reuelation & special promes that which he could not haue knownen.

Chap. 13. 36.

Psal. 131. 10.

Psal. 135. 10.

Or, person.

a The worde signifieth a place where one can see nothing

Or, feele.

b By the vertue & power.

c He obtained of his father

power to accomplish the promes which he

made to his Apostles, as touching the holie

Ghost to be sent vnto them

Psal. 110. 1.

d And therefore

Christ doeth farre excell Dauid.

e Christ is the onelie redeemer

vnto whome all powers are subiect & must

obey.

f That is, ha-

the appointed asking & ruling: and note,

that in all this Sermon Peter

speaketh of Christs manho-

de, as he was

dead, buried, risen & ascended

to heauen.

g He speaketh

not here of the forme of bap-

tisme, but teacheth that the whole effect thereof consisteth in Iesus

Christ.

h The visible signes.

i Christ is promised bothe to the Jewes and Gentiles, but the Jewes haue the first place.

Or, protected before God.

Or, person.

k Which standeth in brotherly loue, & liberalitie,

Rom. 15. 26.

2 cor. 9. 13.

1. Cor. 13. 16.

l Which was

the ministracion of the Lords supper.

Chap. 4. 32.

order was ob-

m Not that their goods were mingled all together: but suche as were secured that euerie man frankly relieved anothers necessitie.

Christ the Lord of life. The Actes. Christs bodie is in heauen.

and parted them to all men, as euerie one had nede.

46 And they continued daily with one accorde in the Temple,* & a breaking bread at home, did eat their meat together with gladnes and singlenes of heart,

47 Praising God, and had fauour with all the people; and the Lord added to the Church o from day to day, suche as shulde be sau'd.

CHAP. III.

The lame is restored to his sete. 12 Peter preacheth Christ vnto the people.

1 Now Peter and Iohn went vp together into the Temple, at the ninth hour of prayer.

2 And a certeine man which was a creple fro his mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to aske almes of the that entred into the Temple.

3 Who seing Peter and Iohn, that they wolde entre into the Tēple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on vs.

5 And he gaue hede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but suche as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Tēple, walking and leaping, and praising God.

9 And all the people sawe him walke, and praising God,

10 And then knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto him.

11 And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So whē Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hathe glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 But ye denyed the holie one & the iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whome God hathe raised from the dead, whereof we

are witnesses.

16 And his Name hathe made this man founde, whome ye se, and knowe, through faith in his Name: & the faith which is by him, hathe giue to him this disposition of his whole bodie in the presence of you all.

17 And now brethre, I knowe that through ignorance ye did it, as did also your gouerners.

18 But those things which God before had shewed by the mouth of all his Prophetes, that Christ shulde suffre, he hathe thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, whē the time of refreshing shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began.

22 For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your brethren like vnto me: ye shal heare him in all things, whatsoever he shal say vnto you.

23 For it shalbe that euerie person which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the children of the Prophetes, & of the covenant, which God hathe made vnto our fathers, saying to Abraham, Euen in thy fete shal all the kindreds of the earth be blessed.

26 First vnto you hathe God raised vp his Sonne Iesus, & him he hathe sent to blesse you, in turning euerie one of you from your iniquities.

CHAP. IIII.

Peter and Iohn deliuered out of prison, preacheth the Gospel boldly. 10 They cōfesse plainly the Name of Christ. 16 They are commanded to preach no more in that name. 24 They pray for the good successe of the Gospel. 32 The increase, vntie and charitie of the Church.

1 And as they spake vnto the people, the Priests & the captaine of the Temple, & the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laid handes on them, & put them in holde, vntil the next day: for it was now euen tide.

4 Howbeit, many of them which heard the worde, beleued, and the nombre of the men was aboute foue thousand.

5 And it came to passe on the morrow, that their

To wit, Gods Name, where by it appeared that they did trauel against God. 1. Peter. 2. 22. vnto Corinth.

He doeth not excuse their malice, but because that ignorance and a blinde zeale had many, he putteth them in hope of saluation.

He meaneth some, & not all. When Iesus shal come to iudge the worlde, we shal knowe that he wilbe your redeemer & not your iudge. We therefore beleue constantly, he is in none other place. In which is begon & continueth: but the ful accomplishment, & perfectio, is deferred to the last day.

Deut. 18. 15. chap. 7. 37. Of the flocke of Abraham: because they came of the same nation, and therefore were heires of the same promises. & appertained to the whole bodie of the people.

Gen. 12. 1. gale. 3. 8. p Bothe Iew & Gentile.

q None are blessed but in Christ. r So that our regeneration and newnes of life is incloied vnder this blessing.

a It is to be thought that this was the Captaine of the Romanes garrison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

Chap. 20. 7. n They did eat together, and at these feasts did vse to minister the Lords supper, 1 Cor. 11. 21. Jude 12. *Or, from house to house.* o Whereby we see that the Apostles traualled not in vaine.

a Which is vs, three a clocke after none, vs was their euening sacrifice, at which the Apostles were present to teach the shadowes of the Law were abolished by that lawe that toke away the sinnes of the worlde. b Because his disease was incurable, he gaue him self to liue of almes.

c He had the gift of healing sicknesses. d In the vertue of Iesus: for Christ was fauor of this miracle, and Peter was the minister.

e He correcteth the abuse of men who attribute that to mans holines, which onely apperteieth to God. Chap. 5. 30.

Mat. 27. 20. mar. 15. 11. luk. 23. 18. ioh. 18. 40. f To wit, Barabbas.

By whome we are faued. Chap.IIIII. The Apostles praier. 56

their rulers, and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priestes.

7 And when they had set the before them, they asked, By what power, or^d in what Name haue ye done this?

8 Then Peter ful of the holie Gost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 For asmuche as we this day are examined of the good dede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whome God raised againe fro the dead, *euem* by him doeth this man stand here before you, whole.

11 * This is the stone cast a fide of you & buylders, which is become the head of the^h corner.

12 Nether is there saluation in any other: for among men there is giuen none other nameⁱ vnder heauen, whereby we must be faued.

13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vncarned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and^k conferred among them selues,

16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly known to all the that dwell in Ierusalem: and we can not denye it.

17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforthe to no man in this^l Name.

18 So they called them, and commanded them, that in^m no wise they shulde speake or teache in the Name of Iesus.

19 But Peter and Iohn answered vnto the, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haueⁿ sene and heard.

21 So they^o threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboute fourtie yere olde, on whome this miracle of healing was shewed.

23 Then assone as they were let go, they came to their felowes, & shewed all that the hie Priestes & Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which by the mouth of thy seruēt Dauid hast said, * Why did the Gētiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against^p y Lord, and against his Christ.

27 For douteles, against thine holie Sonne Iesus, whome thou haddest^q anointed, bothe Herode & Pontius Pilate, with the Gētiles and the people of Israel gathered them selues together,

28 To do whatsoeuer thine^r hand, and thy^s counsel had determined before to be done.

29 And now, O Lord, beholde their^t threatnings, & v^u grante vnto thy seruants with all boldenes to speake thy worde,

30 So that thou stretche forth the thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all^v filled with the holie Gost, and they spake the worde of God^w boldly.

32 And the multitude of them that belewed, were of one heart, and of one^x soule: nether any of them said, that any thing of that which he possessed, was his^y owne, but they had all things^z commune.

33 And with great power gaue the Apostles^a witness of the resurrection of the Lord Iesus: and great grace was vpon them: all.

34 Nether was there any among them, that^b lacked: for as many as were possessers of lands or houses, solde them, and broght the price of the things that were solde,

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had neede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Where as he had land, solde it, & broght the money, and laid it downe at the Apostles fete.

CHAP. V.

1 The hypocrisis of Ananias and Sapphira is punished.

2 Miracles are done by the Apostles. 3 They are taken, but the Angel of God bringeth them out of prison. 4 Their bolde confession before the Council. 5 The counsel of Gamaliel. 6 The Apostles are beat, and reioyce in trouble.

p To encourage one another, & to glorifie God.

q They prouide their prayers vpo Gods promises, who had assured that he wolde enlarge the kingdom of Christ.

r This is the verifying of y prophetic.

s And appointed to be King

t Power, and iustice.

u All things are done by y force of Gods purpose, according to the decree of his wil.

x Aswage

their rage and malice which they entrepri- se against thee y They seke not how to liue at ease, but whereby they may moste glorifie God.

z This was a signe of Gods presence and the performas of his promises a This boldnes & constancie declared that their praier toke effect.

Chap. 2. 44.

b Of one minde, wil, consent and affection.

c Their hearts were so ioined in God, y being all members of one bodie, they coulde not suffer their fellow members to be destitute. d As the Apostles suffred none to lacke, so S Paul com- mandeth that no idle loyters be maintained. 2. Thim. 3. 10.

e The goods were not alike deuicid amongs all, but as euerie man had want, so was his necessity moderate- ly relieved.

d By whose autoritie or commandement? e For he coulde not haue so spoken of him self.

f Iudges ought not to condemne, but approue and commend y which is wel done.

Psal. 117. 22. isa. 28. 16. mat. 21. 42. mar. 12. 10. luk. 20. 17. rom. 9. 33. 1 pet. 2. 7.

g Meaning Priests, Elders and Gouerners h For to vpholde the waight & force of the buylding. i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience do con- demne them.

l They gaue commandement to preache Christ no more m They preferre their autoritie to the ordi- nance of God.

n To the intent that we shulde beare witness, & preache the word of God hathe put a ring through the wickedes noses so that he sayeth the fro their mischie- nous purposes.

Lying vnto the holie Gost. The Actes. To obey God.

BVt a certeine man named Ananias, with Sapphira his wife, solde a possession,

^a Which signified their sacrilege, distrust, & hypocrisie.

² And ^a kept away parte of the price, his wife also being of counsel, & broght a certeine parte, and laid it downe at the Apostles fete.

^b Who moued thine heart to fel thy possession: where as y turnest parte to another wife, as if God did not fe thy dissimulation.

^c His sinne the refore was so muche greater in that he committed it willingly.

^d Then no mā was cōpelled to fel his possessions, nor to put his money to the commune use.

^e Because that God fo dispossed it.

³ Then said Peter, Ananias, why hath the Satan filled thine heart, that thou shuldest lie vnto the holie ^b Gost, and kepe away parte of the price of the possession?

⁴ Whiles it remained, ^c appertained it not vnto thee? and after it was solde, was it not in thine owne ^d power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto me, but vnto God.

⁵ Now when Ananias heard these wordes, he fel downe, and gaue vp the gost. Then great feare came on all them that heard these things.

⁶ And the yong men rose vp, and toke him vp, and caryed ^e him out, and buryed him.

⁷ And it ^e came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.

⁸ And Peter said vnto her, Tell me, solde ye the lād for so muche? And she said, Yea, for so muche.

^f And to mocke him, as if he shulde not haue knowne your craftie fetche, which declareth that when men do any thing of an euil cōscience, they do not oonly pronounce the sentence of damnatio vpo them selues, but also prouoke the wrath of God, because they do proue, as it were, purposely, whe ther God be righteous and almightie.

^g Read the annotatiō vpo the figure. 1. King. 6. page 151.

^h Because of their owne euil cōsciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonied at these his strange iudgements.

ⁱ That is, they gaue them great praise.

⁹ Then Peter said vnto her, Why haue ye agreed together, to ^ftempt the Spirit of the Lord? beholde, the fete of them which haue buryed thine housbād, ^g are at the dore, and shal carye thee out.

¹⁰ Then she fell downe straight way at his fete, and yelded vp the gost: and the yong men came in, and founde her dead, and caryed her out, and buryed her by her housbānd.

¹¹ And great feare came on all the Church, and on as many as heard these things.

¹² Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accorde in Solomons porche.

¹³ And of the other ^h durst no man ioine him self to them: neuertheles the people ⁱ magnified them,

¹⁴ Also the nombre of them that beleued in the Lord, bothe of men & womē, grewe more and more).

¹⁵ In somuche that thei broght the sicke into the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, whē he came by, might shadowe some of them.

¹⁶ There came also a multitude out of the cities rounde about vnto Ierusalē, bringing sicke folkes, & them which were vexed with vnclane spirits, who were all healed.

¹⁷ ¶ Then the chief Priest rose vp, & all they that were with him (which was the secte of the ^k Sadduces) and were ful of

^l indignation,

¹⁸ And laid hands on the Apostles, and put them in the commune prison.

¹⁹ But the Angel of the Lord, by night opened the prison dores, & broght them forth, and said,

²⁰ Go your way, and stand in the Temple, & speake to the people all the wordes ^m of this life.

²¹ So when they heard it, they entred into the Tēple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be broght.

²² But when the officers came, and founde them not in the prison, they returned and tolde it,

²³ Saying, Certainely we founde ⁿ prison shut as sure as was possible, & the keepers ⁿ standing without, before the dores: but when we had opened, we founde no man within.

²⁴ Then whē the chief Priest, and the captaine of the Temple, and the hie Priests heard these things, they doutē of them, whereunto this wolde growe.

²⁵ Then came one and shewed the, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

²⁶ Then went the captaine with the officers, and broght them without violence (for they feared the people, lest they shulde haue bene stoned)

²⁷ And when they had broght them, they set them before the Council, and the chief Priest asked them,

²⁸ Saying, Did not we straitely commande you, that ye shulde not teache in this Name? and beholde, ye haue filled Ierusalem with your doctrine, & ye wolde bring this mans blood vpon vs.

²⁹ Then Peter and the Apostles answered, and said, We ought rather to obey God then ^o men.

³⁰ The ^o God of our fathers hath raised vp Iesus, whome ye slew, & hanged on a tre.

³¹ Him hath God lift vp with his right hand, to be a Prince and a ^p Sauour, to giue repentance to Israel, and forgienes of sinnes.

³² And we are his witnesse cōcerning these things which we say: yea, and the holie Gost, whome God hath giuen to them that obey ^q him.

³³ Now when they heard it, they braut for anger, and consulted to slay them.

³⁴ Then stode there vp in the Coucil a certeine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commāded to put the Apostles forthe

^l They were ful of blinde zeale, emulatio and ielousie, in defence of their superstition.

^m That is, of the luelie doctrine, where by the way to life is declared.

ⁿ So y there was no fraude nor deceit, nor negligence; but it luelie setteth forth the power of God & his prouidēce for his.

^o He accuseth them of rebellion & seditio. p And to make vs gilty of Christs death.

^q When they commande, or forbid vs any thing contrary to the worde of God.

^r Meaning that he is the mediator & conciliē meane betwene God & man

^s That is, Christ.

^k Which then were the chief among them.

a litle

a litle ſpace,

35 And ſaid vnto them, Men of Iſrael, take hede to your ſelues, what ye intend to do touching theſe men.

36 For before theſe times, roſe vp * Theudas boaſting him ſelf, to whome reſorted a number of men, about a foure hundreth, who was ſlayne: and thei all which obeyed him, were ſcattered, & brought to nought.

37 After this man, aroſe vp * Iudas of Galilee, in the daies of the tribute, and drew away muche people after him: he alſo periſhed, and all that obeyed him, were ſcattered abroad.

38 And now I ſay vnto you, reſtaine your ſelues from theſe men, and let them alone: for if this counſel, or this worke be of men, it wil come to nought:

39 But if it be of * God, ye can not deſtroie it, leſt ye be founde euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when thei had beaten them, they commanded that they ſhulde not ſpeake in the Name of Ieſus, & let the go.

41 So they departed from the Council, reioycing, that they were counted worthie to ſuffer rebuke for his Name.

42 And daielei in the Temple, & fro houſe to houſe they ceaſed not to teache, and preache Ieſus Chriſt.

CHAP. VI.

3 *Seuen Deacons are ordeined in the Church. 5 The graces and miracles of Steuen, whome they accuſed falſely.*

And in thoſe daies, as the number of the diſciples grewe, there aroſe a murmuring of the * Grecians towards the Hebrewes, becauſe their widowes were neglected in the daielei miniſtring.

2 Then the twelue called the multitude of the diſciples together, and ſaid, It is not mete that we ſhulde leaue the worde of God to ſerue the * tables.

Wherefore brethren, loke ye out among you ſeuen men of honeſt reporte, and full of the holie Goſt, and of wiſdome, which we may appoint to this buſines.

4 And we wil giue our ſelues continually to prayer, and to the miniſtracion of the worde.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith & of the holie Goſt, and * Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a * proſelyte of Antiochia,

6 Which they ſet before the Apoſtles: and they prayed, and ſaid their hands on the.

7 And the worde of God increaſed, & the number of the diſciples was multiplied in Ieruſalem greatly, and a great cōpanie of the Priests were obedient to y^e faith.

8 ¶ Now Steuen full of faith and power, did

great wonders and miracles among the people.

9 Then there aroſe certeine of the ^h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of the of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſdome, & the Spirit by the which he ſpake.

11 The they ſuborned mē, which ſaid, We haue heard him ſpeake blaſphemous wordes againſt Moſes, and God.

12 Thus they moued the people & the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 And ſet forthe falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holie place, and the Law.

14 For we haue heard him ſay, that ^k this Ieſus of Nazaret ſhal deſtroie this place, and ſhal change the ordinances, which Moſes gaue vs.

15 And as all that ſate in the Coucil, looked ſtedfaſtly on him, they ſawe his face as it had bene the face of an Angel.

CHAP. VII.

Steuen maketh answer by the Scriptures to his accuſers.

31 *He rebuketh the hardenked Iewes, 37 And uſtained to death. 38 Saul kepeth the tormentours clothes.*

1 Then ſaid the chiefe Prielt, Are theſe things ſo?

2 And he ſaid, Ye * men, brethren and fathers, hearken. The God of ^b glorie appeared vnto our father Abraham, while he was in * Meſopotamia, before he dwelt in Charran,

3 * And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I ſhal ſhewe thee.

4 Then came he out of the land of ^y Chaldeans, & dwelt in Charran. And after that his father was dead, God breght him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foete: yet he promiſed that he wolde giue it to him for a poſſeſſion, and to his ſede after him, when as yet he had no childe.

6 But God ſpake thus, that his * ſede ſhulde be a ſoiourner in a ſtrange land, and that thei ſhulde kepe it in bondage, & entreate it euil ^d foure hundreth yeres.

7 But the nation to whome they ſhalbe in bondage, wil I * iudge, ſaith God: and after that, they ſhal come forthe and ſerue me in this place.

8 * He gaue him alſo the couenant of circumciſion: and ſo Abraham begate * Iſaac, and circumciſed him the eight daye: and Iſaac begate * Iacob, and Iacob the twelue

r This Theudas was aboute thirte yeres before him, of whome Iosephus mentioneth, li. 20 de Antiq chap. 4. that was after the death of Herode y^e Great, whē Archelaus his ſonne was at Rome, at what time Iudea was full of inſurrections: ſo that it is not fure to giue credit to Euſebius in this point. u Of him akerth mention Iosephus li. 18. where he ſpeaketh of the taxig, Luk. 23. x He groundeth vpon good principles, but he dooureth of the qualitie of the cauſe, neither daue affirme whether it be good or bad: wherein appeareth he was but a worldeling.

Chap. VI. a Whome ancesſors were Iewes & dwelled in Grecia: he reſore theſe ſpake Greeke, and not Hebrew. w c b They were not loked vnto in the diſtribution of the almes.

c That is, to make prouiſo for the maine nance of the poore, for as muche as they were not able to ſatiffie both the y^e offices. d He ioyneth faith with the other gifts of y^e holie Goſt. e Meaning one y^e was turned to the Iewiſh religion

Chap. 21. 8. f This ceremonye y^e Iewes obſerued in ſolēne ſacrifices, Leui 32 & alſo in praier & priuace blaſſings, Gen 48. 14: likewise in the primitive Church it was vſed, ether whē they made miniſters or gaue the gifts of y^e holie Goſt: y^e gifts beſig now take away, the ceremonye muſt ceaſe g That is, to the Goſpel, w is receiued by faith.

h Or college: diuers nations had colleges at Ieruſalem, wherein their youth was inſtructed, as we ſee in vniuerſities.

i That is, inſtructed & ſet forthe falſe witneſſes: and thus malice ſeeketh falſe ſhiftes when truth falleth her

k Thei ſpeake this in cōtept.

l Not onely a certeine confidence, but alſo great maiestie appearing in him.

a Steuen was accuſed that he denied God, & therefore he is more diligēt to purge this crime.

Gen. 12. 1. b Hereby he is diſcerned from the falſe goſp. c He ſpeaketh here of Meſopotamia, as it conteineth Babylon & Chaldeia in it.

Gen. 15. 13.

d Beginning to reckon the yeres from the time that Iſaac was borne. e Take vengeance of them & deliuer my people.

Gen. 17. 9. Gen. 21. 3.

Gen 23. 4.

Gen. 29, 33.

& 30, 5. & 31 9-23.

Gen. 37, 28. f That is, presented & brought all things to a good yssue.

Gen. 41, 37.

* Patriarkes.

And the Patriarkes moued with enuie folde * Ioseph into Egypt: but God was f with him,

And deliuered him out of all his afflictions, and * gaue him fauour and wisdom in the sight of Pharaos King of Egypt, who made him gouernour ouer Egypt, & ouer his whole house.

¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no sustenance.

But when * Iacob heard that there was corne in Egypt, he sent our fathers first.

* And at the seconde time, Ioseph was knowne of his brethren, and Iosephs kindred was made knowne vnto Pharaos.

Then sent Ioseph and caused his father to be brought, & all his kindred, euen 3 thre score and fiftene soules.

So * Iacob went downe into Egypt, and he * dyed, and our fathers,

And were removed into * Sychem, and were put in the sepulchre, that ^h Abraham had bought * for money of the sonnes of Emor, ^{some} of Sychem.

But when the time of the promes drew nere, which God had sworne to Abraham, the people * grewe & multiplied in Egypt, Til another King arose, which knewe not Ioseph.

The same dealt i subtelty with our kindred, and euil intreated our fathers, & made them to cast out their yong children, that they shulde not remaine aliue.

* The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house thre moneths.

And whē he was cast out, Pharaos daughter toke him vp, & nourished him for her owne sonne.

And Moses was learned in all the wisdom of the Egyptians, and was mightie in wordes and in dedes.

Now when he was ful fortie yere olde, it came into his heart to visit his brethren, the children of Israel.

* And when he sawe one of them suffer wrong, he defended him, and auenged his quarrel that had the harme done to him, & smote the Egyptian.

For he supposed his brethren wolde haue vnderstand, that God by his hand shulde giue them deliuerance: but they vnderstode it not.

* And the next day, he shewed him self vnto them as they stroue, and wolde haue set them at one againe, saying, Syrs, ye are brethré: why do ye wrong one to another?

But he that did his neighbour wrong, thrust him away, saying, Who made thee

a prince, and a iudge ouer vs?

Wilt thou kil me, as thou diddest the Egyptian yester day?

Then fled Moses at that saying, & was a stranger in the land of Madian, where he begate two sonnes.

And when fourtie yeres were expired, there appeared to him in the * wildernes ^{Exod. 3, 2.} of mount Sina, an Angel of the Lord in a flame * of fyre, in a bush.

And when Moses sawe it, he wondred at y sight: & as he drew nere to consider it, the voyce of the Lord came vnto him, saying, I am the ^l God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob. Then Moses trembled, & durst not beholde it.

Then the Lord said to him, ^m Put of thy shooes from thy fete: for the place where thou standest, is holie grounde.

I haue sene, I haue sene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I wil send thee into Egypt.

This Moses whome thei forsoke, saying, Who made thee a prince and a iudge: the same God sent for a prince, and a deliuerer by the hands of the Angel, which appeared to him in the bush.

He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes * fourtie yeres.

This is that Moses, which said vnto the childré of Israel, * A ⁿ Prophet shal y Lord your God raise vp vnto you, ^{euen} of your brethren, like vnto me: him shal ye heare.

* This is he that was in the Congregation, in the wildernes with the ^o Angel, which spake to him in mount Sina, & with our fathers, who receiued the ^p liuelie oracles to giue vnto vs.

To whome our fathers wolde not obey, but refused, & in their hearts turned backe againe into Egypt,

Saying vnto Aaron, * Make ^q vs gods that may go before vs: for ^r we knowe not what is become of this Moses that brought vs out of the land of Egypt.

And they made a calfe in those daies, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hāds.

Then God turned himself away, & * gaue them vp to serue the ^t hoste of heauen, as it is written in the boke of the Prophetes, * O house of Israel, haue ye offered to me slayne beafts & sacrifices by the space of fourtie yeres in the wildernes?

And ye ^u toke vp the tabernacle of * Moloch, & y starre of your god Remphan, figures, w^e ye made to worship them: therefore I wil carie you away beyōde Babylō.

44 Our

k This fyre presented the fornace of af. flictio where in the people of God were.

l Seing this Angel called him self God, it declarēth y he was Christ the Mediator, who is the eternal God. m In signe of reuerence, read Exod 3, 5.

Exod. 7, 8, 9, 10 11, 14.

Exod. 16, 1.

Deut. 18, 15.

chap. 3, 22.

n He proueth that Christ is the end of the Law and the Prophetes.

Exod. 19, 2.

o Moses was the Angels or Christs minister, & a guide to the fathers. p By oracles is ment playings that God spake to Moses.

Exod. 22, 1.

q Figures, or testimonies of the presence of God.

r Yet they knewe he was able for their commoditie, & so wolde shortly retorne & bring them the Law.

Rom. 1, 24. As the sunne, moone & other starres, Deut. 17, 3.

Amos 5, 25.

t Your fathers began in wildernes to contere mine ordinances, & you now farre passe them in impietie.

Leui. 20, 2. u And caried it vpon your shoulers.

Gen. 42, 1.

Gen. 45, 4.

g After the Hebrews, thre score & ten.

Gen. 46, 5.

Gen. 49, 33.

Gen. 50, 7.

ioh. 24, 32.

Gen. 23, 16.

Exod. 1, 7.

h It is probable that some writer through negligence put in Abraham in this place, in steede of Iacob, who bought this field, Gen. 33, 19, or, by Abraham he meaneth the posteritie of Abraham.

Exod. 2, 2.

eb. 11, 23.

i He inuented craftie waies bothe to destroye the Israelites woulet muche labour, & also to get great profit by the, Exod. 1, 10. Or, that their race shulde faile.

Exod. 2, 11.

Exod. 2, 13.

God dwelleth not in temples. Chap. VIII. Simon Magus. 58

* They ought to haue bene content with this covenant onely, & not to haue gone after their lewd fantasies.

Exo. 25. 40. ebr. 8. 5.

Ios. 3. 14.

1. Sam. 13. 14.

psal. 89. 21.

2. Sam. 7. 2.

psal. 132. 5.

1. Chro. 17. 12.

1. king. 6. 1.

Chap. 17. 24.

y He repro- ueth the grosse dulnes of the people & abused the power of God in that they wolde haue contained it within the temple.

Isa. 66. 1.

2 God can not be contained in any space of place.

Ier. 9. 26.

ezek. 44. 9.

a Which neither forsake your olde wickednes, nor so muche as heare when God speaketh to you, but still rebel.

b Which is Iesus Christ who is not onely iust for his innocencie, but because all true iustice cometh of him.

Exo. 16. 13.

c By their ministerie or office.

d And reigning in his flesh, wherein he had suffered.

e This was done of furious violence & by no forme of iustice.

Chap. 32. 20.

f Meaning the particular gifts of the holie Spirit.

h They had onely receiued the commune grace of adoption & regeneration which are offered to all faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages, & to do miracles.

Mat. 3. 44.

luk. 23. 34.

1. cor. 4. 12.

44 Our fathers had the tabernacle of witnesses in the wildernes, as he had appointed, speaking vnto Moses, that he shulde make it according to the facion that he had sene.

45 Which tabernacle also our fathers receiued, and broght in with Iesus into the possession of the Gētiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who founde fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 *But Solomon buylt him an house.

48 Howbeit the moste High dwelleth not in temples made with hands, as saith the Prophet,

49 Heauen is my throne, & earth is my foote-stole: what house wil ye buyld for me, saith the Lord? or what place is it that I shulde rest in?

50 Hathe not mine hand made all these things?

51 *Ye stiffenecked and of vncircumcised hearts & eares, ye haue alwayes resisted the holie Ghost: as your fathers did, so do you.

52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Iust, of whome ye are now the betrayers and murderers,

53 *Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts braist for anger, and they gnashed at him with their teeth.

55 But he being ful of the holie Ghost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God,

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once,

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their clothes at a yong mans fete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

60 And he kneeled downe, and cryed with a loude voyce, *Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

2 Steuen is lamented & buried. 3 The rage of the Iewes and of Saul against them. 4 The faithful scattered, preache here & there. 5 Samaria is seduced by Simon the forcerer, but was conuerted by Philippe, and confirmed by the Apostles. 18 The couetousnes and hypocrisie of Simon. 26 And conuersion of the Eunuche.

And Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, & they were all scattered abroade through the regions of Iudea & of Samaria, except the Apostles.

Then certaine men fearing God, caryed Steuen amongs the, to be buried, and made great lamentation for him.

But Saul made hauocke of the Church, and entred into euerie house, and drewe out bothe men and women, and put them into prison.

Therefore they that were scattered abroad, went to and fro preaching the worde.

¶ Then came Philippe into the citie of Samaria, & preached Christ vnto them.

And the people gaue hede vnto those things which Philippe spake, with one accorde, hearing & seeing the miracles which he did.

For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, & that halted, were healed.

And there was great ioye in that citie.

And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he himself was some great man.

To whome they gaue hede from the least to the greatest, saying, This man is the great power of God.

And they gaue hede vnto him, because that of long time he had bewitched them with sorceries.

But asone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized bothe men and women.

Then Simon himself beleued also and was baptized, & continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

¶ Now whē the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

Which when they were come downe, prayed for them, that they might receiue the holie Ghost.

(For as yet, he was come downe on none of them, but they were baptized onely in the Name of the Lord Iesus)

Then laid they their hands on them, & they receiued the holie Ghost.

And when Simon sawe, that through laying on of the Apostles hands the holie Ghost was giuen, he offered them money,

Saying, Giue me also this power, that on whomefoeuer I lay the hands, he may receiue the holie Ghost.

a Fro the place where he was stoned.

b When the Church is depriued of any worthe member, there is infinite cause of sorrowe: and note that here is no mention of any reliques or prayers for the dead, or worshipping.

c The conuersion of Samaria was as it were the first frutes of the calling of the Gentiles.

d This declareth how muche more we are inclined to follow the illusions of Satan then the truth of God.

e This is the craft of Satan to couer all his illusions vnder the Name of God.

f The maiestie of Gods worde forced him to confesse the truth: but yet was he not regenerated therefore.

g Meaning the particular gifts of the holie Spirit.

h They had onely receiued the commune grace of adoption & regeneration which are offered to all faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages, & to do miracles.

20 Then said Peter vnto him, Thy money perishe with thee, because thou thinkest that ^{thy} gift of God may be obtained with money.

21 Thou hast nether parte nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in gall of bitterness, and in the bonde of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, ^{for} none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is a waste.

27 And he arose and went on: and beholde, a certeine Eunuche of Ethiopia Cadaces the Quene of the Ethiopians chief Gouerner, who had the rule of all her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyne thy self to yonder charet.

30 And Philippe ranne thither, and heard him read the Prophet Esaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he read, was this, He was led as a shepe to slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shal declare his regeneration for his life is taken from the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speakest thou the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certeine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou belieuest with all thine heart, thou maist. Then he answered, and said, I beleue that

Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand still: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

39 And as sone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that ^{the} Eunuche sawe him no more: so he went on his way reioycing.

40 But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, til he came to Cefarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapec the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raifeth Tabitha. 42 He conuerteth many to Christ. 43 And lodgeth in a tanners house.

1 And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the hie Priest, and desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

2 Now as he iourneyed, it came to passe, as he was come nere to Damascus, suddenly there shined rounde about him a light from heauen.

3 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

4 And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

5 He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And the Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

6 The men also which iorneyed with him, stode amased, hearing his voyce, but seeing no man.

7 And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus,

8 Where he was three dayes without sight, and nether sate nor dranke.

9 And there was a certeine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

10 Then the Lord said vnto him, Arise, and go into the strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

11 (And he sawe in a vision a man named Ananias coming in to him, & putting his hands

x This was the intent that he might knowe so muche the better if Philip was lent to him by God. y Some thinge this citie was also called Afsod, Ios. 15:47.

Rom. 9.3. gal. 1.13. a He persecuted with a great rage, and crueltie the innocent blood which he thirsted for: we declareth whereunto man is led by his rashe zeale, before he haue the true knowledge of God. b That is, of secte, or sorte. Chap. 22.6. 1. cor. 15.8.

c That is, to resist God: when he pricketh & solicitech our consciences.

d Meaning Sauls voyce, as Chap. 22.9. e For onely Saul knewe that Iesus spake vnto him. f For he was blinde.

g He was so fastidied with the vision that he did meditate nothing, but beautiful things and there with was satisfied.

i Thou art not worthie to be of the number of faithful.

k That is, turne away from thy wickednes.

l Hereby he wolde make him to feele his sinne and not y he denied of Gods mercies, if he colde repent.

Deut. 29.18. m Or thine heart is full of spiteful malice, & desireth payson of iniquitie, so that now Satan hath thee tied as captiue in his hands.

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in reprob. & was as waste.

o Eunuche signifies him that is gelded: but because in the East partes great affaires were committed to such, it came in use that noble men were called Eunuchs, although they were not gelded: also all manner officers and seruants, that were put in credit or necessarie affaires, were called by this name, as Isa. 39.7.

p Albeit Christ was in graue and in deathes bandes, feeling also his Fathers angre against sinne, yet he brake the bandes of death and was exalted, Act. 2.24.

q The punishment which he suffered, was the beginning of his glorie.

r That is, how long his age shal endure: for being risen from death, death shal no more reigne, neither shall his kingdom euer haue end: or els we may take generation, for his Church & neuer shal haue end: for now they sit in the heauelie places with Christ at his head, as Ephes. 2.6.

s And he now reigneth in heauen. t He declared at length this matter of so great importance.

u With a pure and perfect heart.

hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this mā, how much euil he hath done to thy ſainctes at Ieruſale.

14 Moreouer here he hath the autoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Go thy way: for he is a ^h choſen veſſel vnto me, to beare my Name before the Gentiles, & Kings, and the children of Iſrael.

16 For I wil ſhewe him, how many things he muſt ſuffre for my Names ſake:

17 Then Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord hath ſent me (^{eu} Ieſus ſe appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight, and be filled with the holie Goſt.

18 And immediatly there fel from his eyes as it had bene ſcales, & ſuddenly he receiued ſight, and aroſe, and was baptized,

19 And receiued meat, & was ſtrengthened. So was Saul certaine dayes with the diſciples which were at Damafcus.

20 And ſtraight way he preached Chriſt in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amafed, and ſaid, Is not this he, that deſtroyed the which called on this Name in Ieruſalem, & came hither for that intent, ſe he ſhulde bring them bounde vnto the hie Priests?

22 But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damafcus, ^k confirming, that this was the Chriſt.

23 And after ^l that many dayes were fulfilled, the Iewes toke counſel together, to kill him.

24 But their laying awaite was knowne of Saul: now they ^m watched the gates day and night, that they might kill him.

25 Then the diſciples toke him by night, and put him through the wall, and let him downe in a baſket.

26 And when Saul was come to Ieruſalem, he aſſaide to ioine him ſelf with the diſciples: but they were all afraid of him, and beleued not that he was a diſciple.

27 But Barnabas toke him, and broght him to the Apoſtles, and declared to them, how he had ſene the Lord in the way, & that he had ſpoken vnto him, & how he had ſpoke boldly at Damafcus in ſe Name of Ieſus.

28 And he ⁿ was conuerſant with ^o them at Ieruſalem,

29 And ſpake bolde'y ^p in the Name of the Lord Ieſus, & ſpake and diſputed with the Greciās: but they went about to ſlay him.

30 But when the brethren knewe it, they

broght him to Ceſarea, & ſent him forth to ^q Tarſus.

31 Then had the Churches reſt throughout Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Goſt.

32 And it came to paſſe, as Peter walked through out all quarters, he came alſo to the ſainctes which dwelt at Lydda.

33 And there he founde a certaine man named Aeneas, which had kept his bed eight yeres, and was ſicke of the palſie.

34 The ſaid Peter vnto him, Aeneas, Ieſus Chriſt maketh thee whole: ariſe and make vp thy bed. And he aroſe immediatly.

35 And ^r all that dwelt at Lydda and ^s Saron, ſawe him, and turned to the Lord.

36 There was alſo at Ioppa a certaine woman a diſciple named Tabitha (which by interpretation is called Dorcas) ſhe was ^t ful of good workes & almes which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and dyed: and when they had ^u waſhed her, they laid her in an vpper chamber.

38 Now forasmuche as Lydda was nere to Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that he wolde not delaye to come vnto them.

39 Then Peter aroſe and came with them: and when he was come, they broght him into the vpper chamber, where all the widowes ſtoode by him weping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all forth, and knelled downe, and praied, and turned him to the bodie, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſate vp.

41 Then he gaue her the hand & liſt her vp, and called the ^x ſainctes & widdowes, and reſtored her alieue.

42 And it was knowne throughout all Ioppa, and manie beleued in the Lord.

43 And it came to paſſe that he taried manie dayes in Ioppa wth one Simon a ^y tanner.

CHAP. X.

3 Cornelius admoniſhed by the Angel. 7 He ſendeth to Ioppa. 11 The viſio that Peter ſawe. 17 How he was ſent to Cornelius. 19 The Gentiles alſo receiue the Spirit, and are baptizd.

1 Furthermore there was a certaine mā in Ceſarea called Cornelius, a captain of the bande called the Italian bande,

2 A deuout mā, and ^a one that feared God with all his houſholde, which gaue muche almes to the people, and prayed God continually.

3 He ſawe in a viſion euidently (about the ninte houre of the day) an Angel of

^q Because it was his owne country, and there he might haue ſome autoritie.

^r Or, reſſe the couch together

^s Meaning, the greatſt parte. ^t A place ſo called, and not a citie.

^u That is, a deco-
re, or rebucke.
^v Or, riſe.

^x To the intēt they might burie her after-
ward: for this was their cuſtome.

^y For ſhe was reſtored to liſe, rather than others might haue occaſion to beleue, and gloriſie God, then for her owne ſake.
^z Or, coriſe.

ⁿ A worthe ſeruit of God and endued with excellent graces about others.

ⁱ To beare me-
witness, and ſet
forth my glo-
rie.

^k Proving by
the conference of
the Scrip-
tures.

^l That was af-
ter three yeres,
that he had re-
mained at Da-
maſcus, and in
the countrey a-
bour, Gal 1, 18.

^m Cor. 11, 32.
ⁿ The Go-
uernour at
their requēſt
appointed a
watche as he
declareth to
the Corinthiās

^o Greke, went in
and out.

^p With Peter
and Iames,
Gal. 1, 19.

^q Making open
profefſion of
the Goſpel.

^r Which were
Iewes, but ſo
called becauſe
they were diſ-
perſed through
Grecia and o-
ther countreis.

^a Who had
forſaken all ſu-
perſtitious, &
gaue him ſelf
to the true ſer-
uice of God.

God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers and thine almes are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, & a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drew nere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and wolde haue eatē: but while they made some thing readie, he fel into a trance.

11 And he sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great shete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vnclane.

15 And the voyce spake vnto him againe the seconde time, The things that God hathe purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in himself what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, three men seke thee.

20 Arise therefore, and get thee downe, & go with them, and doute nothing: for I haue sent them.

21 ¶ Then Peter wēt downe to the men, which were sent vnto him from Cornelius, & said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his hou-

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not call anie man polluted, or vnclane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Four dayes ago, about this houre, I fasted, and at the ninth houre I praid in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persones.

35 But in euerie natio he that feareth him, and worketh righteousnes, is accepted with him.

36 Ye knowe the worde which God hathe sent to the childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God anointed Iesus of Nazaret with the holie Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging him

^{a Or, Peter.}

^b Shewed to muche reuerence, and farre passing decet order, as though Peter had bene God.

^{c Or, commune.}

^d *Deu. 10. 17. 2. chro. 19. 17. iob. 34. 19. wisd. 6. 8. eccles. 35. 16. rom. 2. 11. gal. 2. 6. eph. 6. 9. col. 3. 25.*

^e *1. pet. 1. 17.* ^f By this speache the Hebrewes meane the whole religiō of God, which without faith profiteth vs nothing.

^g *Luk. 4. 14.* ^h That is, he that is vpright & doeth hurt to no man, but doeth good to all.

ⁱ Meaning the reconciliation betwene God & mā through Christ Iesus, *Euk. 2. 14.*

^m That is, endowed him with graces & gifts aboue all others.

^b That is, God did accept thereof: whereof it followeth that he had faith: for els it is impossible to please God.

^c He shall speake wordes vnto thee where-by thou shalt be saved & all thine house.

^e Which was midday.

^d As camels, horses, dogs, oxen, sheepe, swine & such like which man nourisheth for his vse.

^f Or, commune.

^e In taking away the difference betwixt vnclane beastes and cleane he sheweth there is no difference betwixt Iewes and Gentiles. ^f Take it not for polluted & impure.

^g The true obedience which proceedeth of faith, ought to be without dout or questioning.

him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnessnes chosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preache vnto the people, & to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the Prophetes witness, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake with tongues, & magnifie God. Then answered Peter,

47 Cananie man ^a forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as well as we?

48 So he commarided them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preache at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

1 **N**OW the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the worde of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision ^a contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to ^b them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certeine vessel coming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, & foules of the heauē.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eat.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at anie time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done thre times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were thre me already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without douting: moreover these six brethren came with me, & we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house, which stood and said to him, Send me to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake wordes vnto thee, whereby bothe thou and all thine house shalbe saued.

15 And as I began to speake, the holie Gost fel on them, ^c euen as vpon vs at the beginning.

16 Then I remembered the worde of the Lord, how he said, ^d Iohn baptized with water, but ye shalbe ^e baptized with the holie Gost.

17 For as muche then as God gaue them a like gift, as he did vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I colde let God?

18 When they heard these things, ^d they helde their peace, and glorified God, saying, Then hath God also to the Gentiles granted ^e repentance vnto life.

19 ¶ And thei which were ^f scatted abroad because of the affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the ^g Grecians, and preached the Lord Iesus.

21 And the ^h hand of the Lord was with thei, so that a great number beleued & turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent forthe Barnabas that he shulde go vnto ⁱ Antiochia.

23 Who when he was come & had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde cleaue vnto the Lord.

24 For he was a good man, and ful of the holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had founde him, he broght him vnto Antiochia, and it came to passe that a whole yere they were conuersant with the Church, and taught muche people, inso muche, that the disciples were first called Christians in Antiochia.

Iere. 31. 34.
micah. 7. 11.
chap. 11. 9.

a We ought
not to debarre
them of bapti-
sm: whome
God testifieth
to be his: for
seeing they ha-
ue the princi-
pal, that is les-
se, ought not to
be denied the.
¶ Iesus
Christ.

a For they
colde not yet
comprehende
this secret, &
was hid from
the Angels the
selues, euen
from the crea-
tion of the
worlde, Eph.
3. 8. col. 1. 26.
b He purgeth
his fact befo-
re the Church.

Chap. 1. 4.
& 1. 6.

Chap. 1. 5.
& 19. 4.
mat. 3. 11.

mar. 1. 8.
luk. 3. 16.

john. 1. 17.

c That is, in-
cluded with the
graces of the
holie Gost.

¶ Not to gi-
ue them the
holie Gost

d Their mode
of life declareth
that they we-
re not asha-
med to vnflay
that whereof
they had vn-
iustly blamed
Peter.

Chap. 9. 1. 1.

e This repen-
tance depēdeth
vpon faith.

f Or, trouble.

g He meaneth
not the Iewes
which being
scattered abro-
ade in diuers
countreys were
called by this
name, but the
Grecians. &
were Gentiles.

h The power
and vertue

i This was
the most fa-
mous citie of
Syria, and bor-
dered vpon Ci-
licia

¶ Or, continue
with the Lord.

i Where as be-
fore they we-
re called disci-
ples, now they
are named
Christians.

Herodes tyrannie.

The Actes. The plague of tyrants.

- 17 In those dayes also came Prophetes fro Ierusalem vnto Antiochia.
 18 And there stode vp one of them named Agabus, and signified by the ^k Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.
 19 Then the disciples, euerie man according to his habilitie, ^l purposed to send succour vnto the brethren which dwelt in Iudea.
 20 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

- ^a Herode persecuteth the Christians. ² He killeth Iames, ⁴ And putteth Peter in prison. ⁷ Whome the Lord deliuereth by an Angel. ²¹ The horrible death of Herode. ²⁴ The Gospel flourisheth. ²⁵ Barnabas & Saul returning to Antiochia take Iohn Marke with them.

NOW about that time, ^a Herode the King stretched forth his hands to vex certaine of the Church.
 2 And he killed Iames the ^b brother of Iohn with the sworde.
 3 And when he sawe that it ^c pleased the Iewes, he proceded further, to take Peter also (then were ^d daies of vnleauened bread)
 4 And whē he had caught him, he put him in prison, and deliuered him to ^e foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.
 5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.
 6 And when Herode wolde haue brought him out vnto the people, the same night slept Peter between two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.

Chap. 12. 19. 7 *And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fel off from his hands.

8 And the Angel said vnto him, Girde thy self, and binde on thy ^e sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, & knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

10 Now when they were past the first and the secōde watche, they came vnto the yro gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him self, he said, Now I know for a trueth, that the

Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the ^f waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together and prayed.

13 And when Peter knocked at the entrie dore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his ^g Angel.

16 But Peter continued knocking, and whē thei had opened it, and sawe him, they were astonied.

17 And he beckned vnto them with the hand, to holde their peace, and tolde them how the Lord had broght him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into ^h another place.

18 ¶ Now asse as it was day, there was no smale trouble among the souldiers, what was become of Peter.

19 And when Herode had fought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sidō, but they came all with one accorde vnto him, and ⁱ perswaded Blaſtus the Kings chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because he ^k gaue not glorie vnto God, so that he was eatē ^l of wormes, and gaue vp the gost.

24 And the worde of God ^m grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

CHAP. XIII.

- ² Paul and Barnabas are called to preache among the Gentiles. ⁷ Of Sergius Paulus, and Elymas the sorcerer. ¹³ The departure of Marke. ¹⁴ Paul preacheth at Antiochia. ⁴² The faith of the Gentiles. ⁴⁶ The Iewes reuolted. ⁴⁸ Thus that are ordeined to life, beleue. ⁵² The frute of faith.

^f For they thought y^e Herode wolde haue put him to death, as he had purposed.

^g For thei did know by Gods worde that Angels were appointed to defende y^e faithful, and also in those dayes thei were accustomed to se suche fights.

^h Which was lesse suspect, by reason of the brethren.

ⁱ Bothe by flattering wordes, & also by bribery.

^k Which he shulde haue done, if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

^l The vilenes of the punishment declareth how God detesteth pride, and tyrannie: his grande father also was eaten of life.

^m The more that tyrants go about to suppress Gods worde, the more doeth it increaſe.
ⁿ Which was to distribute y^e almes sent fro Antiochia, Chap. 11. 29.

^k This prophetic was an occasion to the Antiochians to relieve the necessity of their brethren in Ierusalem.

^l To signifie what it came of a charitable minde towards them.

^a Who was called Agrippa the ſonne of Ariſtobulus: he was nephew vnto Herodes the Great, and brother of Herodias.

^b There was another ſo named which was the ſonne of Alpheus.

^c It came the of no zeale nor religion, but onely to flatter the people.

^d The nobler being fixtene was deuided by foures, to kepe diuers wardes.

^e Read Marke 6. 9.

ⁿ There

THere were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cyrene, & ^aMa-nabhen (which had bene brought vp with Herode the Tetrarch) and Saul.

Now as they ^b ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul, for the worke whereunto I haue called them.

Then fasted they and praied, and laid their hands on them, and let them go.

And they, after they were ^c sent forth of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

And whē thei were at Salamis, thei preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a false prophet, being a Iewe, named Bariesus,

Which was with ^d Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

But Elymas, the forcerer (for so is his name by interpretation) withstode them, & sought to turne away the Deputie frō the faith.

Then Saul (which also is called Paul) being ful of the holie Gost, set his eyes on him,

And said, O ful of all subtiltie and all mischief, the childe of the deuil, & enemye of all righteousnes, wilt ^e thou not cease to peruert the straight waies of ^f the Lord?

Now therefore beholde, the hand of the Lord ^g vpon thee, & thou shalt be blinde, & not se the sunne for a season. And immediately there fell on him a miste and a darkenes, and he went about, seeking some to lead him by the hand.

Then the Deputie when he sawe what was done, beleued, and was astonied at the doctrine of the Lord.

Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a cite of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

But when thei departed from Perga, thei came to ^h Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

And after the lecture of the Law & Prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue anie worde of ⁱ exhortacion for the people, say on.

Then Paul stood vp and beckened with

the hand, and said, Men of Israel, and ye that feare God, hearken.

The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of ^j Egypt, & with an ^k high arme brought them out thereof.

And about the time ^l of fortie yeres, suffered he their ^m maners in the wilderness.

And he destroyed seuen nations in the land of Chanaan, & ⁿ deuided their land to them by lot.

Then afterwarde he gaue vnto them ^o Iudges about foure hundredth and fiftie yeres, vnto the time of Samuel ^p the Prophet.

So after that they desired a ^q King, and God gaue vnto them ^r Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeres.

And after he had takē him away, he raised vp ^s Dauid to be their King, of whome he witnessed, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which wil do all things that I wil.

Of this mans sēde hathe God ^t accordig to his promes raised vp to Israel, the Sauiour Iesus:

When ^u Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

And when Iohn had fulfilled ^v his course, he said, ^w Whome ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of ^x his fete I am not worthie to lose.

Ye men and brethren, children of the generation of Abrahā, and whosoeuer among you feareth God, to you is the ^y worde of this saluacion sent.

For the inhabitants of Ierusalem, and their rulers, because they ^z knewe him not, nor yet the wordes of the Prophetes, which are ^{aa} red euerie Sabbath day, they haue fulfilled them in condemning him.

And though thei founde no cause of death ^{ab} in him, ^{ac} yet desired thei Pilate to kill him.

And when they had ^{ad} fulfilled all things that were written of him, they toke him downe from the tre, and put him in a sepulchre.

But God ^{ae} raised him vp from the dead.

And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesss vnto the people.

And we declare vnto you, that touching the promes made vnto the fathers,

God hathe fulfilled it vnto vs their children, in that he ^{af} raised vp Iesus, euen as it is written in the seconde Psalme, ^{ag} * Thou art my Sonne: this day haue I begotē thee.

Now as concerning that he raised him vp frō the dead, no more to returne to the graue, he hathe said thus, ^{ah} * I wil giue you

Exod. 1. 8.
Exod. 13. 14.

Exod. 16. 1.

f Here is declared the great patience & long suffering of God before he punisheth.

Iosh. 14. 1.

Iud. 3. 9.

1. Sam. 8. 1.

1. Sam. 9. 15.

1. Sam. 10. 1.

g For these 450 yeres were not fully accomplished: but there lacked 3 yeres counting from the birth of Isaac to the distribution of the land of Canaan.

1. Sam. 16. 13.

Psalm. 89. 21.

Isa. 11. 1.

Mat. 3. 1.

Mar. 1. 2. Luk. 3. 2.

Mar. 1. 7.

Ioh. 1. 20.

h Whē his office drew to an end, he sent his disciples to Christ.

i That is, this message & readings of saluacion.

k He rebuketh them for their ignorance.

l Although thei read the Law, yet their hearts are closed that they can not understand.

2. Cor. 3. 14.

Mat. 27. 22.

Mar. 15. 13.

Luk. 23. 23.

Ioh. 19. 6.

Mat. 28. 2.

Mar. 16. 6.

Luk. 14. 7.

Ioh. 20. 19.

m In Christ all

promises are

Yea, & Amen.

2. Cor. 1. 20.

n In that he was borne and incarnate.

Psalm. 2. 7. ebr.

1. Cor. 15. 3.

^a This declareth that God calleth or all sortes bothe hie & lowe.
^b The worde signifieth to execute a publicke charge, as the Apostle sheweth: so ^c here is shewed, that they preached, and prophesied.
Chap. 14. 26.

^c Which are the doctrine of the Apostles, ^d onely leadeth vs to God.

^d This was another Antiochia then that which was in Syria.

^e This declareth that the Scripture is giue to teache & exhorre vs, & that thei refused none ^f y had giftes to set forth Gods glorie & to edifie his people.

Ordeined to saluacion. The Actes. The people deuided.

CHAP. XIII.

Psal. 115. 10.
chap. 2. 37.
o meaning, the
wolde faith-
full accōplish
the promises,
& he made of
his fre mercie
w the forefa-
thers: and he
sheweth that
as the grace, w
God hath gi-
uen to his. So-
ne, is perma-
nent for euer, so li-
ke wise the li-
fe of ☿ Sonne
is eternal.
1. King. 2. 10.
chap. 2. 29.

Habak. 1. 1.
p the reprimoth
them tharup
because soft-
nes wolde not
preuaile.
q Which is, ve-
geance vspea-
keable, for the
contempt of
Gods worde.

z The diſſai-
ned y the Gen-
tiles shulde be
made equal w
them.

Mat. 10. 6.

f Which is, to
knowe one o-
nelie God, and
whome he ha-
th the sent, Iesus
Christ.

Isa. 49. 6.
luk. 2. 31.

t None ca be-
leue, but they
whome God
doeth appoint
before all be-
ginnings to be
saued.

u He meaneth
superficious
women, & fa-
che, as were
led w a blinde
zeale, albeit y
commune peo-
ple esteemed the
goddie: & the-
efore Luke
speaketh as ☿
world esteemed
them.

Mat. 10. 14.

luk. 6. 11.

chap. 18. 6.

the o holie things of Dauid, which are faithful.

35 Wherefore he saith also in another place, * Thou wilt not suffice thine Holie one to se corruption.

36 Howbeit, Dauid after he had serued his time by y counsel of God, he * slept, & was laid with his fathers, & sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you y forgienes of sinnes.

39 And from all things, from which ye colde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes,

41 * Beholde, ye r despisers, & wonder, and vanish away: for I worke a r worke in your daies, a worke which ye shal not beleue, if a man wolde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles be- sought, that they wolde preache these wor- des to them the next Sabbath day.

43 Now when the Congregation was dis- solved, manie of the Iewes, and profelytes that feared God, folowed Paul & Barna- bas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together, to heare y worde of God.

45 But whē the Iewes sawe the people, thei were ful of r enuie, & spake against those things, which were spoken of Paul, con- trarying them, and railing on them.

46 Then Paul and Barnabas spake bol- dely, and said, * It was necessarie that the worde of God shulde first haue bene spo- ken vnto you: but seeing ye put it fro you, and iudge your selues unworthie of e- uerlasting life, lo, we turne to the Gētiles.

47 For so hath the Lord commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shuldest be the salua- cion vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were r ordeined vn- to eternal life, beleued.

49 ¶ Thus the worde of the Lord was publi- shed throughout the whole country.

50 But y Iewes stirred certeine u deuoute & honorable womē, & the chief men of y citie, & raised persecucio agāst Paul & Bar- nabas, & expelled the out of their coasts.

51 But they * shouke of the dust of their fe- te agāst them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holie Gost,

3 God giueth successe to his worde. 6 Paul and Barna- bus preache at Iconium and are persecuted. 13 At Ly- stra thei wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorre the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in fa- ith and pacience. 23 Appointe ministers. 26 And pas- sing through manie places, make reports of their dili- gence at Antiochia.

A And it came to passe in Iconiū, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

2 But the a vnbeleuing Iewes stirred vp, and corrupted the mindes of the Genti- les agāst the brethren.

3 So therefore they abode there a long ti- me, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assaut made bo- the of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Ly- stra, and Derbe, cities of Lycaonia, & vn- to the region rounde about,

7 And there were preaching the Gospel.

8 ¶ Now there sate a certeine man at Ly- stra, impotent in his fete, which was a cre- ple from his mothers wombe, who had ne- uer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, ¶ Stand vpright on thy fete. And he leaped vp, & walked.

11 Then whē the people sawe what Paul had done, thei lift vp their voyces, sayig in the speache of Lycaonia, Gods are come dow- ne to vs in the likenes of men.

12 And thei called Barnabas, Iupiter, & Paul, Mercurius, because he was y chief speaker.

13 Then Iupiter priest, which was before their citie, brought bulles with b garlandes vnto the c gates, & wolde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, thei d rent their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these things? We are euen men e subiect to the like pāsiens that ye be, and preache vnto you, that ye shulde turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, & all things that in them are.

16 Who in times past * suffred all the Gen- tiles to walke in their owne f waies.

a Which wol-
de not obey y
doctrin, ne-
ther suffer the
selues to be
persuaded, to
beleue y tru-
eth and to em-
brace Christ.

¶ In so mn-
che that all
the people
were moued

at the doctri-
ne. So bothe
Paul & Bar-
nabas remai-
ned at Ly-
stra.

¶ I say to
thee in the
Name of
the Lord Ie-
sus Christ.

b That is, trim-
med w flowers
& garlandes.

c He meaneth
before the ga-
tes of y house
where y Apost-
les lodged: for
the temple was
without the
towne, & the-
efore y Priest
brought the sa-
crifice (as he
thought) to the
gods thim
selues.

d In signe of
detesting & ab-
horring it.
e That is, not
withour our
infirmities and
sines, & also
subiect to de-
ath.

Gen. 1. 1.
psal. 145. 6.

reuel. 14. 7.
f To liue after
their owne fan-
tācies not pre-
scribing vnto
them anie reli-
gion.

psal. 81. 13.
rom. 1. 2.

g To take from men all excuse.

h That being satisfied they might reioyce.

|| but that they shoulde go euerie man home. And whiles they taried & taught, there came. &c.

2. Cor. 11. 22.

|| And dispu- ting boldly persuaded the people to forsake the: for, said thei, they say nothing true, but lie in all things.

i The worde signifieth to elect by putting vp & hatts which declareth that ministers were not made without the content of the people.

Chap. 13. 1.

k By their ministry.

17 Neuertheles, he left not him self without witness, in that he did good and gave vs raine from heauen, and frutefull seasons, filling our hearts with food, and gladnes;

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them||.

19 Then there came certaine Iewes from Antiochia and Iconium, which whē they had persuaded the people, || *stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode rounde about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, & had taught manie, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, & exhorting them to continue in the faith, affirming y^e we must through manie afflictions entre into the kingdome of God.

23 And when they had ordeined the Elders by election in euerie Church, and praid, and fasted, they commended them to the Lord in whome they beleued.

24 Thus they went through out Pisidia, & came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered y^e Church together, they rehearsed all the things that God had done^k by them, and how he had opened the dore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preache at Antiochia, 39 And separate companies because of Iohn Marke.

Then came downe^a certaine from Iudea, and taught the brethren, saying, *Except ye be circumcised after the maner of Moses, ye can not be saued.

2 And when there was great dissention, and disputation by Paul & Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, shoulde go vp to Ierusalem vnto the Apostles & Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the secte of the Pharises, which did beleue, rose vp, saying, that it was nedeful to circumcise the, and to commande them to kepe the Law of Moses.

6 Thenthe Apostles & Elders came together to loke to this matter.

7 And when there had bene great disputation, Peter rose vp, & said vnto them, *Ye me^e & brethre, ye knowe that a good while ago, among vs God chose out me, that the Gentiles by my mouth shoulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holie Ghost, euen as he did vnto vs.

9 And he put no difference betwene vs & them, after that by faith he^d had *purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on y^e disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saued, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wondres God had done among the Gentiles by them.

13 And when they helde their peace, Iames answered, saying, Men & brethren, hearken vnto me.

14 *Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agre the wordes of the Prophetes, as it is written,

16 *After this I wil returne, and wil buylde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof wil I buylde againe, and I wil set it vp,

17 That the residue of men might seke after the Lord, and all the Gentiles vpon whome my Name is called, faith y^e Lord which doeth all these things.

18 From the beginning of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine them selues from filthines of idoles, and *fornication, and that that is strangled, and from blood||.

21 For¹ Moses of olde time hath in euerie they were not vnlawful of the selues, & therefore were observed but for a time. || And whatsoeuer they wolde not shoulde be done to them selues, that they shoulde not do it to others. 1 Therefore the ceremonies commanded by God coulde not soe be abolished, til the libertie of the Gospel were better knowne.

b Which were factious, & giuen to dissension.

Chap. 10. 20.

c As touching adoption, and eternal life. 1. Cor. 1. 2.

chap. 10. 43. d By faith God purifieth the heart.

Mat. 23. 4. e Thei purposefully repte God & lay greater charges on mens consciences, then they are able to beare.

f And not by the Law: for it is a clog to y^e conscience, and we can not be deliuered thereby.

2. Pet. 1. 7.

Amos. 9. 11. g That is, the Church where of the Temple was a figure.

h Which are gathered into one familie & the Iewes to the iniet thei shoulde acknowledge all one God, and one Saviour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, & there to bicker: & S. Paul faith it to drinke the cup of the denils, 1. Cor. 10. 21.

k The heathen thought this no vice, but made it a common custom. As touching a strangled thing & blood,

The Apostles epistle.

The Actes. Pauls vision.

citie them that preache him, seing he is red in *ſ* Synagogues euerie Sabbath day.

22 Then it ſemed good to the Apoſtles and Elders with *ſ* whole Church, to ſend choſen men of their owne cōpanie to Antiochia with Paul and Barnabas: *to wit*, Iudas whoſe ſurname was Barſabas and Silas, w̄ were chief men among the brethren,

23 And wrote letters by them after this manner, **THE APOSTLES, AND *ſ* Elders,** & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, ſend greting.

24 Forasmuche as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your mindes, ſaying, Ye muſt be circumciſed & kepe the Law: to whome we gaue no ſuche commandement,

25 It ſemed therefore good to vs, when we were come together with one accorde, to ſend choſen men vnto you, w̄ our beloued Barnabas and Paul,

26 Men that haue given vp their liues for the Name of our Lord Ieſus Chriſt.

27 We haue therefore ſent Iudas and Silas, which ſhal alſo tell you the ſame things by mouth.

28 For it ſemed good to the holie Goſt, and *m* to vs, to lay no more burden vpon you, then theſe neceſſarie things,

29 That is, that ye abſteine from things offered to idoles, and blood, and that that is ſtrangled, and from fornication: *ſ* from which if ye kepe your ſelues, ye ſhal do wel. Fare ye wel.

30 Now when they were departed, they came to Antiochia, & after that they had aſſembled the multitude, they deliuered the epistle.

31 And when they had red it, they reioced for the conſolation.

32 And Iudas and Silas being Prophetes, *ſ* exhorted the brethren with manie wordes, and ſtrengthened them.

33 And after they had taried there a ſpace, they were let go in *n* peace of the brethren vnto the Apoſtles.

34 Notwithſtanding *o* Silas thought good to abide there ſtil *ſ*.

35 Paul alſo and Barnabas cōtinued in Antiochia, teaching and preaching with manie other the worde of the Lord.

36 ¶ But after certeine dayes, Paul ſaid vnto Barnabas, Let vs returne, & viſite our brethren in euerie citie, where we haue preached *ſ* worde of *ſ* Lord, & ſe how thei do.

37 And Barnabas *ſ* counſeled to take with them Iohn, called Marke.

38 But Paul thought it not mete to take him vnto their companie, which departed frō them from Pamphilia, and went not with them to the worke.

39 Then were they ſo ſtirred that they departed a ſunder one from the other, ſo that Barnabas toke Marke, and ſailed vnto Cyprus.

40 And Paul choſe Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, ſtabliſhing the Churches.

CHAP. XVI.

When Paul had circumciſed Timothy he toke him with him. 7 The Spirit calleth them from one country to another. 24 Lydia is conuerted. 28 Paul and Silas imprifoned conuert the ſailer, 37 And are deliuered as Romaines.

Then came he to Derbe & to Lyſtra: and beholde, a certeine diſciple was there named *** Timotheus, a womans ſonne, which was a Ieweſſe & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lyſtra and Iconium, reported wel.

3 Therefore Paul wolde that he ſhulde go forth with him, & toke and *** circumciſed him, becauſe of the Iewes, which were in thoſe quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to kepe, ordained of the Apoſtles and Elders, which were at Ieruſalem.

5 And ſo were the Churches ſtabliſhed in the faith, and encreaſed in nombre dailie.

6 ¶ Now when they had gone through out Phrygia, and the region of Galacia, they were *b* forbidden of the holie Goſt to preache the worde in *c* Aſia.

7 Then came they to Myſia, & ſoght to go into Bithynia: but *ſ* Spirit *ſ* ſuffred thei not.

8 Therefore they paſſed through Myſia, & came downe to *d* Troas,

9 Where a viſion appeared to Paul in the night. There ſtoode a man of Macedonia, & prayed him, ſaying, Come into Macedonia, and helpe vs.

10 And after he had ſene the viſion, immediately we prepared to go into Macedonia, being *e* aſſured that the Lord had called vs to preache the Goſpel vnto them.

11 Thei went we forth from Troas, & with a ſtraight courſe came to Samothracia, & the next day to *f* Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and ſwhoſe inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, beſides a riuer, where they were wont to *h* pray: and we ſate downe, and ſpake vnto the women, which were come together.

14 And a certeine woman named Lydia, a ſeller

p God ſuffreth the moſte perſe to fall, and yet turneth their infirmities to the ſetting forth of his glorie, as this breache of companie cauſed the worde to be preached in mo places.

Rom. 15. 27. phil. 2. 19. 1. theſ. 3. 2.

a Left the Iewes ſhulde diſdaine him as one that were prophane, and without God.

b God chuſeth not onely me, but alſo appointeth countreis where his worde ſhal be preached, and onely as he wil. *c* Meaning, Aſia the leſſe. *ſ* *ſ* of *Leſſe*. *d* Called alſo Antigonis, & Alexandria.

e We ought not to credit viſions, except we be aſſured thereof by *ſ* Spirit of God. *f* Which is in the borders of Thracia and Macedonia. *g* In Greke & Latine *ſ* worde is called Colonia which can not other wiſe be wel expreſſed, but by ſuche circumſtance of wordes *h* Where the Chriſtians accuſtomed to aſſemble their Church, where the infidels eſcorted thei.

m Whome the holie Goſt haue moued & directed to ordaine, & write theſe things, not as the authors of this doctrine, but as *ſ* miniſters of Gods ordinance, Exod 14. 31. iudg. 7. 20. hag 1. 12 *ſ* and what ſoener ye wolde not that men ſhulde do vnto you, do not to others.

n Or, comforted. *o* Having deſired leave of the Church, *ſ* brethren prayed God to proſper their journey. *ſ* and onely Iudas went. *o* Who for iuſt cauſes, charged his minde.

ſ wolde take *ſ* John, &c.

The prisoners sing psalmes. Chap. XVII. The iaylers zeale. 63

seller of purple, of the citie of the Thyratians; which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide there: and she constrained vs.

16 And it came to passe that as we went to prayer, a certeine maide hauing * a spirit of diuination, met vs, which gate her masters muche vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the moste high God, which shewe vnto vs the way of saluation.

18 And this did she manie dayes: but Paul being grieued, turned about, and said to the spirit, I commande thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now whē her masters sawe that the hope of their gaine was gone, they caught Paul & Silas, and drewē thē into the market place vnto the magistrates,

20 And brought them to the gouernours, saying, These mē which are Iewes, trouble our citie,

21 And preache ordinances, which are not lawful for vs to receiue, nether to obserue, seing we are Romaines.

22 The people also rose vp together against them, and the gouernours rent their clothes, and * commanded them to be beaten with rodde.

23 And when they had beate them sore, they cast them into prison, comāding the iailer to kepe them surely.

24 Who hauing receiued suche commandement, cast them into the inner prison, & made their fete fast in the stockes.

25 Now at midnight Paul and Silas prayed, & sang a psalme vnto God: and the prisoners heard them.

26 And suddely there was a great earthquake, so that the fundacion of the prison was shaken: & by and by all the dores opened, and euerie mans bandes were loosed.

27 Then the keeper of the prison waked out of his slepe, and when he sawe the prison dores open, he drewē out his sworde and wolde haue killed him self, supposing the prisoners had bene fled.

28 But Paul cryed w a loude voyce, saying, Do thy self no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas,

30 And brought thē out, and said, Syrs, what must I do to be saued?

31 And they said, Beleue in the Lord Iesus Christ, & y shalt be saued, and thine household.

32 And they preached vnto him the worde of Lord, & to all that were in his house.

33 Afterwarde he toke thē the same houre of the night, & washed their stripes, and was baptized with all that belonged vnto him, straight way.

34 And when he had brought them into his house, he set meat before them, and reioyced that he with all his household beleued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men go.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to lose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncōdemned, which are Romaines, they haue cast vs into prison, & now wolde they put vs out priuely: nay verely: but let them come & bring vs out.

38 And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romaines.

39 Then came they and prayed them; and brought them out, and desired them to departe out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had sene the brethrē, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Thessalonica, & there some receiue him, and others persecute him. 21 To searche the Scriptures. 27 He disputeth at Athens, and the fruite of his doctrine.

1 Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preache to you.

4 And some of them beleued, & ioyned in cōpanie with Paul and Silas: also of the Grecians that feared God a great multitude, & of the chief women not a fewe.

5 But the Iewes which beleued not, moued with enuie, toke vnto them certeine vagabondes & wicked felowes, and when they had assembled the multitude, they made a tumulte in the citie, & made assaut against the house of Iason, & sought to bring them out to the people.

6 But when they founde them not, they drewē Iason & certeine brethren vnto the heades of the citie, crying, These are they

Leu. 10. 27.

dem. 18. 7.

1 Sam. 28. 7. i Which colde gesse & foretold me of things past, present & to come: & knowledge in manie things God permitte to the deuil.

k Satan although he spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as feditious persons and teachers of strange religion.

l For Satans subtiltie increased, & also it might seme that Satan, & the Spirit of God taught both one doctrine, Read Mar. 13. 34.

m To wit, the clothes of Paul & Silas.

n Cor. 11. 3.

1 thes. 2. 2.

Or, in the bottom of the prison, or in a dungeon.

Or, wounded or bruised.

Greke, he for the cable.

The Gouernours assembled together in the market, & remēding the earthquake that was, they feared, and sent, &c.

n No man had authoritie to beat, or put to death a citizen Romaine, but the Romaines them selues by the cōsent of the People. o For the punishment was great against them that did iniurie to a citizen Romaine

To search the Scriptures. The Actes. Pauls sermon.

which haue subuerted the state of the worlde, and here they are,

7 Whome Iason hath receiued, and these all do against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them go.

10 And the brethren immediately sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daily, whether those things were so.

12 Therefore manie of them beleued, & of honeste women, which were Grecians, and men not a fewe.

13 But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by & by brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduit Paul, broght him vnto Athenes: and when they had receiued a commandement vnto Silas and Timotheus that they shulde come to him at once, they departed.

16 Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the citie subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whome soeuer he met.

18 Then certaine philosophers of the Epicures, and of the Stoicks, disputed with him, and some said, What wil this babler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, & the resurrectio.)

19 And they toke him, and broght him into Mars strete, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we wolde knowe therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue them felues to nothing els, but ether to tel, or to heare some newes.

22 Then Paul stode in the middes of Mars strete, & said, Ye men of Athenes, I perceiue that in all things ye are to superstitious. I teach therefore of things whereof ye are curious to heare newes. ^aWhich was also called Areopagus.

23 For as I passed by, & behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOVEN GOD. Whome ye then ignorantly worshipp, him shewe I vnto you.

24 God that made the worlde, & all things that are therein, seeing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the boundes of their habitation,

27 That they shulde seke the Lord, if so be they might haue groped after him, and founde him, though douteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certeine of your owne Poetes haue said, For we are also his generation.

29 Forasmuche then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euerie where to repent,

31 Because he hath appointed a day in the which he wil iudge the worlde in righteousness, by that man whome he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrectio from the dead, some mocked, & other said, We wil heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certeine men claue vnto Paul, and beleued: among whome was also Demetrius Areopagita, and a woman named Damaris, and other with them.

^k Hereby Paul taketh an occasion to bring them to true God.

^{Chap. 7. 48.}

^{Tsal. 50. 8.}

^l Before man was created, God had appointed his state & condition. ^m This is meant as touching the sondrie changes of the worlde, as when some people depart out of a countrey, & others come to dwell therein. ⁿ Men grope in darkenes til Christ the true light shine in their hearts.

^{Isa. 40. 23.}

^o As Aratus & others.

^p He condemneth the matter and the forme where with God is counterfeited.

^q But pardoned it, and did not punish it as it deserved.

^r This is mepe of the vniuersal worlde, and not of euery particular man: for whosoever sinneth without the Lawe, shall die without the Lawe.

^{10r, a iudge of Mars strete.}

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Corinthus. ² He is detested of the Iewes, ³ & persecuted of many, ⁴ and comforted of the Lord. ⁵ Gallio refuseth to meddle with religion. ⁶ Pauls worne. ⁷ His faith in the providence of God. ⁸ And care for the brethren. ⁹ The praise of Apollos.

After these things, Paul departed from Athenes, and came to Corinthus, and founde a certeine Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to departe from Rome) and he came vnto them. And because he was of the same craft, he abode

^{Rom. 16. 3.}

^s This was Claudius Cesar who then was Emperour.

^a Like quarrelling, they liued against Christ: & these be the weapons wherewith the worlde continually fighteth against the members of Christ, trayson & sedition. ^{10r, a sufficient answer.}

^b Not more excellent of birth, but more prompt, and courageous in receiving the worde of God: for he compared the of Berea with the of Thessalonica who persecuted the Apostles in Berea. ^{10b. 3. 39.}

^c This was not only to trie if these things which they had heard, were true, but also to confirme them selves in the same, and to increase their faith.

^{10r, had the charge to conduis him safely.} ^d That citie was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.

^e Suche was his seruile zeale towards Gods glorie, that he labored to amplify the same both in season, and out of season, as he taught afterwards to Timotheus.

^f Who helde, that pleasure was mans whole felicitie. ^g Who taught, that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

^{10r, rational, or, iustice.}

^h Where judgement was giuen of weightie matters, but chiefly of impiecie against their gods, whereof Paul was accused: either because of his reformation of people whose eares euer tickled to heare newes.

b Thus he vied where euer he came: but principally at Corinthus because of § false Apostles which preached with out wages to winne the peoples fauour.
c Or paullos which the were made of skines.
d And boyled with a certeine zeale.

Chap. 13, 32.
mat. 16, 14.
e Because they haue none excuse, he deuoueth the vengeance of God against them through their owne faule.

1 Cor. 1, 14.

f God promised him a special protection, whereby he wolde defende him from the violent rage of his enemies.

Or, Grecians.

g They accused him because he was a traitor, for he had appointed by § Law.

h Of whom he is spokē 1. Co. 16, 1.

i Paul did thus because with the Iewes infirmities which as yet were not sufficiently instructed.

Nom 6, 18.
chap. 21, 24.

abode with them and wrought (for their crafts was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, & the Grecians.

5 Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he shouke his raiment, & said vnto them,

7 Your blood be vpon your owne head: I am cleane: fro hence forth wil I go vnto the Gentiles.

8 So he departed thence, and entred into a certeine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue,

9 And Crispus the chief ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued & were baptized.

10 Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace.

11 For I am with thee, and no man shal lay hands on thee to hurt thee: for I haue muche people in this citie.

12 So he continued there a yere and six moneths, and taught the worde of God among them.

13 ¶ Now when Gallio was Deputie of Achaia, the Iewes arose with one accorde against Paul, and broght him to the iudgement seat,

14 Saying, This fellow persuadeth men to worship God contrary to the Law.

15 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, o ye Iewes, I wolde according to reason mainteine you.

16 But if it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

17 And he draue them from the iudgement seat.

18 Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things.

19 But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vow.

20 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

21 Who desired him to tary a longer time with them: but he wolde not consent,

22 But bade them fare wel, saying, I must needs kepe this feast that cometh, in Ierusalem: but I wil returne againe vnto you, *if God wil. So he sailed from Ephesus.

23 ¶ And when he came downe to Cesarea, he went vp to Ierusalem: & when he had saluted the Church, he wet downe vnto Antiochia.

24 Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples.

25 And a certeine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mighty in the Scriptures.

26 The same was instructed in the way of the Lord, & he spake feruently in the Spirit, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely.

27 And he began to speake boldly in the Synagogue. Whome when Aquila & Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly.

28 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace.

29 For mightely he confuted publicly the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holie Ghost is given by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashenes, and punishment of the conuersers, & the frute that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his and appeareth it by the towne clarkes.

1 And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certeine disciples,

2 And said vnto the, Haue ye receiued the holie Ghost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Ghost.

3 And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, * Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul laid his hands vpon them, and

to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of finnes, is, that sinne by Christs death may be abolished, and dye in vs, & that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ. * Mat. 3, 11. mar. 1, 8. luk. 3, 16. iohn 1, 27. chap. 1, 15. & 22. & 11, 16. c Endued with the visible graces of the holie Ghost.

1 Cor. 4, 19.
iam. 4, 15.
k Called Cesarea Stratonias.

Or, wel instructed. l That is, was somewhat instructed.

m He had but as yet § first principles of Christs religion: and by baptisme is here mee the doctrine.

n This great learned, and eloquent man disdained not to be taught of a poore craftsman. o The way to saluation.

a That is, the particular gifts of the Spirit: for as yet they knewe not the visible gifts.

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme signifieth to professe the doctrine which he taught, & sealed with the signe of baptisme to be baptized in the Name of the Father, & c. is

The frutes of faith.

The Actes. Idolaters rage.

the holie Ghost came on them, & they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, & spake boldly for the space of thre moneths, disputing & exhorting to the things that apperteyne to the kingdom of God.

9 But when certeyne were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one ^d Tyrannus.

^d That is, of a certeyne man so called.

^e From siue a clocke vnto ten.

10 And this was done by the space of two yerres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were brought vnto the sicke, kerchefts ^e or handkerchefts, and the diseases departed from them, and the euil spirits went out of them.

^f Or, napkins.

^e This was to authorize the Gospel, and to shew Pauls ministerie, not to cause men to worship him or his napkins. ^f Or, conuincers. ^g They abuse Pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

13 Then certeyne of the vagabonde Iewes, exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, We ^h adiure you by Iesus, whome Paul preacheth.

14 (And there were certeyne sonnes of Sceua a Iewe, the Priest, about feuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome ⁱ euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowne to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and confessed, and shewed their workes.

^g That is, declared by confession of their finnes, and by their good workes, y they were faithful. ^h This mounteth to our money about 3000 markes.

19 Many also of them which vsed curious artes, brought their bokes, and burned them before all men, and they counted the price of them, & founde it ⁱ fiftie thousand pieces of siluer.

20 So the worde of God grewe mightely, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed ^j by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

ⁱ By the motion the state of the holie Ghost, he vnderooke this journey.

^k That is, a- bout the state of the Christians: for they concerned the Christians because they left the olde religion, & brought in another trade of doctrine.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no smale trouble about that ^k way.

24 For a certeyne man named Demetrius a

siluer smith, which made siluer temples of Diana, brought great gaines vnto the craftes men:

^l Or, Priests. ^m What impie tie doeth not couetousnes driue a man vnto?

25 Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this craft ⁿ we haue our goods.

ⁿ He was moued with his profit: & the others for their bellies, so that they wolde rather lose bothe their liues, & religion then their filthy gaines.

26 Moreouer ye see and heare, that not alone at Ephesus, but almoste through out all Asia this Paul hath persuaded, & turned away muche people, saying, That they be not gods which are made with hands,

27 So that not onely this thing is dangerous vnto vs, ^o that the state shulde be reproued, but also that the ^p temple of the great goddess Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the ^q worlde worshippeth, shulde be destroyed.

ⁿ Meaning their arte and occupation. ^o Religion is his seconde argument which he lesse este- meth, then his profit, and therefore putreth it last, which thing is contrary to the doings of the faithful: for they preferre religion aboue all. ^p He groueth vpon the multitude & autoritie of ^q worlde, as do the Papistes.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the commune place with one assent, and caught ^r Gaius, and ^s Aristarchus, men of Macedonia, & Pauls companions of his journey.

^r Rom. 16. 23. ^s 1. Cor. 1. 14. ^t Colos. 4. 10.

30 And when Paul wolde haue entred in vnto the people, the disciples suffred him not.

31 Certeyne also of the chief of Asia which were his friends, sent vnto him, desiring him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

33 And some of the companie drew forth Alexander, the Iewe thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

^q And set him in an hie place where the people coulde not come nere him but where he might wel heare his voyce.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddess Diana, and of the ^u image, which came downe from ^v Iupiter?

^r Antiquitie & the couetousnes of the Priests brought in this superstition: for it is written that the temple being repaired feuen times, this idole was neuer chaged. ^s Plin li. 16. 40. by such delusions ^t worlde is moued easely abused.

36 Seing then that no man can ^u speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue brought hither these men, which haue nether commit sacrilege, nether do blasphemie your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, & there are Deputies: let them accuse one another.

^t He pacifieth the people by worldlie wisdom, & hath no respect to religion.

- 39 But if ye inquire anie thing concerning other matters it maye be determined in a lawfull assemblie.
- 40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.
- 41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raiseth vp Eutyphus 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods stocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

- 1 **N**OW after the tumulte was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

- 2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

- 3 And hauing taried there thre moneths, because the Iewes laide waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

- 4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

- 5 These wet before, & taried vs at Troas.

- 6 And we sailed forthe from ^a Philippi, after the daies of vnleauened bread, & came vnto them to Troas in fise daies, where we abode seuen daies.

- 7 And ^b the first day of the weke, the disciples being come together to ^c breake bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

- 8 And there were manie lightes in an vpper chamber, where they were gathered together.

- 9 And there sate in a windowe a certeine yong man, named Eutyphus, fallen into a depe slepe: & as Paul was log preaching, he ouercome with slepe, fell downe from the third losfe, and was taken vp dead.

- 10 But Paul went downe, and laide him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

- 11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

- 12 And they broght the boie aliue, and they were not a litle comforted.

- 13 ¶ Then we went forthe to ship, & sailed vnto the cite ^d Allos, that we might receiue Paul there: for so had he appointed, and wolde himself go a fore.

- 14 Now when he was come vnto vs to Aflos, and we had receiued him, we came to Mitylenes.

- 15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and taried at Trogyllium: the next daye we came to Miletum.

- 16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he halted to be, if he colde possiblie, at Ierusalem, at the day of ^e Pentecoste.

- 17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of ^f Church.

- 18 Who when they were come to him, he said vnto them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all seasons,

- 19 ^g Seruing the Lord with all ^h modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

- 20 And how I kept ⁱ backe nothing that was profitable, but haue shewed you, and taught you openly, & through out euerie house,

- 21 Witnesing bothe to the Iewes, & to the Grecians the ^j repentance towarde God, & ^k faith towarde our Lord Iesus Christ.

- 22 And now beholde, I go ^l bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

- 23 Saue that the holie Gost ^m witnesseth in euerie cite, saying, that bandes and afflictions abide me.

- 24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to testifie ⁿ Gospel of the grace of God.

- 25 And now beholde, I knowe that hence forthe ye all, through whome I haue gone preaching the kingdome of God, shal se my face no more.

- 26 Wherefore I take you to recorde this day, that I am pure from the ^o blood of all men.

- 27 For I haue kept nothing backe, but haue shewed you ^p all the counfel of God.

- 28 Take hede therefore vnto your selues, and to all the flocke, whereof the holie Gost hathe made you Ouerseers, to fede the Church of God, which he hathe purchased with his ^q owne blood.

- 29 For I knowe this, that after my departig shal greivous wolues entre in among you, not sparing the flocke.

- 30 Moreouer of your owne selues shal ^r arise speaking ^s peruerse things, to drawe disciples after them.

- 31 Therefore watche and remember, that by the space of thre yeres I ceased not to

Or, Withside

e In my vocation & ministerie.

f This vertue is contrarie to boasting & hie minded: & vices are detestable in the seruants of Iesus Christ.

g I nether held my tongue for feare, nor dissembled for gain.

h Which is turning to God by newnes of life.

i Which is the receiuing of grace, which Christ doeth offer vs.

k That is, by the impulsioe & commandement of the holie Gost, who draweth me as with a band.

l By the Prophets.

m In Ierusalem.

n I am not the occasion of a nie of your detruditions.

o Which coeuereth your saluacion.

p That & apperteneith to humane of Christ, is here attributed to his dimitie, because of the communion of the priesties, & vno of the two natures in one persone.

q Through their ambitioe, & is mother of all hereie and wickednes.

a He remained there these daies, because he had better opportunitie to teache: also & abolishing of the Law was not yet knowe.

b Which we call soday. Of this place and also of the 1. Cor. 16, 2. we gather that the Christians vsed to haue their selemne assemblies this day, laying aside the ceremonie of the Jewish Sabbath.

c To celebrate the Lords Supper, Chap 2, 46 For, we.

Or, boys.

d Which was a cite of Mysia called Allos, otherwise Apollonia, Plin li 5. chap 50

warne euerie one, bothe night and daye 9 Now he had foure daughters virgines, with teares. which did prophesie.

12 And now brethren, I commend you to 10 And as we taryed there manie dayes, there came a certeine Prophet fro Iudea, named Agabus.

q To increase you with further graces & to finish his worke in you. r He purifieth to the faithful continual increase of graces, til they enter into y^e possession of that inheritance, w^{ch} is prepared for them.

1. Cor. 4. 12.

1. thes. 2. 9.

2. thes. 3. 8.

f Although this be not orderly so writ in anie one place, yet it is gathered of diuers places of y^e Scripture in effect.

13 I haue coueted no mans siluer, nor gold, nor apparel.

14 Yea, ye knowe, that these hands haue ministred vnto my necessities, & to them that were with me.

15 I haue shewed you all things, how that so laboring, ye ought to supporte the weak, & to remeber the wordes of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

16 And when he had thus spoken, he kneeled downe, and praied with them all.

17 Then they wept all abundantly, and fel on Pauls necke, and kissed him,

18 Being chiefly sorie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him vnto the ship.

CHAP. XXI.

1 The commune prayers of the faithful. 2 Philipps foure daughters prophesies. 3 Pauls constancie to beare the crosse, as Agabus & others fore spake, although he was otherwise comforted by the brethren. 4 The great danger that he was in, and how he escaped.

1 And as we lauched forth, and were departed from them, we came with a straight course vnto Coos, and the daye following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aboarde, & set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we taryed there seuen dayes. And they tolde Paul a through the b Spirit, that he shulde not go vp to Ierusalem.

a By the reuelacio of Gods Spirit.

b The holie Spirit reuelled vnto them the persecutions

y Paul shulde haue made a

gainst him, and the same Spirit also streng

thened Paul to

sustaine them.

5 But whē the daies were ended, we departed, and went our way, and thei all accompanied vs with their wiues and children, euen out of the citie: & we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we toke ship, & thei returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one daye.

8 And the next day, Paul & thei that were with him, departed, and came vnto Cesarea: and we entred into the house of Philippe the Euangelist, which was one of the c seuen Deacons, and abode with him.

Chap. 6. 5.

c This office of Deacons

was but for a

time, accordg

as the Congregation

had neede, or otherwi

se.

d God wolde haue his seruants bandes knownen, to the intent that no man shulde thinke that he cast him self into wilful danger.

e This was not to make Paul

afraid, but to encourage him

agaist y^e brunt.

f Who was y^e chief, or superintendent of y^e Church of Ierusalem.

g That is, according to the manners that y^e fathers obserued, & were commanded by God.

h Who as yet were not well instructed in Christ.

Nomb. 6. 18.

chap. 18. 18.

i The end of this ceremonie was thanksg

uing, & was in

stituted by God,

and partly of

ignorance and

infirmities retei

ned: therefore

S. Paul suppor

ted therein y^e

weakenes of

others & made

him self all to

all men, not

hindring his

conscience.

Now he had foure daughters virgines, which did prophesie.

And as we taryed there manie dayes, there came a certeine Prophet fro Iudea, named Agabus.

And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and fete, and said, Thus saith the holie Gost, So shal the Iewes at Ierusalē binde the man that oweth this girdle, and shal deliuer him into the hands of y^e Gentiles.

And when we had heard these things, bothe we and other of the same place besoght him that he wolde not go vp to Ierusalem.

Then Paul answered, and said, What do ye weping and breaking mine heart? For I am readie not to be bounde onely, but also to dye at Ierusalem for the Name of the Lord Iesus.

So when he wolde not be perswaded, we ceased, saying, The wil of the Lord be done.

And after those dayes we trusted vp our fardeles, and went vp to Ierusalem.

There went with vs also certeine of the disciples of Cesarea, & broght with them one Mnason of Cyprus, an olde disciple, with whome we shulde lodge.

And when we were come to Ierusalem, the brethren receiued vs gladly.

And the next daye Paul went in with vs vnto James: and all the Elders were there assembled.

And when he had embraced them, he tolde by ordre all things, that God had wrought among the Gentiles by his ministration.

So when thei heard it, they glorified the Lord, and said vnto him, Thou seeest, brother, how manie thousand Iewes there are which beleeue, and they are all zealous of the Law.

Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their children, nether to liue after the scutomes.

What is then to be done? the multitude must nedes come together: for they shal heare that thou art come.

Do therefore this that we saye to thee. We haue foure men, which haue made a vowe.

Them take, & i purifie thy self with the, and contribute with them, that they maye shauē their heades: and all shal knowe, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and kepest the Law.

For as touching the Gentiles, which beleeue

Chap. 15, 20.

beleue, we haue written, and determined *that thei obserue no suche thing, but that they kepe them selues from things offred to idoles, and from blood, and fro that that is strangled, and from fornication.

Rom. 6, 13.
chap. 24, 8.

26 Then Paul toke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the daies of the purification, vntil that an offering shulde be offered for euerie one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (whē they sawe him in the Temple) moued all the people, and ^k laid hands on him,

k In thinking to appeale the faithfull, and to support the infirme, he falleth into the hands of his enemies.
l By bringing in suche as were not circuncised.

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted this holie place.

29 For they had sene before Trophimus an Ephesiā with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, & the people ran together: and they toke Paul, and drew him out of the Tēple, & forthewith the dores were shut.

31 But as they went about to kill him, tydings came vnto the chief Captaine of the bāde, that all Ierusalem was on an vp-roare.

m Which were vndercaptains and had charge ouer an hundred fouldiers.
n A notable example of Gods prouidence for the defence of his.

32 Who immediatly toke fouldiers and ^m Centurions, and ran downe vnto them: and when they sawe the chief Captaine & the fouldiers, they left beating of Paul.

33 Then the chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demāded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe the certeinie for the tumulte, he cōmanded him to be led into the castle.

35 And whē he came vnto the grieces, it was so that he was borne of the fouldiers, for ^y violence of the people.

36 For the multitude of ^y people followed after, crying, Away with him.

37 And as Paul shulde haue bene led into the castle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou *speake* Greke?

Chap. 5, 38.
o Iosephus li. Antig. 20 cha. 11. & de bello Iuda. li. 2. cha. 12.

38 Art not thou the * Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand mē that were murderers?

Chap. 22, 3.

39 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseeche thee, suffice me to speake vnto the people.

40 And when he had giue him licence, Paul

stode on the grieces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

3 Paul rendereth an account of his life and doctrine.
25 He escapeth the whippe by reason he was a citizen of Rome.

Y E men, brethren & fathers, heare my defence now towards you.

^a Or, raise up an cause.

2 (And whē they heard that he spake in the Hebrue tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the * fete of Gamaliel, and instructed according to the perfecte manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

Chap. 21, 39.
a Whereby he declareth his modestie, diligence & docilitie.

4 * And I persecuted this way vnto the death, binding and deliuering into prison bothe men and women,

Chap. 8, 3.
b Or, this profession of the Christians.

5 As also ^y chief Priest doeth beare me witness, & all the state of the Elders: of whome also I receiued letters vnto the ^b brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

b To ^c Iewes to whom the letters were directed.

6 ¶ And so it was, as I iourned and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreouer they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertaining to the Law, hauing good reporte of all the Iewes which dwelt there,

c This may be referred to the eternal coisell of God, or els to the execution & declaration of ^y same which semeth here to be more proper.

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

d Which is Christ. Ioh. 3, 1.

14 And he said, The God of our fathers hath appointed thee, that ^y shuldest know his wil, and shuldest see that ^d Iust one, and shuldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men

of the things, which thou hast sene and heard.

16 Now therefore why tarieſt thou? Arise, and be baptized, and waſhe away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe; that when I was come againe to Ieruſalem, and prayed in the Temple, I was in a trauunce,

18 And ſawe him ſaying vnto me, Make haſte, & get thee quickly out of Ieruſalem: for they wil not receiue thy witnes cōcerning me.

19 Then I ſaid, Lord, they knowe y I* priſoned, and bet in euerie Synagoge them that beleued in thee.

20 And when the blood of thy marty^r Steuen was ſhed, I alſo *ſtoode by, and conſented vnto his death, and kept the clothes of them that ſlew him.

21 Thē he ſaid vnto me, Departe: for I wil ſend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but thē they liſt vp their voyces, and ſaid, Away with ſuche a ſelowe from the earth: for it is not mete that he ſhulde liue.

23 And as they cryed and caſt of their clothes, and threwe duſt into the aire,

24 The chief captaine commanded him to be led into the caſtle; & bade that he ſhulde be ſcourged, and examined, that he might knowe wherefore they cryed ſo on him.

25 And as they bounde him with thongs, Paul ſaid vnto the Cēturion that ſtoode by, Is it lawfull for you to ſcourage one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, ſaying, Take hede what thou doeſt: for this man is a Romaine.

27 Then the chief captaine came, and ſaid to him, Tell me, art thou a Romaine? And he ſaid, Yea.

28 And the chief captaine answered, With a great ſumme obtained I this burgeſſhip. Then Paul ſaid, But I was ſo borne.

29 Then ſtraight way they departed from him, which ſhulde haue examined him: & the chief captaine alſo was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becauſe he wolde haue knowne the certeinetic wherefore he was accused of the Iewes, he loſed him from his bondes, & commanded the hie Priests and all their Council to come together: and he broght Paul; and ſet him before them.

CHAP. XXIII.

¶ The answer of Paul being ſmit, and the overthrowe of his enemies. 11 The Lord encourageth him. 23 And becauſe the Iewes layed waite for him, he is ſent to Ceſarea.

And Paul behelde earnestly y Counail, and ſaid, Men and brethren, I haue in all good conſcience ſerued God vntil this day.

2 Then the hie Priest Ananias commanded thē that ſtoode by, to ſmite him on the mouth.

3 Then ſaid Paul to him, God^a wil ſmite thee, thou whited wall: for thou fitteſt to iudge me according to the Law, and commandeſt thou me to be ſmitten contrary to the Law?

4 And thei that ſtoode by, ſaid, Reuileſt thou Gods hie Priests?

5 Then ſaid Paul, I^b knewe not, brethren, that he waſt the hie Priest: for it is written, *Thou ſhalt not ſpeake euil of y Ruler of thy people.

6 But whē Paul perceiued that the one parte were of the Sadduces, and the other of y Pharifes, he cried in the Council, Men and brethren, * I am a Pharife, the ſonⁿe of a Pharife: I am accused of the hope and reſurrection of the dead.

7 And when he had ſaid this, there was a diſſenſion betwene the Pharifes and the Sadduces, ſo that the multitude was deuided.

8 *For the Sadduces ſay that there is no reſurrection, nether Angel, nor ſpirit: but y Pharifes confeſſe^d bothe.

9 Then there was a great crye: & the Scribes of the Pharifes parte roſe vp, and ſtrove, ſaying, We finde none euil in this mā: but if a ſpirit or an Angel haſte ſpoken to him, let vs not fight againſt God.

10 And when there was a great diſſenſion, the chief captaine, fearing leſt Paul ſhulde haue bene pulled in pieces of them, commanded the ſouldiers to go downe, and to take him from among them, and to bring him into the caſtel.

11 ¶ Now the night following the Lord ſtoode by him, & ſaid, Be of good courage, Paul: for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou beare witnes alſo at Rome.

12 And when the day was come, certein of the Iewes made an aſſembly, and bounde them ſelues with an othe, ſaying, that they wolde nether eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chief Priests and Elders, and ſaid, We haue bounde our ſelues with a ſolēne othe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the Council ſignifie to the chief captaine, that he bring him forth vnto you to morow, as though ye wolde knowe ſome thing more perſectly of him, and we, or euer he come nere, wil be readie to kil him.

16 But

^e He ſheweth that finnes cō not be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the Father & the hollie Goſt.

Chap. 8. 3.

Chap. 7. 58.

^f Not becauſe he was borne at Rome, but by reaſon of his citizeſhip Terſius was inhabited by the Romains, and was their Colonia, whereof read chap. 16. 12.

^g This priuiledge was oft times giuen in recompence of ſeruiſe to them that were ſarre of Rome, & to their childre, though they were not borne in the citie.

^a Paul doeth not curſe the hie Priest, but denounceth ſharply y puniſhment of God w^h ſhulde liſt vp^o him, who vnder preſence of main- teining y Lawe doeth tranſgreſſe it.

^b He made this excuſe as it were in mockerie, as if he wolde ſay, I knowe nothing in this man worthe y office of the hie Priest.

Phil. 3. 5.

chap. 24. 29. ^c He denieth not but there were other points, but he expreſſeth that for the which the Sadduces that were the chief gouerners, hated him moſte for.

Mat. 22. 23. ^d Vnderſtanding both kindes, the Angels & the ſpirits, which he concludeth vnder one, & the reſurrection w^h is the other part.

^e The worde ſignifieth curſing, as when a man either ſweareth, voweth or wiſheth himſelf to die, or to be giuen to the deuil, except he bring his purpoſe to paſſe.

f This declar-
eth that God
hathe so many
meanes to de-
liuer his chil-
dren out of da-
ger as there a-
re creatures in
the world, so
that the aduer-
saries can not
cōspire so craft-
ely against
them, but he
hathe infinite
meanes to de-
feat their wicked
practises.

16 But when Pauls listers f sonne heard of
their laying await, he went, and entred in-
to the castle, and tolde Paul,

17 And Paul called one of y Cēturiōns vn-
to him, & said, Bring this yong man vnto
the chief captaine: for he hathe a certeine
thing to shewe him.

18 So he toke him, and broght him to the
chief captaine, and said, Paul the priso-
ner called me vnto him, and prayed me to
bring this yong mā vnto thee, which hathe
some thing to say vnto thee.

19 Then the chief captaine toke him by the
hand, and went aparte with him alone,
and asked him, What hast thou to shewe
me?

20 And he said, The Iewes haue conspired
to desire thee, that thou woldest bring for-
the Paul to morow into the Council, as
though they wolde inquire somewhat of
him more persitely.

21 But let them not persuaide thee: for the-
re lie in waite for him of them, more then
fourtie men, which haue bounde them
selues with an othe, that they wil nether
eat nor drinke, til they haue killed him:
and now are they readie, and wait for thy
promes.

22 The chief captaine then let the yong
man departe, and charged him to speake it
to no man, that he had shewed him these
things.

23 And he called vnto him two certeine
Centuriōns, saying, Make readie two hun-
dredth souldiers, that they may go to Cesa-
rea, and horsmen thre score and ten, and
two hundredth, with dartes at the thirde
houre of the night.

24 And let them make readie an horse that
Paul being set on, may be broght safe vnto
Felix the Gouvernour.

25 And he wrote an epistle in this maner,
26 Claudius Lyfias vnto the moste noble
Gouvernour Felix sendeth greting.

27 As this man was taken of the Iewes, and
shulde haue bene killed of them, I came
vpon them with the garison, and rescued
him, h perceiuing that he was a Romaine.

28 And when I wolde haue knowen the cau-
se, wherefore they accused him, I broght
him forth into their council.

29 There I perceiued that he was accused of
questions of their Law, but had no crime
worthie of death, or of bondes.

30 And whē it was shewed me, how that the
Iewes laid wait for the man, I sent him
straight way to thee, and commanded his
accusers to speake before thee the things
that they had against him. Fare wel.

31 Then the souldiers as it was comman-
ded them, toke Paul, and broght him by
night to Antipatris.

32 And the next day, they left the horsmen

to go with him, and returned vnto the
castell.

33 Now when they came to Cesarea, they
deliuered the epistle to the Gouvernour, &
presented Paul also vnto him.

34 So when the Gouvernour had red it, he
asked of what prouince he was: and whē
he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accu-
sers also are come, & commanded him to
be kept in Herodes iudgement hall.

CHAP. XXIII.

10 Paul being accused, answereth for his life and do-
ctrine against his accusers. 25 Felix gropeth him, thin-
king to haue a bribe, 26 Ad after leaueth him in
prison.

1 **N**OW after siue dayes, Ananias the
high Priest came downe with the
Elders, and with Tertullus a certeine ora-
tour, which appeared before the Gouver-
nour against Paul.

2 And whē he was called forth, Tertullus
began to accuse him, saying, Seing that we
haue obtained great quietnes through
thee, and that manie worthie things are
done vnto this nation through thy proui-
dence,

3 We acknowledge it wholly, and in all pla-
ces, moste noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray
thee, that y woldest heare vs of thy cour-
tesie a fewe wordes.

5 Certeinly we haue founde this man a pe-
sistent felowe, and a mouer of sedition a-
mōg all the Iewes throughout the worlde
and a chief maintainer of the b secte of the
c Nazarites:

6 And hathe gone about to pollute the Tē-
ple: therefore we toke him, and wolde ha-
ue iudged him according to our Law:

7 But the chief captaine Lyfias came vpō
vs, and with great violence toke him out
of our hands,

8 Cōmāding his accusers to come to thee:
of whome thou maist (if thou wilt inqui-
re) know all these things whereof we accu-
se him.

9 And the Iewes like wise affirmed, saying
that it was so.

10 Then Paul, after that the gouvernour had
beckened vnto him that he shulde speake,
answered, I do the more gladly answer
for my self, for asmuche as I knowe that
thou hast bene of manie yeres a d iudge
vnto this e nation,

11 Seing that thou maist knowe, that there
are but twelue dayes since I came vp f to
worship in Ierusalem.

12 And thei nether founde me in the Tem-
ple disputing with anie man, nether mak-
ing vproare among the people, nether in

factions. f Not that his purpose was to worship there, but the Iewes so
founde him by the counsel of others for he thought to haue wōne the simple
brethren, and to stop the enemies mouthes.

i By this na-
me the Romai-
nes called eue-
rie country
which they
had subdued.

a For Felix
by his dilige-
nce had taken
Eleazar the
captaine of y
murderers, &
put the Egyp-
tian to flight
which raised
vp tumultes in
Iudea: for the-
se the orator
praiseth him:
otherwise he
was bothe cru-
el & contem-
ptuous, read
Iosaph
li. 20. Antiq.
chap. 11. & 12.
& li. 2. de bello
Iudaico
chap. 12.

b Or heretic:
for so the wic-
ked termed y
true Christian
religion.

c Which
taught the peo-
ple to mainte-
n their liber-
ties against the
Romaines: and
though y accu-
sers approued
bothe this se-
cte and their
doctine, yee
to get Paul pu-
nished, thei se-
me to condē-
ne it.

d Or, captaine of
a thousand.

e Or, gouver-
neur: for before
this he ruled
Trachonites,
Batanea, and
Gaulanites.

f So that thou
are not igno-
rant of their

the Synagogues, nor in the citie.
 13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of iust and vniust.

16 And herein I endeouour my self to haue alway a cleare conscience towarde God, & towarde men.

17 Now after many yeres, I came and broght almes to my nacion & offrings.

18 At what time, certeine Iewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,

22 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he differed them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lysias & chief Captaine, I wil decide your matter.

24 Then he commanded a Centurion to kepe Paul, and that he shulde haue care, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certeine dayes, came Felix with his wife Drusilla, which was a Iewesse, & he called for the Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

27 He hoped also that money shulde haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix rounge: and Felix willing to get fauour of the Iewes, left Paul bounde.

When Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besoght him,

3 And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kil him by the way.

4 But Festus answered, that Paul shulde be kept at Cesarea, & y he him self wolde shortly departe thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

6 Now when he had taried among the no more then ten dayes, he went downe to Cesarea, and the next daye in the iudgement seat, & commanded Paul to be broght.

7 And when he was come, the Iewes which were come from Ierusalem, stode about him and laid manie and grieuous complaints against Paul, which they colde not proue,

8 Forasmuche as he answered, that he had nether offended anie thing against the Law of the Iewes, nether against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cefars iudgemēt seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

11 For if I haue done wrong, or committed anie thing worthe of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar: vnto Cesar shalt thou go.

13 And after certeine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgemēt against him.

16 To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the

As the Scribes and Pharisees termed the Christians doe bringe.

h Meaning, y it was a long time since he had bene at Ierusalem, & was when he broght almes. Chap. 11. 29. rom. 15. 26. 2 cor. 9. 2. Chap. 21. 27. i For his accusers spake but vpon a false report, which these beloues of Satan had blown a broad, and durst not them selues appeare. Chap. 23. 7.

Or, for.

k By whose counsel Felix called for Paul

l The worde of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

Or, to do a pleasure.

The enuious fure of the Priests against Paul.

b Which may moke commonly.

c Paul defendeth him self in iudgement.

Or, to do pleasure.

d Seing him self betrayed by the ambition of the iudges, he desired that in consideration of his freedom, he may be sent to Rome.

e It is lawfull to require the defense of the Magistrate to mainteine our right.

f Without whose consent he colde do nothing.

g This was his owne sister whome he entertained.

CHAP. XXV.

3 The Iewes accuse Paul before Festus. 8 He answereth for himself. 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is broght forth.

on the iudgement seat, and cōmanded the man to be broght forthē.

18 Against whome when the accusers stode vp, they broght no crime of suche things as I supposed:

19 But had certeine questions against him of their owne ^b superstition, and of one Iesus which was dead, whome Paul affirmed to be aliuē.

20 And because I doutē of suche maner of question, I asked him whether he wolde go to Ierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I cōmanded him to be kept, til I might send him to Cesar.

22 Then Agrippa said vnto Festus, I wolde also heare the man my self. To morowe, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Cōmune hall with the chief captaines and chief men of the citie, at Festus commandement Paul was broght forthē.

24 And Festus said, King Agrippa, and all men which are present with vs, ye se this man, about whome all the multitude of the Iewes haue called vpō me, bothe at Ierusalem, and here, crying, that he oght not to liue anie longer.

25 Yet haue I founde nothing worthie of death, y^e he hathē cōmitted: neuertheles, sēing that he hathē appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue broght him forthē vnto you, & specially vnto thee, King Agrippa, y^e after examinatioⁿ had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewē the causes which are layed against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conuersation. 25 His modest answer against the iniurie of Festus.

1 **T**HEN Agrippa said vnto Paul, Thou art permitted to speake for thy self. So Paul stretched forthē the hand, and answered for him self.

2 I thi^ke my self happie, King Agrippa, because I shal answer this daye before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among y^e Iewes: wherefore, I beseeche thee, to heare me patiently.

4 As touching my life from my childehode and what it was from the beginning among mine owne nation at Ierusalem,

knowe all the Iewes,

5 Which knewe me heretofore (if they wolde testifie) that after the moste straitest sect of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for y^e which hopes sake, o King Agrippa, I am accused of the Iewes.

8 Why shulde it be thought a thing incredible vnto you, that God shulde raise againe the dead?

9 I also verely thought in my self, that I oght to do manie contrarie things against the Name of Iesus of Nazaret.

10 *Which thing I also did in Ierusalem: Chap. 8. 6. for manie of the Sainctes I shut vp in prison, hauing receiued autoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished the throughout all y^e Synagogues, and cōpelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to * Damascus with autoritie, & cōmision from the high Priests, Chap. 9. 3.

13 At midday, o King, I sawe in the way a light from heauen, passing the brightness of the sunne, shine rounde about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me: It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whome thou persecutest.

16 But rise and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, bothe of the things which thou hast sene, & of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the ^d people, & frō the Gētiles, vnto whome now I send thee,

18 To ^e opē their eyes, that they may turne from darkenes to light, and frō the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritāce amōg them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenlie vision,

20 * But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they shulde repent, and turne to God, and do workes worthie amendmēt of life.

21 For this cause the Iewes caught me in the * Temple, and went about to kil me. Chap. 21. 35.

^b This worde doeth also signifie religion: but he speaketh in contempt of the true doctrine.

^c Or, angustine.

ⁱ Flatterers first vsed to call Tyrans by this name, and after it is growen into vse, that veruious princes refused it not, as appeareth by Plinius epistles to Traiane.

^a Forasmuche as he best vnderstode the religion, he oght to be more attentive.

^b Paul speaketh of this sect according to the peoples estimation who preferred it as moste holie about all others: for their doctrine was least corrupt.

^c That is, I approved their cruelty which they vsed against him.

Chap. 9. 4. & 22. 7.

^d Of the Iewes.

^e Although this properly appertained vnto God, yet he applyeth this vnto his ministers vnto whome he giueth his holie Spirit.

Chap. 13. 46.

Paul counted mad.

The Actes.

Pauls counsell.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessig bothe to smal & to great, sayig none other things, then those which the Prophetes & Moses did say shulde come,

23 To wit, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

24 And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

25 But he said, I am not mad, & noble Festus, but I speake the wordes of trueth and sobernes.

26 For the King knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophetes? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christiā.

29 The Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether such as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This mā might haue bene lofed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous viage and his companie towards Rome. 44 How, and where they arriue.

NOW when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2 And we entred into a ship of Adramytiūm purposing to saile by the costes of Asia, and launched forth, and had Aristarchus of Macedonia, a Theffalonian, & vs.

3 And the next day we arriued at Sidon: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, and sailed harde by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put

vs therein.

7 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nereto Salomone,

8 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 So when muche time was spent, and sailing was now ieopardous, because also the fast was now passed, Paul exhorted the,

10 And said vnto them, Syrs, I se that this viage wil be with hurt & muche damage, not of the lading & shippe onely, but also of our liues.

11 Neuertheles, y Centurion beleued rather the gouernour & the master of the ship, the those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, manie toke counsell to departe thence, if by anie meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth towards the Southwest and by West, and Northwest and by West.

13 And when the southern winde blew softly, they supposing to obtaine their purpose, lofed nerer, and sailed by Candie.

14 But anone after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, & colde not resist the winde, we let her go, & were caryed away.

16 And we rā vnder a litle yle named Clauda, and had muche a do to get the boat.

17 Which they toke vp and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtes, and they let downe the vessel, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And when nether sunne nor starres in manie dayes appeared, and no smal tēpest lay vpon vs, all hope that we shulde be saued, was then taken away.

21 But after long abstinence, Paul stode forth in the middes of the, and said, Syrs, ye shulde haue hearkened to me, and not haue lofed from Candie: so shulde ye haue gained this hurt and losse.

22 But now I exhorte you to be of good courage: for there shalbe no losse of anie mans life among you, saue of the shippe onely.

23 For there stode by me this night the Angel of God, whose I am, & whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hathe

^a Or, Crete.

^b Which was an high hill of Candie bowing to the sea wards.

^c This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leui. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter was at hand.

^d That is, the Northeast winde, or euerie East winde that is furious and stormie.

^e This yle was West and by South from Candie straight towards the goulf Syrtes, which were certeine boiling sandes y swallowed vp all that thei caught.

^f Or, boat.

^g Or, cast out the water.

^f That is, ye shulde haue saued the losse by auoiding the danger.

^g They colde not the reprove him of rashnes, seeing that this was the ordinance of God.

^f He knewe y the Law and the Prophetes were of God, but he did not vnderstand the true applying of the same.

3. Cor. 13. 25.

^a From Sidon to Myra they shulde haue sailed north, & by west: but y windes caused them to saile to Cyprus plain North: thence to Cilicia North and by East, and so to Pamphylia, & Myra plaine West.

gauen

^h The graces & blessings, w^{ch} God giueth to his children, profic manie times the enemies, w^{ch} are vnworthie to receiue & frute thereof.
ⁱ Faith is grounded vpon ^g worde of God.
^k This sea in Strabos time was taken for all that parte, which was about the mountains called Ceraunij, & so diuideth Italie from Dalmatia, & goeth vp to Venice.

^l Paul wolde vs^e suche meanes, as God had ordeined, lest he shulde seme to haue tempted him.

^m He meaneth an extraordinary abstinence, w^{ch} came of the feare of death, & to take away their appetite.
ⁿ By this Hebrew phrase is ment y^e they shulde be in all points safe and sounde.
1. Sam. 14. 45. 1. King. 1. 52. mat. 10. 30.

giuen vnto ^h thee all that faile with thee.
25 Wherefore, first, be of good courage: for I beleue God, that it shalbe so as it hathe bene tolde me.
26 Howbeit, we must be cast into a certeine yland.
27 And when the fourteenth night was come, as we were caryed to & fro in the ^k Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,
28 And sounded, and founde it twentie fathoms: & when they had gone a litle further, they founde againe, and founde fiftene fathoms.
29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ankers out of the sterne, & wished that the day were come.
30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the sea vnder a colour as though they wolde haue cast ankers out of the foreship,
31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, I ye can not be safe.
32 Then the souldiers cut of the ropes of the boat, and let it fall away.
33 And when it began to be daye, Paul exhorted them all to take meate, saying, This is the fourteenth daye that ye haue varyed, and continued ^m fasting, receiuing nothing.
34 Wherefore I exhorte you to take meate: for this is for your sauegarde: for there shal not ⁿ an heere fall from the head of anie of you.
35 And when he had thus spoken, he toke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.
36 Then were they all of good courage, & they also toke meate.
37 Now we were in the ship in all two hundred, thre score and sixtene soules.
38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was daye, they knewe not the countrey, but they spied a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.
40 So when they had taken vp the ankers, they committed the ship vnto the sea, and losed the rudder bondes, and hoysed vp the maine saile to the winde, & drewe to the shore.
41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moued, but the hinder parte was brokē with the violence of the waues.

42 Then the souldiers counsel was ^o to kill the prisoners, lest anie of them, when he had swome out, shulde flee away.
43 But the Centurion willing to saue Paul, staied them from this counsel, and commanded that they that colde swimme, shulde cast them selues first into the sea, and go out to land:
44 And the other, some on boordes, & some on certeine pieces of the ship: and so it came to passe, y^e they came all safe to land.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessarie, he saied towards Rome, 15 Where being receiued of the brethren, he declareth his business, 30 And there preacheth two yeres.

1 And when they were come safe, then they knewe that the yle was called
^a Melita.
2 And the Barbarians shewed vs no litle kindenes: for they kindled a fyre, and receiued vs euerie one, because of the present shewre, and because of the colde.
3 And when Paul had gathered a number of sticke, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.
4 Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a ^b murderer, whome, though he hathe escaped the sea, yet ^c Vengeance hathe not suffred to liue.
5 But he shooke of the worme into the fyre, and felt no harme.
6 Howbeit they waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a ^d God.
7 In the same quarters, the chief man of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs thre daies courteously.
8 And so it was, that the father of Publius lay sicke of the feuer, & of a bloodie fluxe: to whome Paul entred in, & when he prayed, he laid his hands on him, and healed him.
9 When this then was done, other also in the yle, which had diseases, came to him and were healed,
10 Which also did vs great honour: and when we departed, they laded vs wth things necessarie.
11 ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was ^e Castor and Pollux.
12 And when we arriued at Syracuse, we ta

^o This declareth the great and barbarous ingratitude of the wicked, w^{ch} can not be wonne by no benefices.

^a Now called Malta.

^c Or, heape.

^b Suche is the powers iudgement of men, that they conuince such as they se in anie falsition.
^c Whome thei made a Goddesse & called her Dice, or Nemesis.

^d Beholde the extremite of the seruile, & how much thei are bent to superstition: for after one rage & error thei fell into another.

^e These y^e Paynimis faimed to be Jupiters childre, & gods of the sea.

^h The graces & blessings, w^{ch} God giveth to his children, profite manie times the enemies, w^{ch} are vⁿ worthie to receive ⁱ faith is grounded vpon ^k This sea in Strabos time was taken for all that parte, which was about the mountains called Ceraniti, & fo^l deciderh Italie fro^l Dalmatia, & goeth vⁿ to Venice.

giuen vnto ^h thee all that faile with thee.
25 Wherefore, sirs, be of good courage: for ⁱ I beleue God, that it shalbe so as it hath bene tolde me.

26 Howbeit, we must be cast into a certeine yland.

27 And when the fourteenth night was come, as we were caryed to & fro in the ^k Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,

28 And founded, and founde it twentie fathoms: & when they had gone a litle further, they founded againe, and founde fiftene fathoms.

29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ancores out of the sterne, & wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the sea vnder a colour as thogh they wolde haue cast ancores out of the foreship,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, ^l ye can not be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be daye, Paul exhorted them all to take meat, saying, This is the fourth daye that ye haue fasted, and continued ^m fasting, receiuing nothing.

34 Wherefore I exhorte you to take meat: for this is for your sauegarde: for there shal not ⁿ an heere fall from the head of anie of you.

35 And when he had thus spoken, he toke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, & they also toke meat.

37 Now we were in the ship in all two hundred, thre score and sixtene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was daye, they knewe not the countrey, but they spyed a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vⁿ the ancores, they committed the ship vnto the sea, and losed the rudder bondes, and hoyed vⁿ the maine saile to the winde, & drewe to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and colde not be moued, but the hinder parte was brokē with the violence of the waues.

42 Then the souldiers counsel was ^o to kill the prisoners, lest anie of them, when he had swome out, shulde flee away.

43 But the Centurion willing to saue Paul, staied them from this counsel, and commanded that they that colde swime, shulde cast them selues first into the sea, and go out to land:

44 And the other, some on boardes, & some on certeine pieces of the ship: and so it came to passe, ^y thei came all safe to land.

CHAP. XXVIII.

² Paul with his companie are gently intreated of the barbarous people. ³ The viper hurteth him not. ⁴ He healeth Publius father and others, and being furnished by them of things necessarie, he fared towards Rome, ¹⁵ Where being receiued of the brethren, he declareth his busines, ³⁵ And there preacheth two yerres.

¹ And when they were come safe, then they knewe that the yle was called

^a Melita.

² And the Barbarians shewed vs no litle kindenes: for they kindled a fyre, and receiued vs euerie one, because of the present showre, and because of the colde.

³ And when Paul had gathered a number of sticke, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.

⁴ Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a ^b murderer, whome, thogh he hath escaped the sea, yet ^c Vengeance hath not suffred to liue.

⁵ But he shoke of the worme into the fyre, and felt no harme.

⁶ Howbeit thei waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had loked a great while, and sawe no inconuenience come to him, thei changed their mindes, and said, That he was a ^d God.

⁷ In the same quarters, the chief man of the yle (whose name was Publius) had poffessions: the same receiued vs, and lodged vs thre daies courteously.

⁸ And so it was, that the father of Publius lay sicke of the feuer, & of a bloodie flixe: to whome Paul entred in, & when he prayed, he laid his hands on him, and healed him.

⁹ When this then was done, other also in the yle, which had diseases, came to him and were healed,

¹⁰ Which also did vs great honour: and when we departed, they laded vs wth things necessarie.

¹¹ ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintered in the yle, whose badge was ^e Castor and Pollux.

¹² And when we arriued at Syracuse, we t^a SS.i.

^o This declareth the great and barbarous ingratitude of the wicked, w^{ch} can by no benefices.

^a Now called Malta.

^c Or, heape.

^b Suche is the peniers judgement of men, that they condemne suche as thei se in anie affliction. ^c Whome thei made a Goddesse & called her Dice, or Nemesis.

^d Beholde the extremite of the infidels, & how much thei are bent to superstition: for after one rage & error thei fell into another.

^e These ^f Paynimis fained to be Jupiters childre, & gods of the sea.

ⁱ Paul wolde vie suche meanes, as God had ordeined, lest he shulde seme to haue repented him.

^m He meant an extraordinary abstinence, w^{ch} came of the feare of death, & so toke away their appetite. ⁿ By this Hebrew phrase is ment ^y they shulde be in all points safe and founde. 1. Sam. 14. 45. 1. king. 15. 2. mat. 10. 30.

The hope of Israel.

The Actes. Saluacion of the Gentiles.

ryed there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the secōde daie to Putioli,

14 Where we founde brethren, and were desired to tarie with them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the Thre^r tabernacles, whome when Paul sawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was suffred to dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when they were come, he said vnto them, Men & brethren, thogh I haue committed nothing agaiſt the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalē into the hands of the Romaines.

18 Who when they had examined me, wolde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to se you, and to speake with you: for the hope^h of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethrē that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kest: for as cōcerning this secte, we knowe that euerie where it is spoken agaiſt.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified theⁱ kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were perswaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake^y holie Gost by Esaiaſ the Prophet vnto our fathers,

26 Saying, *^k Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might^l heale them.

28 Be it knowne therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres full in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

ⁱ That this kingdome, was spoken of by the Prophetes, was offered vnto them by the coming of Christ.

^{Or, stopper.}
^f These places were distant from Rome a daies iourney, or there about

^g No doute the Captaine vnderſtoode bothe by Festus letters, & also by the reporte of the vnder captaine y Paul had committed no faute.

^h That is, for Iesus Christs cause, whome they had long looked for as he that shulde be y redeemer of y worlde.

^{Isa. 6. 9.}
^{mat. 13. 14.}
^{mar. 4. 12.}
^{luk. 8. 10.}
^{ioh. 12. 40.}

^{rom. 11. 8.}
^k Hereby the hearts of the infideles ought to be mollified, & y weakelings confirmed that they be not offended by the stubbennes of the wicked.
^l The worde of God health when the vertue of the Spirit is ioyned w^{it}: & it is preached generally, y all might be inexcusable.

T H E

THE DESCRIPTION OF THE

COVNTREIS AND PLACES MENCIONED IN THE

Actes of the Apostles frō Italie on the West parte, vnto the Medes & Persians towards the East, conteining about 2200 mile in length. The which description serueth for the peregrination of S. Paul, & other of the Apostles, and for the vnderstanding of manie things contained in this boke.

The names of the yles and countreys mencioned in this mappe.

Achaia.	Clauda yle.	Lesbos yle.	Pontus.
Arabia thedeserte.	Coos yle.	Lycaonia.	Phenicia.
Arabia thestonie.	Creta or Candia yle.	Lycia.	Pisidia.
Armenia.	Cyprus.	Malta yle.	Phrygia.
Asia the lesse.	Galatia.	Macedonia.	Rhodes yle.
Bythinia.	Grecia.	Myfia.	Samos yle.
Cappadocia.	Italie.	Media.	Samothracia yle.
Chios yle.	Illyria, or Sclauonie.	Pamphilia.	Sicilia yle.
Cilicia.	Iudea.	Persia.	Syria.
Chaldea.			

The Townes specified in this mappe and their situation with the obseruation of the length and breadth

Amphipolis	50,0:41,30.	Lystri	64,0:39,0.
Antiochia of Syria	70,15:37,20.	Miletum	58,0:37,0.
Antiochia of Pisidia	62,30:39,0.	Myra	61,36:40,0.
Apollonia	49,30:40,30.	Mytilene	55,0:35,0.
Alfos	56,0:40,15.	Neapolis	53,15:41,40.
Athenes	52,45:37,15.	Paphos in Cyprus	65,0:36,0.
Attalia	62,15:36,30.	Parara	60,30:36,0.
Babylon	79,0:35,0.	Perge	62,15:36,56.
Beroe	48,45:39,50.	Phenix an hauen	51,45:34,20.
Cenchrea hauen	51,20:37,0.	Philippi	50,45:41,46.
Cesarea Straton.	66,16:32,25.	Prolemais	66,50:32,58.
Charram	73,55:37,10.	Puteoli	39,50:41,0.
Corinthus	51,15:36,55.	Rhegium	40,0:39,0.
Damascus	68,55:33,0.	Rome	56,40:41,40.
Derbe	64,20:38,15.	Salamine yle of Cyprus	66,40:35,30.
Ephesus	57,49:37,40.	Samaria	66,20:32,19.
Fayre hauen	56,46:35,10.	Seleucia	68,35:25,40.
Gaza	65,10:31,40.	Sidon	67,15:33,30.
Gnidum	57,10:35,30.	Syracuse	39,30:37,15.
Iconium	64,30:38,45.	Tarsus	67,40:36,50.
Ierusalem	66,0:31,55.	Theffalonica.	49,50:40,30.
Ioppe	66,40:31,55.	Troas	55,0:41,30.
Laodicea.	68,30:35,5.	Tyrus	67,38:33,20.

THE EPISTLE OF

the Apoflle Paul to the Romaines.

THE ARGUMENT.

THe great mercie of God is declared towarde man in Christ Iefus, whose righteousnes is made ours through faith. For when man by reason of his owne corruption coulde not fulfil the Law, yea, committed moſte abominably, bothe againſt the Law of God and nature, the infinite bountie of God, mindeſul of his promes made to his ſervant Abraham, the father of all beleuers, ordeined that mans ſalvation ſhoulde onely ſtand in the perfect obedience of his Sonne Ieſus Chriſt: ſo that not onely the circumciſed Iewes, but alſo the vncircumciſed Gentiles ſhoulde be ſaued by faith in him: euen as Abraham before he was circumciſed, was counted iuſte onely through faith, and yet afterwarde receiued circumciſion, as a ſeale or badge of the ſame righteousnes by faith. And to the intent, that none ſhoulde thinke that the covenant which God made to him, and his poſteritie, was not performed: ether becauſe the Iewes receiued not Chriſt (which was the bleſſed ſide) or els beleued not that he was the true redemer, becauſe he did not onely, or at leaſt more notably preſerue the Iewes, the examples of Iſmael and Eſau declare, that all are not Abrahams poſteritie, which come of Abraham according to the fleſh: but alſo the verie ſtrangers and Gentiles graſied in by faith, are made hires of the promes. The cauſe whereof is the onely wil of God: for ſomuche as of his free mercie he electeth ſome to be ſaued, and of his iuſte iudgement reiecteth others to be damned, as appeareth by the teſtimonies of the Scriptures. Yet to the intent that the Iewes ſhoulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Eliuſ prometh, that God haile yet his elect euen of the natural poſteritie of Abraham, though it appeareth not ſo to mans eye: and for that preſerment that the Gentiles haue, in proceſſe of the liberal mercie of God, which he at length wil ſtretch towarde the Iewes againe, and ſo gather the whole Iſrael (which is his Church) of them bothe. This groundworke of faith and doctrine layed, inſtructions of Chriſtian manners followe: teaching euerie man to walke in roundenes of conſcience in his vocation, with all patience and humblenes, reuerecing, and obeying the magiſtrate, exerciſing charitie, putting of the olde man, and putting on Chriſt, bearing with the weake, and loſing one another according to Chriſts example. Finally S. Paul after his commendacions to the brethren exhorteth them to vniue, and to flee falſe preachers and flatterers, and ſo concludeth with a prayer.

CHAP. I.

- 1 Paul ſheweth by whome, and to what purpoſe he is called. 13 His ready wil. 16 What the Goſpel is. 20 The uſe of creatures and wherefore they were made. 21. 24 The ingratitude, peruerſitie and puniſhment of all mankind.

^aCr. miniſter.

^a Through Gods mercie, and alſo appointed by commandement to this Apoſleſhip.

^{Act. 13, 2.}

^{Deu. 18, 15.}

^{Act. 3, 22.}

^b Or choſen by the eternal couſel of God, or by the declaration of the ſame couſel.

^c The Scriptures onely ſet forth the great benefite of God promiſed and performed to the worlde in Ieſus Chriſt.

^d Meaning of the poſteritie and of ſ. Reſh of the virgine Marie.

^e By the Spirit he declareth that Chriſt is God whoſe power did ſo ſanctifie his humanity, that it coulde not feele corruption, nor yet remaine in death. ^f Which was that moſte liberal benefite to preache the vnſeacheable riches of Chriſt. ^g That is, by the mercie of God are adopted in Ieſus Chriſt.

PAVLA ſeruāt of IESVS CHRIST, ^a called to be an Apoſtle, ^b put aſparte to preache the Goſpel of God, (Which he had promiſed afore by his ^c Prophe-
tes in the ^e holie Scriptures)

Concerning his Sonne Ieſus Chriſt our Lord (which was made of the ^d ſede of Dauid according to the fleſh,

And declared mightily to be the Sonne of God, touching the Spirit of ^e ſanctification by the reſurrection fro the dead)

By whome we haue receiued ^f grace and Apoſtleſhip (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

Among whome ye be alſo the ^g called of Ieſus Chriſt:

To all you that be at Rome beloued of

God, called to be Saints: ^h Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

8 Firſt I thanke my God through Ieſus Chriſt for you all, becauſe your faith is publiſhed throughout the whole worlde.

9 For God is my witneſſe (whome I ſerue in my ^k ſpirit in ^l y^e Goſpel of his Sonne) that without ceaſing I make mēcion of you

10 Alwayes in my prayers, beſeeching, that by ſome meanes one time or other I might haue a prosperous journey by the wil of God, to come vnto you.

11 ^m For I long to ſee you, that I might beſtowe among you ſome ſpiritual gifts, to ſtrengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I wolde that ye ſhulde not be ignorant, how that I haue often times purpoſed to come vnto you (but haue bene ⁿ let hitherto) that I might haue ſome ^o frute alſo among you, as I haue among the other Gentiles.

14 I am deter bothe to the Grecians, and to the Barbarians, bothe to the wiſemen & vnto the vnwiſe.

15 Therefore, aſmuch as in me is, I am ready

^{1. Cor. 1, 2.}

^{gal. 1, 3.}

^{2. tim. 1, 6.}

^h The free mercie of God & prosperous ſuccelle in all things.

ⁱ That is, through all Chriſtian Churches.

^k Externally, and from the heart.

^l In preaching the Sonne of God, that is, reconciliation and peace through Chriſt

^{Chap. 15, 23.}

^m Either by Satan 1. Theſſ. 2, 18. or by the holie Goſp.

ⁿ Act. 16, 6. or called to ſome other place to preache the Goſpel, Chap. 13, 20.

^o Whereof is ſpoken Iohn. 15, 16.

The rewarde of ingratitude. To the Romaines. All are sinners.

to preache the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluatiō to euerie one that beleueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousnes of God is reueiled, from faith to faith: as it is writtē, *The iuste shal liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vnrighteousnes of men, which withholde the trueth in vnrighteousnes,

19 Forasmuche as y, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intēt that they shulde be without excuse:

21 * Because that when they knewe God, they glorified him not as God, nether were thankful, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, & of creeping things.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vncleines, to defile their owne bodies betwene the selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues such recompense of their error, as was mete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to do those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of disceite, taking all things in the euill parte, whisperers,

30 Backbiters, haters of God, doers of wrōg, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without natural affection, suche as can neuer be ap-

peased, merciles.

31 Which mē, though they knewe the Law of God, how that they which commit suche things, are worthe of death, yet not onely do the same, but also fauour them that do them.

CHAP. II.

He seareth the hypocrites with Gods iudgemēt, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners. 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

1 Therefore thou art inexcusable, o mā, whosoever thou art that iudgeth: for in that that thou iudgeth another, thou condemnest thy self: for thou that iudgeth, doest the same things.

2 But we knowe that the iudgemēt of God is according to trueth, against the which commit suche things.

3 And thinkest thou this, o thou man, that iudgeth them which do suche things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnes, and patience, and long sufferance, not knowing that the bountifullnes of God leade thee to repentance?

5 But thou, after thine hardnes and heart that can not repent, heapest vnto thy self wrath against the day of wrath and of the declaration of the iuste indgement of God,

6 * Who wil rewarde euerie mā according to his workes:

7 That is, to them which by continuance in wel doing seke glorie, and honour, & immortallitie, eternal life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnes, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euerie man that doeth euil: of the Iewe first, and also of the Grecian.

10 But to euerie man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of persones with God.

12 For as manie as haue sinned without the Law, shal perish also without the Law: & as manie as haue sinned in the Law, shalbe iudged by the Law

13 (*For the hearers of the Law are not righteous before God: but y doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by nature the things contained in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe y effect of the Law written

his vessels, he doeth appoint some to glorie, and others to ignominie. h. That is, without the knowledge of the Law written, which was giuen by Moyses.

a Which Law God writ in their consciences, and y Philosophers called it the Law of nature: the lawers, y law of nations, whereof Moyses Law is a plaine exposition. b Or, righteousness. c To the: which is the ful measure of all iniquitie.

d Or, blameless. e Nether thel which do approue euil doers, nor they which reprove them, are excusable before God. Mat. 7. 1.

f Cor. 4. 5. b For ether thou art gillie of the same fault, or like. c For he iudgeth the heart and regardeth not the outward performance. 2. Pet. 3. 13.

Iam. 5. 3. d The wicked shalbe condemned, and y faithful deliuered.

Psal. 62. 13. reuel. 22. 2.

mat. 16. 7. e The commut ne sorte of mē are moste vnable to be iustified by their workes, seing Abraham the father of beluers hathe nothing to glorie of before God, & therefore all mens workes shal condemne them, & they onely shalbe saued, which apprehende Iesus Christ by faith to be their onelie iustice, & sanctification.

Deu. 10. 17. 2 chro. 19. 7. iob. 37. 19. act. 10. 34.

Mat. 7. 21.

iam. 1. 22. f By the Grecian he vnderstandeth the Gentile, & euerie one that is not a Iewe. g As touching anie outward qualitie, but at the porter before he make

in their

o He passeth not for the mocking of y wicked.

1. Cor. 1. 18. p Or, effectual instrument.

q Or, Gentile.

Habak. 2. 4. gal. 3. 11.

abr. 10. 37.

q The perfection, integrity, & wholenesse, which euery man hathe, appeareth before God holie, blameless, & can be accused of no fault: and this iustice is contrary to mans iustice, or y iustice of workes, & is apprehended by faith which daily increaseth.

Psal. 84. 7.

r Which God approueth.

Ephe. 4. 18.

s He denieth the law of nature corrupt into vngodlines, & vnrighteousnes. Vngodlines consisteth the false worshipping of God: vnrighteousnes, breach of loue toward man.

t In that they neither worship God, as nature partly teacheth the, nor loue one another.

u They worshipped him not as he prescribed, but after their good intentions.

x Or deliuered them as a iuste iudge.

y Seing men wolde not according to the knowledge of God gaue the, worship him a right, he smote their hearts with blindness that they shulde not knowe them selues, but do iniurie one to another and commit such horrible vilenie.

* Or, above the Creator.

Or, appetite.

z That is, such one as was destitute of all iudgement.

1 For many co-
science sheweth
him when he
doeth good or
euil.

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

k He awaketh
the Iewes, &
were a slepe
through a cer-
taine securitie
& confidence
in the Law.

17 Beholde, thou art called a Iewe, and reitest in the Law, and gloriest in God, and knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

Chap. 9. 4.
Or, triest the
things that dis-
fer from is.

19 And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

1 The way to
teache others
in the know-
ledge of the
truth.

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which halt the forme of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy self? which preachest, A man shulde not steale, dost thou steale?

22 Thou that saist, A man shulde not commit adulterie, dost thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

Isa. 52. 5.
Or, 36. 20.

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

m The end of
circumcision
was keeping
of the Law, &
the Sacramēt
separated fro
his end is of
none effect.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the letter and circumcision art a transgressor of the Law?

Or, condemne.

28 For he is not a Iewe, which is one outward: neither is that circumcision, which is outward in the flesh:

n When the
Law is called
the letter, or
that it prou-
oketh death in
vs, or that it
killeth, or is
ministerie of
death, or y it
is strength of
sinne, it is met
as we consider
the Law of
it selfe with-
out Christ.

29 But he is a Iewe which is one within, & the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

o In the in-
warde man &
heart.

1 Having granted some prerogative to the Iewes, because of Gods fre and stable promises, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes, 31 And so the Law to be established.

What is then the preferment of the Iewe? or what is the profite of circumcision?

Or, wordes.
Isa 46. 13.
chap. 9. 5.
Tim. 2. 12.
Or, promes.

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

3 For what, though some did not beleue, shall their vnbelief make the faith of God

without effect?

4 God forbid: yea, let God be true, and euerie man a liar, as it is writtē, * That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if our vnrighteousnes commend the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: els how shall God iudge the worlde?

7 For if the veritie of God hath more abused through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why do we not euil, that good may come thereof: whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are vnder sinne.

10 As it is writtē, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open sepulchre: they haue vsed their tōgues to deceive: the poison of aspes is vnder their lippes.

14 * Whose mouth is ful of cursing and bitternes.

15 * Their fete are swift to sheade blood.

16 Destruction and calamitie are in their wayes,

17 And the way of peace they haue not known.

18 * The feare of God is not before their eyes.

19 * Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law cometh the knowledge of sinne.

21 But now is the righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophetes,

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the glorie of God,

24 And are iustified frely by his grace, through the redemption that is in Christ Iesus,

25 Whome God hath set forth to be a re-

Iohn 3. 34.
Psal. 116. 11.
Psal. 51. 6.

a That thou
maist be decla-
red iuste, and
thy goodnes
and trueth in
performing thy
promises may
appeare, when
man ether of
curiositie or
arrogancie wol-
de iudge thy
workes.

b He sheweth
how y wicked
do reason a-
gainst God.

c Whose ear-
nal wisdom
will not obey
the wil of God

d Left the
Iewes shulde
be puffed vp
in that he pre-
ferred them to
the Gētiles, he
sheweth that
this their pre-
ferment stand-
eth only in the
mercie of
God, for as-
much as bo-
the Iewe and
Gētil through
sinne are sub-
iect to Gods
wrath, that
they might
bothe be ma-
de equal in
Christ.

Gal. 3. 21.
Psal. 14. 1.
Or, 53. 4.

Psal. 5. 10.
Psal. 140. 4.

Psal. 10. 7.
Isa. 59. 7.

prou. 1. 16.
e A peaceable
& innocent life.

Psal. 36. 1.
Gal. 3. 17.

f That is, the
olde testament
g The Law
doeth not make
vs gillie,
but doeth de-
clare that we
are gillie befo-
re God, & de-
ferre condem-
nation.

h He meaneth
the Law ether
written or vn-
written which
commandeth
or forbiddeh
any thing, who-
se workes can
not iustifie be-
cause we can
not performe
them.

Chap. 2. 17.
i The wor-
de signifyeth
them which
are left behin-
de in the race
and are not
able to runne to
the marke, y is
to euertlasting
life, which he-
re is called the
glorie of God.

Justification by faith. To the Romaines. The nature of faith.

k Or fidelitie in performing his promes.

l The Law of faith is the Gospel which offereth saluation with condition (if thou beleuest) & condition also. Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the & only Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meane, & if they will haue anie difference, onely standeth in wordes: for in effect there is none.

n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which coulde not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

CHAP. IIII.

1. 17 He declareth that iustification is a free gift euen by them them selues, of whome the Lewes moste boasted as of Abraham and of Dauid, 15 And also by the office of the Law & faith.

What shal we say then, that Abraham our father hath foude ^a cōcerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to ^b reioyce, but not with God.

3 For what faith the Scripture? ^c Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that ^d worketh, the wages is not counted by fauour, but by dette,

5 But to him that ^e worketh not, but beleueth in him that ^f iustificieth the vngodlie, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednes of the mā, vnto whome God imputeth righteousness without workes, saying,

7 ^g Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the mā, to whome the Lord imputeth not sinne.

9 Came this blessednes then vpon the ^h circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 ⁱ After he receiued the signe of circumcision, as ^j seale of the righteousness of the faith which he had, when he was vncircu-

cised, that he shulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promes that he shulde be the heire of the worlde, was not ^k giuen to Abraham, or to his seed, through the ^l Law, but through the righteousness of faith.

14 For if they which are of the Law, be ^m heires, faith is made voyde, & the promes is made of none effect.

15 For the Law causeth ⁿ wrath: for where no Law is, there is no ^o transgression.

16 Therefore it is by faith, that it might come by grace, and the promes might be sure to ^p all the fede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, ^q I haue made thee a father of many nations) euen ^r before God whome he beleued, who quickeneth the ^s dead, and calleth those things which be not, as thogh they were.

18 Which Abraham aboue hope, beleued vnder hope, that he shulde be the father of many naciōs: according to that which was spoken to him, ^t So shal thy sede be.

19 And he ^u not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere olde, nether ^v the deadnes of Saras wombe.

20 Nether did he doute of the promes of God through vnbeliefe, but was strengthened in ^w faith, & gaue ^x glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also ^y for vs, to whome it shalbe imputed for ^z righteousness, which beleue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death for our sinnes, & ^{aa} is risen againe for our iustification.

CHAP. V.

1 He declareth the frutes of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the fundacion and ground of the same.

Then being iustified by faith, we haue ^{ab} peace towards God through our Lord Iesus Christ,

2 ^{ac} By whome also we haue accessē through

when we are deliuered from all terror of conscience, & fully the fauour of God: and this peace is the frute of faith. ^{ad} Ephes. 2, 13.

g This may not be vnderstande of the frutes of faith: (for thereof ^{ae} Apostle doeth hereafter expressly intreat) but of ^{af} faith it selfe.

h In fulfilling the workes the reof.

i And thinke to performe ^{ag} same by workes.

k If it be requisite to fulfil the Law for him that shalbe of Abraham inheritance, then it is in vaine to beleue ^{ah} y promises: for it serueth to no vse.

l Through our default, and not of it self.

m That is no breache of cō mandement: n Which beleue.

o By a spiri- tual kinred which God chiefly accep- teth.

p Abraham be- gate the circu- cised (ue by ^{ai} vertue of faith and not by ^{aj} power of nature, which was extinguished: so the Gentils which were not hitherto cal- led by the power of God to be of the nō ber of ^{ak} faith- ful.

q But moste strong & con- stant.

r In that he was past child bearing.

s For his mer- cie and truth.

t For our in- fiducie: for we shalbe ius- tified by the same meane.

u To accom- plish & make perfect our ius- tification.

v By peace he re is met that moste constant ioye of minde persuaded of

a That is, by workes.

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Gen. 15, 6.

Gal. 3, 6.

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c Meriteth by his workes.

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e Which maketh him that is wicked in him selfe, iuste in Christ.

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Gen. 17, 4. l Through our default, and not of it selfe.

m That is no breache of commandement: n Which beleue.

o By a spiritual kinred which God chiefly accepteth.

Gen. 15, 5. p Abraham begate the circumcised: and by ^p vertue of faith and not by ^q power of nature, which was extinguished: so the Gentils which were nothing are called by the power of God to be of the number of ^q faithful.

q But moste strong & constant.

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Gen. 17, 13.

Iam. 1. 9.

b For it hathe

cuer good suc-

celle.

c He meaneth

that loue wher-

ewith God lo-

ueth vs.

Ebr. 9. 15.

1 pet. 3. 15.

d By this com-

parison he am-

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leath of Christ.

e That is, for

suche one of

whome he ha-

the receiued

good.

f Because of
sinners frien-
des by the gra-
ce of Christ.

g From Adam
to Moses.

h He meaneth
young babes,
which neither
had the know-
ledge of the
Law of nature,
nor any moti-
on of concupis-
ce, muche lesse
committed any
adual sinne: &
this may also
comprehend y
Gentiles.

i Yet all man-
kide, as were
sinned whe the
were as yet in-
closed in Ad-
ams loynes.

k Which was
Christ.

l For by Christ
we are not one
ly deliuered
from y sinnes
of Adam, but
also from all
suche as we
haue added
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m The iustice
of Iesus Christ
which is im-
puted to y faith-
ful.

n Which be-
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ued in Iesus
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faith vnto this grace, wherein we stand, & reioyce vnder y hope of the glorie of God.

3 Nether *do we* so onely, but also we reioyce in tribulatioⁿ, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

5 And hope maketh not ^b ashamed, because the loue of God is shed abroad in our hearts by the holie Gost, which is giueⁿ vnto vs.

6 For Christ, when we were yet of no strength, at *his* time, dyed for the * vn-godlie.

7 Douteles one wil scarce dye for a ^d righteous man: but yet for a ^a good mā it may be that one dare dye.

8 But God setteth out his loue towarde vs, seing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

10 For if when we were ^f enemies, we were recoiled to God by the death of his Sonne, muche more being recoiled, we shal be saued by his life.

11 And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonemēt.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wet ouer all men: for as muche as all men haue sinned.

13 For vnto the ^g time of the Law was sinne in the worlde, but sinne is not imputed, while there is ⁿ Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not ^h after the like maner of the transgression of ⁱ Adam, which was y figure of ^k him that was to come.

15 But yet the gift is not *so*, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hathe abounded vnto many.

16 Nether is the gift *so*, as that *which entred in* by one that sinned: for the faute *came* of one offence vnto condenacion: but the gift is ^l of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of ^m righteousness, reigne in life through one, *that is* Iesus Christ.

18 Likewise the *as* by the offence of one the faute *came* on all men to condemnation, so by the iustifying of one the benefite *at vnted* toward ⁿ all men to y iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the ^o Law entred thereupon that the offence shulde ^p abunde: neuer theles where sinne abounded, *there* grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

*Because no man shulde glorie in the flesh, but rather se-
ke to subdue it to the Spirit, 3 He sheweth by the ver-
tue & end of Baptisme, 5 That regeneration is ioyned
with iustification, and therefore exhorteth to godlie life,
21 Setting before mens eyes the rewarde of sinne and
righteousnes.*

1 **W**hat shal we say then? Shal we con-
tinue stil in sinne, that grace may
abunde? God forbid.

2 How shal we, that are ^a dead to sinne, liue
yet therein?

3 Knowe ye not, that ^{*}all we which haue
bene baptized into ^b Iesus Christ, haue be-
ne baptized into his death?

4 ^{*}We are buried then with him by bap-
tisme into his death, that like as Christ
was raised vp from the dead by the glorie
of the Father, so we also shulde ^{*}walke in
newnes of life.

5 ^{*}For if we be ^grafted with him ^d to the
similitude of his death, euen so shal we be
to the *similitude* of his resurrection,

6 Knowing this, that our olde man is cru-
cified with him, that the ^e bodie of sinne
might be destroyed, that henceforth we
shulde not serue sinne.

7 For he that is dead, is ^f freed from sinne.

8 Wherefore, if we be dead with Christ, we
beleue that we shal liue also with him,

9 Knowing that Christ being raised from
y dead, dyeth no more: death hath no mo-
re dominion ouer him.

10 For in that he dyed, he dyed once ^g to sin-
ne: but in that he liueth, he liueth to
^h God.

11 Likewise thinke ye also, that ye are ⁱ dead
to sinne, but are aliuē ^k to God in Iesus
Christ our Lord.

12 Let not sinne reigne therefore in your
mortal bodie, that ye shulde obey it in the
lustes thereof.

13 Nether giue ye your membres *as* ^l wea-
pons of vnrighteousnes vnto sinne: but
giue your selues vnto God, as they that
are aliuē from the dead, and *giue* your
membres *as* weapons of righteousness vn-
to God.

14 For sinne shal not haue dominion ouer
you: for ye are not vnder the ^m Law, but
vnder ⁿ grace.

by the participation of Christs death, by whome ^a so being quickened we liue
to God, that is, to righteousness. ^k In that ye are led with the Spirit of God.
1 The minde first ministereth evil motions, whereby mans will is enticed to
burst forth the lustes, by them ^g bodie is prouoked, and the bodie by his a-
ctions doeth sollicit the minde: therefore he commandeth, at the least that we
rule our bodies. ^m Which is the declaration of sinne. ⁿ Indewd with
the Spirit of Christ.

^o The Lawe of
Moses.
^p That it
might be more
manifestly
knowne, & see
before all mens
eyes.

^a He dyeth to
sinne in whome
the strength
of sinne is bro-
ken by y ver-
tue of Christ,
and so now li-
ueth to God.

Gal. 3. 27.
Col. 2. 12.

^b Which is,
that growing
together with
him, we might
receiue vertue
to kill sinne,
and raise vp
our new man.

Ephes. 4. 23.
Col. 3. 8.

Ebr. 12. 8.
1 Cor. 6. 14.

2 Tim. 2. 11.

^c The Greke
worde mean-
eth, that we
growe vp to-
gether with
Christ, as we
se moss, yuice,
mistletoe,
or such like
growe vp by a
tre and are
nourished with
the ioye there-
of.

^d If we by his
vertue dye to
sinne.

^e The flesh
wherein sinne
bicketh fast.
^f Because that
being dead we
can not siane.

^g Or, *in ymnitis*,
or armonie.

^h That he
might destroy
sinne in our
flesh.

ⁱ And stireth
at the right
hand of the Fa-
ther.

^j We may ga-
ther y we are
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8 But God setteth out his loue towarde vs, seing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

f Because of sinners yet friends by the grace of Christ. 10 For if when we were ^f enemies, we were recōciled to God by the death of his Sonne, muche more being recōciled, we shal be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonemēt.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wēt ouer all men: for as muche as all men haue sinned.

g From Adam to Moses. 13 For vnto the tyme of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also, that sinned not ^h after the like maner of the transgression of ⁱ Adam, which was y figure of ^k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Nether is the gift so, as that *which entred in by one that sinned: for the faute came of one offence vnto condēnacion: but the gift is* ^l of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of ^m righteousness, reigne in life through one, *that is Iesus Christ.*

18 Likewise the as by the offence of one *the faute came on all men to condēnacion, so by the iustifying of one the benefite atūded toward* ⁿ all men to y iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the ^o Law entred thereupon that the offence shulde ^p abunde: neuertheles where sinne abounded, *there* grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnes vnto eternal life, through Iesus Christ our Lord.

o The Lawe of Moses.
p That it might be more manifestly knowne, & see before all mens eyes.

CHAP. VI.

Because no man shoulde glorie in the flesh, but rather seke to subdue it to the Spirit. 3 He sheweth by the vertue & end of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life. 21 Setting before mans eyes the rewardes of sinne and righteousness.

W Hat shal we say then? Shal we continue stil in sinne, that grace may abound? God forbid.

2 How shal we, that are ^a dead to sinne, liue yet therein?

3 Knowe ye not, that ^a all we which haue bene baptized into ^b Iesus Christ, haue bene baptized into his death?

4 ^a We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde ^a walke in newnes of life.

5 ^a For if we be ^a grafted with him ^d to the similitude of his death, euen so shal we be ^d to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the ^e bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

7 For he that is dead, is ^f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once ^g to sinne: but in that he liueth, he liueth to ^h God.

11 Likewise thinke ye also, that ye are ⁱ dead to sinne, but are aliue ^k to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof.

13 Nether giue ye your membres as ^l weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and ^m giue your membres as weapons of righteousness vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the ⁿ Law, but vnder ⁿ grace.

a He dyeth to sinne in whome the strenght of sinne is broken by y vertue of Christ, and so now lieth to God.

Gal. 3. 27.

Col. 2. 12.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.

Ephes. 4. 23.

Col. 3. 8.

Ebr. 12. 8.

2. pet. 2. 1.

1. Cor. 6. 14.

2. tim. 2. 11.

c The Greke worde meaneth, that we growe vp together with Christ, as we se moss, yuile, mistletoe, or such like growe vp by a tre and are nourished with the ioyse thereof.

d If we by his vertue dye to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we can not sinne.

g Or, iustification, or armorie.

h That he might destroy sinne in our flesh.

i And stireth at the right hand of the Father.

j We may gather y we are dead to sinne, when sinne be- ginneth to dye in vs: which is

by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness. **k** In that ye are led with the Spirit of God. **l** The minde first misleth with euil motions, whereby mans will is enticed: hence burst forth the lustes, by them y bodie is prouoked, and the bodie by his actions doeth follicite the minde: therefore he commandeth, at the least that we rule our bodies. **m** Which is the declaration of sinne. **n** Indewed with the Spirit of Christ.

We must be holie. To the Romaines. Mans imperfection.

15 What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

John 8.34.
a. pet. 2.19.

o shewig that none can be iust which doeth not obey God.

p To conform me your selues vnto it.

q It is a most vile thing for him that is deliuered fro y^e seruauie of sinne, to returne againe to the same.

r Leauing to speake of heauenlie things, according to your capacitie, I v^e these similitudes of seruauie & freedome, that ye might the better vnderstand.

s Or, s^e reward and recompense.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

16 *Knowe ye not, that to whome soeuer ye giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made fre from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmite of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of sinne is death; but the gifte of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1.7.12 The use of the Law. 6.24 And how Christ hath deliuered vs from it. 16 The infirmite of the faithfull. 23 The dangerous fight betwene the flesh & the Spirit.

1 **K**NOWE ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 *For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free fro the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethre, are dead also to y^e Law by the bodie of Christ, that ye shulde be vnto another, euen vnto him that is raised vp fro the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

7 What shal we say then? Is the Law sinne? God forbid: Nay, I knewe not sinne, but by the Law: for I had not knowne lust, except the Law had said, *Thou shalt not lust.

8 But sinne toke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was a liue, without the Law: but when the commandement came, sinne reuiued,

10 But I dyed: and the same commandement which was ordeined vnto life, was founde to be vnto me vnto death.

11 For sinne toke occasion by the commandement, and diseiued me, and thereby slew me.

12 Wherefore the Law is holie, and the commandement is holie, and iust, & good.

13 Was that the which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Lawe is spiritual, but I am carnal, solde vnder sinne.

15 For I allowe not that which I do: for what I wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wolde not, I consent to the Law, that it is good.

17 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to wil is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I wolde, but the euil, which I wolde not, that do I.

20 Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by the Law, that when I wolde do good, euil is present with me.

22 For I delite in the Law of God, concerning the inner man:

23 But I see another law in my membres, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my membres.

24 O wretched man that I am, who shal deliuer me from the bodie of this death!

25 I thanke God through Iesus Christ our Lord. Then I my self in my minde serue the Law of God, but in my flesh the law of sinne.

CHAP. VIII.

1 The assurance of the faithfull and of the frutes of the holie Ghost in them. 3 The weakenes of the Lawe & who accomplish it. 4 And wherefore. 5 Of what sorte

f There is nothing more enemy to sinne than the Law: if so be therefore that sinne rage more by reason thereof then before, why shulde it be imputed to the Lawe? w^h discloseth the sinne her enemy?

Exod. 20.17. deut. 5.21.

g Which is an inward vice not openly knowne.

h He thought him self to be a liue, when he knewe not the Lawe.

1. Tim. 2.8.

i Sinne being disclosed by the Lawe, is so muche more detestable, because it turneth the goodnes of y^e Lawe to our detraction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do, & therefore is farre from the true perdition m He doeth not excuse himself, but sheweth that he is not able to accomplish y^e good desire w^h is in him.

10. Rom. in my nature.

n The flesh stayeth euen y^e moste perfect to runne forward as the spirit witheth.

o That is, in my spirit.

10. Or, commandements.

p Euen the corruption which yet remaineth.

q This fleshlie lump of sinne and death.

r In that parte which is regenerate.

s Which is the parte corrupted.

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a. pet. 2.19.

o Shewig that none can be iust which doeth not obey God.

p To confor- me your selues vnto it.

q It is a most vile thing for him that is deliuered fro y sclauerie of sinne, to returne againe to the same.

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23 The dangerous fight betwene the flesh & the Spirit.

1 Knowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

a Meaning, y moral Lawe.

2. Cor. 7.39.

b Bothe in this first marriage & in the seconde, the husband & the wife must be considered within our selues: the first husband was sinne, and our flesh was the wife: their children were the frutes of the flesh, Gal 5.19. In the seconde marriage y Spirit is the husband, the new creature is the wife, & their children are the frutes of the Spirit, Gal 5.22.

c Which is y Spirit or the seconde husband.

d When we were destitute of the Spirit of God.

e Or, affluence. e Meaning to sinne, our first husband.

2 *For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shal be called an adulteresse: but if the man be dead, she is free fro the Law, so that she is not an adulteresse, though she take another man.

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5 For when we were in the flesh, the motions of sinnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

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9 For I once was a liue, without the Law: but when the commandement came, sinne reuiued,

10 But I dyed: and the same commandement which was ordained vnto life, was founde to be vnto me vnto death.

11 For sinne toke occasion by the commandement, and disceiued me, and thereby slew me.

12 Wherefore the Law is holie, and the commandement is holie, and iust, & good.

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Exod. 20.17. deut. 5.21.

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i Sinne being disclosed by the Lawe, is so much more detestable, because it turneth the goodnes of y Lawe to our detraction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do, & therefore is farre from the true perfection m He doeth not excuse himself, but sheweth that he is not able to accomplish y good desire w in him.

n Or, in my nature.

16.

n The flesh stayeth euen y moeste perfect to runne forward as the spirit witheth.

o That is, in my spirit.

p Or, commandement.

p Euen the corruption which yet remaineth.

q This flesh is lump of sinne and death.

r In that parte which is regenerate.

s Which is the parte corrupted.

sorte the faithful ought to be. 6 The frute of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutual loue berwixt God and his children. 29 Of his foreknowledge.

waiteth when the sonnes of God shalbe reueiled.

20 Because the creature is subiect to vau-
nitie, not of it owne wil, but by reason of
him, which hath subdued it vnder hope,

21 Because the creature also shalbe deliue-
red from the bondage of corruption into
the glorious libertie of y^e sonnes of God.

22 For we knowe that euerie creature
groneth with vs also, and trauaileth in
paine together vnto this present.

23 And not onely the creature, but we also
which haue the first frutes of the Spirit,
euen we do sigh in our selues, waiting for
the adopcion, *euen* the redemption of our
bodie.

24 For we are saued by hope: but hope that
is sene, is not hope: for how can a man ho-
pe for that which he seeth?

25 But if we hope for that we se not, we do
with patience abide for it.

26 Likewise the Spirit also helpeth our in-
firmities: for we knowe not what to praie
as we ought: but the Spirit it self maketh
request for vs, with sighs, which can not
be expressed.

27 But he that searcheth y^e hearts, knoweth
what is the meaning of the Spirit: for he
maketh request for the Sainctes, accord-
ing to the wil of God.

28 Also we knowe that all things worke to-
gether for the best vnto them that loue
God, euen to them that are called of his
purpose.

29 For those which he knewe before, he
also predestinate to be made like to the
image of his Sonne, that he might be the
first borne among manie brethren.

30 Moreouer whome he predestinate, them
also he called, and whome he called, them
also he iustified, and whome he iustified,
them he also glorified.

31 What shal we then say to these things?
If God be on our side, who shall be agaist vs?

32 Who spared not his owne Sonne, but
gaue him for vs all to death, how shal he
not with him giue vs all things also?

33 Who shal lay anie thing to the charge of
Gods chosen? it is God that iustificeth,

34 Who shal condemne? it is Christ, which
is dead, yea or rather, which is risen agaiⁿ,
who is also at the right hand of God,
and maketh request also for vs.

35 Who shal separate vs from the loue of
Christ? shal tribulation or anguish, or
persecucion, or famine, or nakednes, or
peril, or sword?

36 As it is writtē, *For thy sake are we kil-
led all day long: we are counted as shepe
for the slaughter.

37 Neuertheles, in all these things we are
more then conquerers through him that
loued vs.

n The crea-
tures shal not be
restored be-
fore that Gods
children be
brought to the-
ir perfection: in
the meane
season they
waite.

o That is, to
destruction, be-
cause of mans
sinne.

p He meaneth
not the Angels
nether deuils
nor men.

q And yet are
farre from the
perfection.

r Which shal-
be in the retri-
bucion when
we shalbe ma-
de conformable
to our head
Christ.

s By hope is
ment y^e thing,
which we ho-
pe for.

t In y^e he fir-
meth their he-
arts to pray, &
sheweth bothe
whome to as-
ke, and how.

u He sheweth
by the ordie
of our election
that afflictions
are meanes to
make vs like
the Sonne of
God.

Isa. 50. 8.
x Who prono-
unceth his iust
in his Sonne
Christ.

y Wherewith
he loued vs, or
God in Christ:
y^e loue is groun-
ded vpoⁿ his
determinate
purpose, and
Christ is the
pledge thereof
Psal. 44. 23.

z Which is to
signifie the co-
dicion of Chri-
stes Church.

a Though sinne
be in vs, yet it
is not imputed
vnto vs thro-
ugh Christ Ie-
sus.

b He annexeth
the condicion
left vs shulde
abuse y^e libe-
rtie.

c The power &
auctorite of the
Spirit, that
is, the grace of
regeneration.

d Whole sanc-
tification is
made ou^r.

e Or, if we strig-
gle y^e sinne.

f Christ did
take flesh, w^{ch}
of nature was sub-
iect to sinne, w^{ch}
notwithstanding
he sanctified
euen in the ve-
rie instant of
his concep^{ti}oⁿ.

g To did appro-
priate it vnto
him, that he
might deuoie
sinne in vs.

h Cor. 5. 21.

i That which
the Law requi-
reth.

j The worde
comprehendeth
all y^e which is
most excellēt
in man, as wil,
vnderstanding,
reasoⁿ, wit, &c.

k Or, if he be.

l Or, if he be.

m The Spirit
of regeneracioⁿ
abolisheth
sinne in our
flesh, not all at
once, but by de-
grees: wherefo-
re we must in
y^e meane time
call to God
through paci-
ence.

n But to liue af-
ter the Spirit.

o So he nameth
the holie Gost
of the effe^{ct}, w^{ch}
he causeth in
vs, when he
proposeth vs
saluacion by y^e
Law with an
impossible co-
dicion, w^{ch} hoal-
so doeth seale
our saluacion
in our heares
by Christs fre
adopcion, that
we consider not
God now as a
rigorous Lord,
but as a most
merciful Fa-
ther.

p Gal. 4. 5.

q So y^e we haue
two witness,
Gods Spirit &
ours, who is
certified by y^e
Spirit of God.
m Frely made
partakers of the
Fathers treasures.

r Or, of like
value.

NOW then there is no cōdemnation
to them that are in Christ Iesus,
which walke not after the flesh, but after
the Spirit.

2 For the Law of the Spirit of life which
is in Christ Iesus, hath freed me from
the law of sinne and of death.

3 For (that that was impossible to the Law,
in as muche as it was "weake, because of
the flesh) God finding his owne Sonne,
in the similitude of sinful flesh, and for
sinne, condemned sinne in the flesh,

4 That the righteousness of y^e Law might
be fulfilled in vs, which walke not after the
flesh, but after the Spirit.

5 For they that are after the flesh, sauour
the things of the flesh: but they that are
after the Spirit, the things of the Spirit.

6 For the wisdom of the Spirit is life & peace,
because the wisdom of the flesh is eni-
mitie against God: for it is not subiect to
the Law of God, nether in dede can be.

8 So then they that are in the flesh, can not
please God.

9 Now ye are not in the flesh, but in the
Spirit, because the Spirit of God dwel-
leth in you: but if anie man hath not the
Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is
dead, because of sinne: but the Spirit is li-
fe for righteousness sake.

11 But if the Spirit of him that raised vp
Iesus from the dead, dwell in you, he that
raised vp Christ from the dead, shal also
quicken your mortal bodies, because that
his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not
to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shal dye:
but if ye mortifie the dedes of the bodie
by the Spirit, ye shal liue.

14 For as manie as are led by the Spirit of
God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of
bondage to feare againe: but ye haue re-
ceiued the Spirit of adopcion, whereby
we crye Abba, Father.

16 The same Spirit beareth witnes with
our Spirit, that we are the childre of God.

17 If we be children, we are also heires, e-
uen the heires of God, & heires annexed
with Christ, if so be that we suffer with
him, that we maye also be glorified with
him.

18 For I counte that the afflictions of this
present time are not worthie of the glo-
rie, which shalbe shewed vnto vs.

19 For the feruent desire of the creature

Christ is verie God. To the Romaines. Predestinacion.

38 For I am perswaded that nether death, nor life, nor Angels, nor^a principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the^b loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

^a Having testified his great loue towards his nation, & the signes thereof. ^b He entreateth of the election and reprobacion. ^c Of the vocacion of the Gentiles. ^d And reuocacion of the Iewes.

^a As becometh him that reuerenceth Christ, or whose tongue Christ trusteth & so taketh Christ for his witness. ^b That I haue great heauines and continual sorowe in mine heart.

^c For I wolde with my self to be^b separate from Christ, for my brethre that are my kinsmen according to the flesh,
4 Which are the Israelites, to whome *per-teineth* the adoption, and the^c glorie, and the^d Couenantes, and the giuing of the Law, and the seruice of God, and the promises.

5 Of whome *are* the fathers, and of whome concerning the flesh, Christ *came*, who is^c God ouer all blessed for euer, Amen.

6 * Notwithstanding it can not be that the worde of God shulde^a take none effect: for all they are not^f Israel, which are of Israel:

7 Nether^a *are* thei all children, because thei are the seide of Abraham: * but, In s Isaac shal thy seide be called:

8 That is, they which are the children of the^b flesh, are not the children of God: but the^c children of the promes are counted for the seide.

9 For this is a worde of promes, * In this same time wil I come, and Sara shal haue a sonne.

10 Nether *he* onelie *felt* this, but also * Rebecca when she had conceived by one, *euen* by our father Isaac.

11 For yer the children were borne, & when they had nether done good, nor euil (that the purpose of God might remaine according to electioⁿ not by workes, but by him that calleth)

12 It was said vnto her, * The elder shal serue the yonger.

13 As it is written, * I haue loued Iacob, & haue hated Esau.

14 What shal we say then? Is there vnrighteousnes with God? God forbid.

15 For he faith^a Moses, * I wil haue mercie on him, to whome I wil shewe mercie: and wil haue compasfion on him, on whome I wil haue compasfion.

16 So then *it is* not in him that willeth, nor in him that runeth, but in God that shew-

eth mercie.

17 For the^k Scripture faith vnto Pharaoh, ^k That is, God in y Scripture. *Exod. 9.16.*
* For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth.

18 Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.

19 Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil?

20 But, o man, who art thou which^a pleadest against God? shal the^a thing formed say to him that formed it, Why hast thou made me thus? ^a *Or shewest against. Isa. 45. 9. ierem. 28. 6. wisd. 15. 7.*

21 Hathe not the potter power of the claie to make of the same lompe one vessel to "honour, and another vnto dishonour?

22 What and if God wolde, to shewe his wrath, and to make his power known, suffer with long pacience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon y vessels of mercie, which he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of the Iewes onely, but also of the Gentiles,

25 As he faith also in Osee, * I wil call them, *Hose. 2. 23.* My people, which were not my people: & *1. pet. 2. 10.* her, Beloued, which was not beloued.

26 And it shalbe in the place where it was said vnto them, * Ye are not my people, *Hose. 1. 10.* that there they shalbe called, The childre of the liuing God.

27 Also Esaia^s cryeth concerning Israel, * Thogh the number of the children of Israel were as the sand of the sea, yet shal but a remnant be saved.

28 ^a For he wil make his account, & gather it into a short time with righteousness: for the Lord wil make a short count in the earth. ^a *I God wil make iuche waite of that people that the fewe, y shal remaine, shalbe a worke of his iustice, & shal ser forth his glorie in his Church. Isa. 1. 9. m That is, verily lost.*

29 * And as Esaia^s said before, Except the Lord of hostes had left: vs a seide, we had bene made as^m Sodom, and had bene like to Gomorrha.

30 What shal we say then? That the Gentiles which folowed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

31 But Israel which folowed the Law of righteousness, colde not attaine vnto the Law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stombled at the stombeling stone,

33 As it is written, * Beholde, I lay in Sion *Isa. 8. 14. & 28. 15. 1. pet. 2. 6. psal. 118. 22.* a^a stombeling stone, and a rocke to make men fall: and euerie one that beleueth in him, shal not be ashamed.

CHAP. X.

^a After that he had declared his^a hate towards them, he

3 *He sheweth the cause of the ruine of the Iewes.*
 4 *The end of the Lawe.* 5 *The difference betwene the iustice of the Lawe, and of faith.* 17 *Whereof faith cometh, and to whome it belongeth.* 19 *The resurrection of the Iewes, and calling of the Gentiles.*

1 **B**rethré, mine hearts desire & prayer to God for Israel is, that they might be saued.

For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

For they, being ignorant of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted them selues to the righteousness of God.

* For Christ is the end of the Law for righteousness vnto euery one y beleueth.

For Moses thus describeth the righteousness which is of the Lawe, * That the man which doeth these things, shall liue thereby.

But the righteousness which is of faith, speaketh on this wise, * Say not in thine heart, Who shall asende into heauen? (that is to bring Christ from aboue)

Or, Who shall descende into the deepe? (y is to bring Christ againe from the dead)

But what saith it? * The worde is nere thee, euen in thy mouth, and in thine heart. This is y^d worde of faith which we preache.

For if thou shalt cōfesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued.

For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

For the Scripture saith, * Whosoever beleueth in him, shall not be ashamed.

For there is no difference betwene the Iewe & the Grecian: for he y is Lord ouer all, is riche vnto all, that call on him.

* For whosoever shall call vpō the Name of the Lord, shall be saued.

But how shall they call on him, in whome they haue not beleued? and how shall they beleue in him, of whome they haue not heard? and how shall they heare without a preacher?

And how shall they preache, except they be sent? as it is written, * How beautiful are the fete of them which bring glad tidings of peace, and bring glad tidings of good things!

But they haue not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleued our report?

Then faith is by hearing, & hearing sby the worde of God.

But I demaunde, Haue they not heard? No doubt their founte went out through all

the earth, & their wordes into the ends of the worlde.

But I demaunde, Did not Israel knowe God? First Moses saith, * I wil prouoke you to enuie by a nation that is not my nation, & by a foolish nation I wil anger you.

* And Esaias is bolde, and saith, I was founde of them that sought me not, and haue bene made manifest to them that asked not after me.

And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a disobedient, and gaine saying people.

CHAP. XI.

God hath his Church although it be not sene to mans eye. The grace shewed to the elect. The iudgement of the reprobate. God hath blinded the Iewes for a time, and reueiled himself to the Gentiles. He warneth to humble the selues. The gifts of God without repentance. The depth of Gods iudgement.

I demaunde then, Hathe God cast away his people? God forbid: for I also am an Israelite, of the sede of Abraham, of the tribe of Beniamin.

God hath not cast away his people which he knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

* Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am left alone, and they seke my life?

But what saith y answer of God to him? * I haue reserued vnto my self a few thousand men, which haue not bowed the knee to Baal.

Euē so then at this present time is there a remnant through the election of grace.

And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

What then? Israel hath not obtained y he sought: but the electio hath obtained it, and the rest haue bene hardened,

According as it is writtē, * God hath giuen the spirit of slomber: eyes that they shulde not se, & eares that they shulde not heare vnto this day.

And Dauid saith, * Let their table be made a snare, & a net, & a stumbling blocke, euen for a recompense vnto them.

Let their eyes be darkened that they se not, & bowe downe their backe alwayes.

I demaunde then, Haue they stumbled, that they shulde fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to prouoke them to follow them.

Wherefore if the fall of them be the riches of the worlde, & the diminishing of the riches of the Gentiles, how much more shall their abundance be?

k Then seeing all the worlde knewe God by his creatures, the Iewes coulde not be ignorant, and so blinded of malice.

Deut 32, 22.
Isa. 65, 1.

Isa. 65, 2.

Or, ynbeliuing.

a And elected before all beginning

1. King 19, 10.
b He talked with God not that he shulde punish Israel, but that he might tame their hardness & so his wordes made against them.

1. King 19, 18
c Meaning an infinit number
Or, sic erant illa

Isa. 6, 29.

Or, 5, 10.

Mat. 13, 14.

John 12, 40.

Act. 28, 26.

Psalm 69, 22.

Or, sic erant illa
d Christ by y mouth of the Prophet

walsheth that which came vpon y Iewes, that is, that as butres are taken where as they thinke to finde fode, so y Law which the Iewes of a blinde zeale preferred to the Gospel thinking to haue saluation by it, shulde turne to their destruction.

e Take frō the y grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospell.

a That is a cer teine affection, but not a true knowledge
b The end of the Lawe is to iustifie the which obuiet it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

Gal 3, 24.

Leu. 18, 5.

Eccl. 20, 17.

Gal. 3, 12.

Deut. 30, 12.

Deut. 30, 14.

c Because we cannot performe the Lawe, it maketh vs to doubt, who shall go to heauen & to say, Who shall go downe to the deepe to deliuer vs there? but faith reacheth vs y Christ is ascended vp to take vs with him & hath descended into the deepe of death to destroy death, & deliuer vs

Isa. 28, 16.

d That is, the promises & the Gospel which agreeth with the Lawe.

1. Cor. 2, 32.

act. 2, 21.

e That is, the way to be saued is to beleue with heart that we are saued onely by Christ, and to confesse the same before the worlde.

Isa. 32, 7.

nam 1, 15.

f Or, the coming.

g Meaning the Gospel & the good tidings of saluation which they preached.

Isa. 53, 8.

John 12, 38.

g That is, by Gods commandement, of whom we they are sent that preach the Gospel. It may be also taken for the very preaching it self.

Psalm 119, 5.

h Both the Iewes & Gentiles.

i The Hebrew worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole worlde and setteth forth the worthines of the Creator.

The true & wilde oliue. To the Romaines. Exhortacions.

13 For in that I speake to you Gentiles, in asmuche as I am the Apostle of the Gentiles, I magnifie mine office,

14 To trie if by any meanes I might prouoke them of my flesh to followe them, & might saue some of them.

15 For if the casting away of them be the recõdiling of the worlde, what shal the receiuing be, but a life from the dead?

16 For if the first frutes be holie, so is the whole lompe: and if the roote be holie, so are the branches,

17 And thogh some of the braches be broken of, & thou being a wilde oliue tre, wast grafte in for them, and made partaker of the roote, and sarnesse of the oliue tre,

18 Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The braches are broken of, that I might be grafte in.

20 Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but feare.

21 For if God spared not the natural branches, take hede, lest he also spare not thee.

22 Beholde therefore the bountifulnes, & seueritie of God: towarde them which haue fallen, seueritie: but towarde thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.

23 And thei also, if thei abide not stil in vnbelefe, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the oliue tre, which was wilde by nature, and wast graffed contrary to nature in a right oliue tre, how muche more shal they that are by nature, be graffed in their owne oliue tres

25 For I woldenot, brethré, that ye shulde be ignorant of this secret (lest ye shulde be arrogant in your felues) y partely obstinacie is come to Israell, vntil the fulnes of the Gentiles be come in.

26 And so all Israell shalbe saued, as it is written, * The deliuerer shal come out of Sion, and shal turne away the vngodlines from Iacob.

27 And this is my couenât to them, * When I shal take away their sinnes.

28 As cõcerning the Gospel, they are enemies for your sakes: but as touching the electiõ, they are beloued for the fathers sakes.

29 For the giftes and calling of God are without repentance.

30 For euen as ye in time past haue not beleued God, yet haue now obtained mercie through their vnbelefe,

31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtaine mercie.

32 For God hathe shut vp all in vnbelefe, that he might haue mercie on all.

33 O the depnes of the riches, bothe of the wisdome, & knowledge of God! how vnsearcheable are his iudgemets, & his wayes past finding out!

34 * For who hath knowen the minde of the Lord? or who was his counsellor?

35 Or who hath giuen vnto him first, and he shalbe recompensed?

36 For of him, and through him, and for him are all things: to him be glorie for euer. Amen.

CHAP. XII.

The conuersation, loue and workes of suche as beleue in Christ. 19 Not to seeke reuengance.

1 Beseche you therefore, brethré, by the mercies of God, that ye giue vp your bodies as a liuing sacrifice, holie, acceptable vnto God, which is your reasonable seruicing of God.

2 And facion not your selues like vnto this worlde, but be ye changed by y reuening of your minde, y ye may proue what is the good wil of God, & acceptable, & perfite.

3 For I say through the grace that is giuen vnto me, to euerie one that is amõg you, y no man presume to vnderstand aboute that which is mete to vnderstand, but that he vnderstand according to sobrietie, as God hathe dealt to euerie man the measure of faith.

4 For as we haue many mēbers in one bodie, and all members haue not one office,

5 So we being many are one bodie in Christ, and euerie one, one anothers members.

6 * Seing then we haue giftes that are diuers, according to y grace that is giue vnto vs, whether we haue prophecie, let vs prophecie according to y proportiõ of faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or he y exhorteth, on exhortatiõ: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cherifulnes.

9 Let loue be without dissimulation. * Abhorre that which is euil, and cleaue vnto that which is good.

10 * Be affectioned to loue one another with brotherlie loue. In giuing honor, go one before another,

11 Not slouthful to do seruice: seruēt in spirit: seruing the Lord,

12 Reioycing in hope, paciēt in tribulatiõ, * continuing in prayer,

13 * Distributing vnto the necessities of the Saite: * giuing your selues to hospitalitie.

14 * Blesse the which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, & wepe with them that wepe.

meaneth preaching and teaching, & by office or ministerie, all suche offices, as apperteyne to the Church, as Elders, Deacons, &c. g By faith he meaneth the knowledge of God in Christ with the gifts of the holie Gost. h Of these officers some are Deacons, some Gouernours, some kepe the poore. i He meaneth them which were appointed to loke vnto the poore, as for the moste part were the widowes, Act 6.1. 1. tim 5.9.

1sa. 40.13. wido 9.13.

1. cor. 2.16.

u He repro- ueth the rash- nes of men w murmure agist the iudgemets of God.

x That is, pro- uoked him by his good wor- kes.

y All things are created and prefured of God to set for the his glorie.

a In ftede of dead beaſts, ille- uelle sacrifice: in ftede of the blood of beaſtes which was but a shadowe & pleased not God of it self, the acceptable sacrifice of the spiritual man, framed by faith to godlines and chari- tie.

b That is, true,

lawful & spiri- tual, 1. Pet. 3.5.

1. Cor. 12.11.

ephes. 4.7.

c Whatſoever is not agreeable to Gods wil, is euil, displeasing and vperſe.

1. Pet. 4.10.

d Two things are required, if we wil iudge soberly of Gods giftes in vs: the one that we do not arrogate to our selues that we haue not next, that we boast not of the giftes, but reuerently vie them to Gods honour.

Mat. 6.2.

2. Cor. 9.7.

Amos. 5.15.

e That is, soberly, not neglecting Gods giftes, but vying them to his glorie.

ephes. 4.2.

1. pet. 2.17.

eb. 13.1.

10. the time.

Luk. 18.1.

1. Cor. 16.1.

eb. 13.2.

1. pet. 4.18.

Mat. 5.44.

f By prophesying here he

i That they might be ielous of ouer Christ against the Gentiles, and so to be more seruēt in loue toward Christ then y Gentiles.

k The Iewes now remaine, as it were, in death for lacke of the Gospel: but when both they & the Gentiles shal embrace Christ, y worlde shalbe restored to a newe life.

l Abrahā was not onely sanctified, but his seede also w neglected nor the promises Meaning Abraham.

m Or, in them.

n That is, the Church of the Israelites.

o Be careful: worship God, & trust in his promises.

p He speaketh of the Iewes and Gentiles in general.

q Meaning sub- ernes & indu- ration against Gods worde.

1sa. 59.20.

r He sheweth that the time shal come that the whole paciõ of y Iewes thogh not euery one particularly, shalbe ioyned to the Church of Christ.

1sa. 27.9.

ieze. 23.18.

eb. 8.8.

eb. 10.16.

s To whome God giueth his Spirit of adop- tion, and whome he calleth effectually, he can not perishe: for Gods eternall counsell neuer changech.

t Or, that by your

mercie.

u That is, so-

the Iewes and

Gentiles.

Prou. 3. 7.

isa. 5. 11.
k That is, in
your owne co-
cetit.

Prou. 20. 22.

mat. 5. 39.

1. pet. 3. 9.

2. cor. 8. 1.

l Liue so ho-
nedly & god-
ly that no mā
can finde faute
with you.

Ebr. 12. 14.

Eccle. 28. 1.

mat. 5. 39.

Deu. 32. 35.

abr. 10. 39.

Prou. 25. 21.

m For ether
thou shalt wō-
ne him with
thy benefit, or
els his consci-
ce shal beare
him witness &
Gods burning
wrath hāgeth
ouer him.

Wisd. 6. 4.

tit. 3. 1.

1. pet. 2. 13.

a Not onely
the punishment
of the Iudges,
but also the
vengeance of
God.

**Greke, & ven-
ger with wrath*

b For no pri-
uate man can
conscience that
guenemēt w
God hath ap-
pointed with-
out & breache
of his conscien-
ce: and here he
speakech of ci-
uill magistrats:
so that Anti-
christ and his
can not waite
this place to
establi thair
tyrannie ouer
the conscience.

Mat. 22. 17.

c That is, to
defend & good
and to punish
the euil.

d He meaneth
onely the secd
of table.

Exod. 20. 14.

dent. 5. 18.

Leuit. 19. 18.

mat. 22. 39.

gal. 5. 14.

1am. 2. 8.

1 Tim. 1. 5.

16 Be of like affection one towards another:
*be not lie minded: but make your selues
equal to them of the lower sorte: be not
wife in * your selues.

17 *Recōpense to no mā euil for euil: ! pro-
cure things honest in the sight of all men.

18 *If it be possible, as much as in you is, ha-
ue peace with all men.

19 Dearly beloued, *auenge not your selues,
but giue place vnto wrath: for it is written,
*Vengeāce is mine: I wil repaye, saith the
Lord.

20 *Therefore, if thine enemie hunger, fe-
de him: if he thirst, giue him drinke: for
in so doing, thou shalt heape *coles of fy-
re on his head.

21 Be not ouercome of euil, but ouercome
euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the
sworde. 8 Chariitie ought to measure all our doings.
11 An exhortation to innocencie & puritie of life.

1 **L**et *euerie soule be subiect vnto the
higher powers: for there is no power
but of God: & the powers that be, are or-
deined of God.

2 Who soeuer therefore resisteth & power,
resisteth the ordinance of God: and they
that resist, shal receiue to them selues iud-
gement.

3 For princes are not to be feared for good
workes, but for euil. Wilt & then be with-
out feare of the power? do wel: so shalt
thou haue praise of the same.

4 For he is the minister of God for thy
wealth: but if thou do euil, feare: for he
beareth not the sworde for nought: for he is
the minister of God to take vengeāce on
him that doeth euil.

5 Wherefore ye must be subiect, not becau-
se of wrath onely, but also for ^b conscien-
ce sake.

6 For, for this cause ye paye also tribute: for
they are Gods ministers, applying them
selues for the same thing.

7 *Giue to all men therefore their due: to
tribute, to whome ye owe tribute: custo-
me, to whome custome: feare, to whome
feare: honour, to whome ye owe honour.

8 Owe nothing to any man, but to loue o-
ne another: for he that loueth another, ha-
th fulfilled the ^d Law.

9 For this, *Thou shalt not commit adul-
terie, Thou shalt not kill, Thou shalt not
steale, Thou shalt not beare false witness,
Thou shalt not couet: and if there be any
other commandement, it is briefly com-
prehēded in this saying, ^e in this, *Thou
shalt loue thy neighbour as thy self.

10 Loue doeth not euil to his neighbour:
therefore is loue & *fulfilling of the Law.

11 And that, cōsidering the season, that it is
now time that we shulde arise from slepe:

for now is our saluation *nearer, then whē
we beleued it.

12 The night is past, & the day is at hand:
let vs therefore cast away the workes of
darkenes, and let vs put on the ^f armour
of light,

13 So that we walke honestly, as in the day:
not in *glotonie, and dronkennes, nether
in chambering and wantonnes, nor in strife
and enuying:

14 *But put ye on the Lord IESVS CHRIST,
and take no thought for the flesh, to fulfil the
lustes of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man shoulde
offende anothers conscience. 15 But one to supporte
another in charitie and faith.

1 **H**im that is weake in the ^a faith, recei-
ue vnto you, but not ^b for controuer-
sies of disputations.

2 One beleueth & he may eat of all things:
& another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that
eateth not: and let not him which eateth
not, iudge him that eateth: for God hathe
receiued him.

4 *Who art thou that condemnest another
mans seruant? he standeth or faileth to his
owne *master: yea, he shalbe established:
for God is able to make him stande.

5 This mā esteemeth one day aboute another
day, & another man counteth euerie daye
a like: let euerie man be ^d fully perswaded
in his minde.

6 He that *obserueth the day, obserueth it
to the ^e Lord: and he that obserueth not the
day, obserueth it not to the Lord. He that
eateth, eateth to the Lord: for he giueth
God thāks: and he & s eateth not, ^h eateth
not to the Lord, and giueth God thāks.

7 For none of vs liueth ⁱ to him self, nether
doeth anie dye to him self.

8 For whether we liue, we liue vnto the
Lord: or whether we dye, we dye vnto the
Lord: whether we liue therefore, or dye,
we are the Lords.

9 For Christ therefore dyed and rose agai-
ne, and reuiued, that he might be Lord bo-
the of the dead and the quicke.

10 But why doest thou iudge thy brother?
or why doest thou despise thy brother?
*for we shal all appeare before the iudge-
ment seat of Christ.

11 For it is written, *I k liue, saith the Lord,
and euerie knee shal bowe to me, and al
tongues shal ^l confesse vnto God.

12 So then euerie one of vs shal giue ac-
countes of him self to God.

13 Let vs not therefore iudge one another
anie more: but vse your iudgement rather

sieme to whome as yet God had not reueiled the perfitte libertie. 1 Bothe
our liue and death ought to profite our brother. 12 Cor. 5. 10. 13a. 45. 23 phil.
2. 10. k This other particularly appertheeth to God who is the true life of
him self, & giueth it to all others. 1 And acknowledge me for their God.

e Before we
beleued, it had
bene in vaine
to rel vs these
things: but now
seing our sal-
uation is nere,
let vs take
hede that we
neglect not
this occasion.
Luk. 21. 34.
f That is, ho-
nest maners &
godlie.
*Or, iuste.

Gal. 3. 16.
1. pet. 3. 11.

a That is, the
doctrine of &
Gospel.
b Let & he shal
de parte e-
ther more ig-
norant then he
came, or els &
a greater serm-
pule of conscie-
ce.

1am. 4. 12.

c It is the
Lords matter
& not thine.
d We must be
assured in our
conscience by
Gods worde
in all things
that we do: &
if we be strōg,
we may know
what is our li-
bertie: & if
we be weake,
we may learne
to profite
daily.

e That count-
erth one day
more holie the
another.
f Who iudge-
th whether
he doeth wel
or no.
g Because he
thinketh the
meats vncleane
by & Law.

h Here we
must note three
things: first, &
he speaketh of
things which
of them selues
are indifferē,
albeit in the
Law they were
not next, that
he reprehend
not the condē-
ning of the &
but of the per-
sones: thirdly,
that he mea-
neth not the
stubborne and
malicious, who
me he calleth
dogges & con-
cition, but the
weake and in-
firm.

in this, that no man putte an occasion to fall, or a stonbling blocke before *his* brother.

m He preuenteth the obiectiō which the Christians might vie.

14 *m* I knowe, & am perswaded through the Lord Iesus, that there is nothig vnclane of it self: but vnto him that iudgeth any thing to be vnclane, to hi *it is vnclane.*

15 But if thy brother be grieved for the meat, now walkest thou not charitably: **destroy not him with thy meat, for whome Christ died.*

2. Cor. 13. 11.

n Which is the benefite of Christiā libertie by abusing whereof ye cause y^e weakligs to blasphem the Gospel which might seme to them contrarie to Gods wil, and the doctrine of the Lawe. o God wil not reigne ouer his by suche obseruations.

Tit. 1. 15.
p In peace & righte outfares.

1. Cor. 13. 13.
q Faith here is taken for a full perswasion of the Christiā libertie in things indifferent as the Apostle interpreteth it in the 14. vers.

r Which ha the none euil remorie of conscience in his doing.

s Meaning, of a right consciēce.

16 Cause not your^a commoditie to be euil spoken of.

17 For the^o kingdome of God is not meat nor drinke, but righteousnes, and peace, & ioye in the holie Gost.

18 For whosoeuer^p in these things serueth Christ, is acceptable vnto God, and is approved of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not y^e worke of God for meats sake: **all things in dede are pure: but it is euil for the man which eateth with offence.*

21 **It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stonbleth, or is offended, or made weak.*

22 Hast thou^q faith? haue it with thy self before God: blessed is he y^r condemneth not him self in y^e thing which he alloweth.

23 For he that douteth, is condemned if he eat, because he eateth not of faith: & whatsoeuer is not of^r faith, is sinne.

CHAP. XV.

3 *Paul exhorteth the to support & loue one another by the example of Christ. 9 And by the onelie mercie of God which is the cause of saluation bothe of the one & the other. 14 He sheweth his sale to warde v. i. em. & the Church. 30 And requireth the same of them.*

4 **W**Hich are strong, ought to beare the infirmities of the weak, and not to please our selues.

5 Therefore let euerie mā please his neighbour in that that is good to^a edification.

6 For Christ also wolde not please him self, but as it is written, **The rebukes of them which rebuke thee, sel^b on me.*

7 For whatsoeuer things are written afore time, are written for our learning, that we through pacience, & cōfote of the Scriptures might haue hope.

8 Now the God of^c pacience and consolation giue you that ye be^e **like minded one towards another, according to Christ Iesus,*

9 That ye with one minde, and with one mouth may praise God euē the Father of

our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the^d glorie of God.

8 Now I say, that Iesus Christ was a^e minister of the circumcision, for the^f true the of God, to cōfirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercie, as it is writtē, **For this cause I wil confesse thee amōg the Gentiles, and sing vnto thy Name.*

10 And againe he saith, **Reioyce, ye Gentiles with his people.*

11 And againe, **Praise the Lord, all ye Gentiles, & laude ye him, all people together.*

12 And againe Esaias saith, **There shalbe a roote of Iesse, and s^g he that shal rise to reigne ouer^h the Gentiles, in him shal the Gentiles trust.*

13 Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abide in hope through the power of the holie Gost.

14 And I my self also am perswaded of you, my brethren, that ye also are ful of goodnes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethrē, I haue somewhat boldly afore afort writtē vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ towards the Gentiles, minitring the Gospel of God, that the offering vp of the Gentiles might be acceptableⁱ being sanctified by the holie Gost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not^k speake of anie thing, which Christ hathe not wrought by me, to make the Gentiles obedient in worde and dede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abide the Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans fundation.

21 But as it is written, **To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.*

22 Therefore also I haue bene^e oft let to come vnto you.

23 But now seing I haue no more place in these quarters, and also haue^e bene desirous manie yerres ago to come vnto you,

24 When I shal take my journey into Spaine, I wil come to you: for I trust to se you in my

d To make vs partakers of Gods glorie.

e First to gather y^e Iewes, and then the Gentiles that bothe might be made one flocke.

f That God might be knowne true.

g Sam. 22. 18. Deu. 32. 43.

h Psal. 117. 1.

i Isa. 11. 10.

g Which is Christ who did spring as a yong budde out of y^e drye and dead roote. *h* Then seing he toke bothe the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel

k God gaue him suche ample occasions to set furthe his excellent workes y^e he had done by him, that the Apostle nede not to seke anie other thing to boast vpon.

l Isa. 52. 15.

Chap. 1. 13. 1. thes. 2. 17.

Chap. 1. 15.

Phil. 6. 10.

a To edifie, signifieth to do all maner duties to our neighbour, eether to bring him to Christ, or if he be wone, that he may growe from faith to faith: for y^e faithful are called the temple of God wherein he is resident by his holie Spirit: & these faithful are the flowers of y^e newe Ierusalem: that is, the vniuersal Church, wher none, Eph. and not to my

l Isa. 54. reuel. 21. of the which buylding Christ is the chief corner stone. *b* I did lo beare them, as if they had bene done to me. *c* Which is y^e autor of pacifice. *1. Cor. 1. 10. philip 2. 16.*

He requireth their praiers. Chap. XVI. Salutacions. 76

in my iorney, & to be broght on my way thitherwarde by you, after that I haue bene somewhat filled with your *companie*.

1 Which was to carie the almes.

25 But now go I to Ierusalem, to minister vnto the Saintes.

26 For it hathe pleased them of Macedonia and Achaia, to make a certeine distributio vnto the poore Saintes which are at Ierusalem.

1 Cor. 9. 11.

27 For it hathe pleased them, and their detters are they: *for if the Gentiles be made partakers of their spiritual things, their duetie is also to minister vnto them in carnal things.

m I shal faithfully leaue it with them, & as it were sealed moste surely.

28 When I haue therefore performed this, and haue sealed them this frute, I will passe by you into Spaine.

29 *And I knowe when I come, that I shal come to you with abundance of the blessing of the Gospel of Christ.

Chap. 1. 10. n Almes is frute of faith and charitie. o His coming shal be profitable vnto the: for God will giue him abundant knowledge of Diuine mysteries to communicate vnto them.

30 Also brethré I beseeche you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye wolde strue with me by prayers to God for me.

31 That I may be deliuered frō them which are disobedient in Iudea, & that my seruice which I haue to do at Ierusalem, may be accepted of the Saintes,

2 Cor. 1. 11. p He feared lest ieladious tongues wolde haue made his message either odious, or lesse acceptable.

32 That I may come vnto you with ioy by the wil of God, & may wth you be refreshed.

33 Thus the *God of peace be with you all. Amen.

CHAP. XVI.

1 After manie commendations, 17 He admonisheth them to beware false brethren and to be circumspect. 20 He prayeth for them, and giueth thanks to God.

I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becometh Saintes, and that ye assist her in whatsoeuer busines she nedeth of your aide: for she hathe giuen hospitalitie vnto manie, and to me also.

Act. 16. 3.

3 Grete *Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life laid downe their owne necke. Vnto whome not I onely giue thanks, but also all the Churches of the Gentiles)

5 Likewise grete the Church that is in their house. Salute my beloued Epenetus, which is the first frutes of Achaia in Christ.

a The first w was consecrate to the Lord by embracing the Gospel.

6 Grete Marie which bestowed much labour on vs.

Or, Asia. b They were grafed in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Church.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in

Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Grete the which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which womens labour in the Lord. Salute the beloued Peris, which woman hathe laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, & his mother and mine.

14 Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethré which are with them.

15 Salute Philologus and Iulias, Nereus, & his sister, and Olympas, & all the Saintes which are with them.

16 Salute one another with an holie kisse. The Churches of Christ salute you.

1 Cor. 16. 20. 2 Cor. 13. 12.

17 ¶ Now I beseeche you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and auoide them.

1 Pet. 5. 14. c This was a signe of amitie among the Iewes, which he willeth to be holie, that is, that it come from a minde full of godlie charitie.

18 For they that are such, serue not the Lord Iesus Christ, but their owne belies, and with faire speache & flattering deceiue the hearts of the simple.

19 For your obediēce is come abrode among all: I am glad therefore of you: but yet I wolde haue you wise, vnto that which is good, and simple concerning euil.

2 John 10. d These be markes to knowe the false Apostles by. e The worde signifieth him that promisseth muche & performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.

20 The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

21 *Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

Act. 16. 1 phil. 2. 19

23 *Gaius mine hoste, & of whole Church saluteth you. Erastus the chamberlaine of the cite saluteth you, and Quartus a brother.

1 Cor. 1. 14. f Or, receiver. f Corinthus.

24 The grace of our Lord Iesus Christ be with you all. Amen.

25 *To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secret since the worlde began:

Eph. 3. 19.

26 (But now is opened, & published among all nations by the Scriptures of the Prophetes, at the commandement of the euerglasting God for the obedience of faith)

Eph. 3. 9. col. 1. 26. 2 Tim. 1. 10. tit 1. 2.

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

1 Pet. 1. 10 g Bothe as touching the doctrine of Gospel, and also the calling of the Gentiles.

Written to the Romaines from Corinthus and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE of Paul to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed up with vaine glorie, and affectat eloquence, soght to bring into contēpt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition suche f. Etions & schismes sprang up in the Church, that frō opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religio. Against these evils the Apostle proceedeth, preparing the Corinthians hearts, & eares with gentle salutations: but sone after he reproneth their contentions and debates, their arrogancie & pride, and exhorteth the to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauenlie wisdom of the Gospel, which cā not be perswaded by worldlie wit and eloquent reasons, but is renewed by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued him self skilfully, buylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer soght his owne glorie, nether yet how he might liue, but onely the glorie of Christ: which thing at his comming he wolde declare more amply, to the shame of those vaine glorious braggers, who soght them selues onely, & therefore suffred moste horrible Vices vnreproved & unpunished, as incest, contentions, pleadings before infideles, fornication, & suche like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, duetie of mariage, of discorde & dissension among the married, of virginite, & seconde mariage. And because some thoght it nothing to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissembling was hindered, & their consciences wounded, which thing rather the he wolde do, he wolde neuer vsē that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great evils, he admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vsē. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

- 1 He praiseth the great graces of God shewed towards them. 10 Exhorting them to concorde and humilitie. 19 He beateth downe all pride, and wisdom which is not grounded on God. 26 Shewing whome God hath chosen to confounde the wisdom of the worlde.

PAUL called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Softenes, Vnto y Church of God which is at Corinthus, to them that are * a sanctified in Christ Iesus, * b Saintes by calling, * with all that c call on the Name of our Lord Iesus Christ in cuerie place, bothe their Lord, and ours:

- 3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ, 5 * That in all things ye are made riche e in him, in f all kinde of speache, and in all knowledge: 6 As the testimonie of Iesus Christ hath bene confirmed in you. 7 So that ye are not destitute of anie gift: * wayting for the appearing of our Lord Iesus Christ. 8 Who shal also confirme you vnto y end, that ye may be s blamelesse in the day of our Lord Iesus Christ. 9 * God is faithful, by whome ye are called vnto y fellowship of his Sōne Iesus Christ our Lord.

and their knowledge of Gods worde. g For there is no condemnation to them that are graited in Christ Iesus. * Psal. 138, 8 1 thes 5, 24.

d For all the benefites w ye haue receiued by the Gospel Colos. 1, 10.

e 2, 7.

philip. 3, 20.

f 2, 11.

e As members of the same bodie which communicate with their head.

1 thes 3, 12.

f He commendeth those giftes in them, whose abuse after he doth reprove.

as eloquence, philosophie.

10 Now

Act 15, 9.

3 thes 4, 7.

Rom 1, 7.

eph. 1, 1.

col. 1, 22.

2 tim. 1, 9.

tit. 2, 1.

2 Tim 2, 23.

a Whome God

hath separate from the rest of the worlde, purified, and giuen to his Sonne,

what he might be in them, and they in him. b Made holie by the fre mercie

& calling of God. c Which is to acknowledge him to be verie God, to

worship him, and seke vnto him for helpe.

The worldelie wifdome. Chap. II. The wifdome of God. 77

Rom. 15. 1.
philip. 3. 16.
h Disagreeing
in wordes in ge
deth diffentiō
of minde, whe
reof proceedeth
repugnancie of
iudgement, w^h is
the mother of
schisme and
heresie.
i Which was
a virtuous wo
man & zealous
of Gods glorie
and sought the
quietnes of the
Church.
Act. 18. 24.
k Read the an
notacion, Act.
3. 16.

Act. 18. 8.
l This Gaius
was Pauls ho
ste, in whose
house alio the
Church was at
Corinthus,
Rom. 16. 23:
there was yet
another so cal
led, w^h was of
Derbe, & fol
lowed Paul,
Act. 20. 4.
Chap. 2. 19.
galat. 3. 4.
2 pet. 1. 16.
m That is,
chiefly & pecu
liarly.
Rom. 1. 16.
1sa. 29. 14.
n As rhetoric
or arte ora
torie
o When men
shulde attrib
te that vnto e
loquence, w^h o
nely belonged
to the power
of God.
p That is, the
interpreter of
the Law.
Mat. 12. 38.
q He that is so
fubtil in discuf
sing questions?
& herein Paul
reprocheth
euen the best
learned, as
though not one
of them cold
perceiue by
his owne wif
domerie of Chri
st reueiled in
the Gospell.
r He speaketh
in the persone
of the wicked,
who contrarie
to their consci
ence rather at
tribute thefe
things to God,
then acknow
ledge their
owne follie &
weakenes.
s According as
the worlde ter
meth wifdome,

10 Now I beseeche you, brethren, by the Name of our Lord Iesus Christ, * that ye all
h speake one thing, and that there be no
dissentions among you: but be ye knit to
gether in one minde, and in one iudge
ment.
11 For it hath bene declared vnto me, my
brethren, of you by them that are of the
house of i Cloe, that there are cōtentions
among you.
12 Now this I say, that euerie one of you
saith, I am Pauls, and I am * Apollos, and
I am Cephas, and I am Christs.
13 Is Christ deuicid? was Paul crucified
for you? were ye baptized k into the
name of Paul?
14 I thanke God, that I baptized none of
you, but * Crispus, and l Gaius,
15 Left anie shulde say, that I had baptized
into mine owne name.
16 I baptized also the householde of Stre
phanas: furthermore knowe I not, whether
I baptized anie other.
17 For Christ sent me not to m baptize, but
to preache the Gospell, not with * a wifdo
me of wordes, o lest the crosse of Christ
shulde be made of none effect.
18 For the preaching of the crosse is to the
that perish, foolishnes: but vnto vs, which
are saved, it is the * power of God.
19 For it is written, I * wil destroye the wif
dome of the wise, and wil cast away the
vnderstanding of the prudent.
20 Where is the wise? where is the p Scribe?
where is the i disputer of this worlde? ha
th not God made the wifdome of this
worlde foolishnes?
21 For seing the worlde by wifdome knewe
not God in the wifdome of God, it plea
sed God by the foolishnes of preaching
to saue them that beleue:
22 Seing also that the Iewes require a * sig
ne, and the Grecians seke after wifdome.
23 But we preache Christ crucified: vnto
the Iewes, euen a stōmbling blocke, & vn
to the Grecians, foolishnes:
24 But vnto them which are called, bothe
of the Iewes & Greciās we preache Christ,
the power of God, and the wifdome of
God.
25 For the foolishnes of God is wiser the
men, and the weakenes of God is stronger
then men.
26 For brethren, you se your calling, how
that not manie wise men r after the flesh,
not manie mightie, not manie noble are
called.
27 But God hath chosen the foolish things
of the worlde to confounde the wise, and
God hath chosen the weake things of the
worlde, to confounde the mightie things.
28 And vile things of the worlde & things
which are despised, hath God chosen, &

things t which are not, to bring to nought
things u that are,
29 That no * flesh shulde reioyce in his
presence.
30 But ye are of him in Christ Iesus, who
of God is made vnto vs * wifdome and
righteousnes, and sanctificacion, and re
dempcion,
31 That, according as it is written, * He that
reioyceth, y let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his maner of preaching, which
was according to the tenor of the Gospell. 8 Which Gos
pell was contemptible & hid to the carnal, 10 And a
gain honorable and manifest to the spiritual.

1 And I, brethren, when I came to you,
came not with * excellencie of wor
des, or of wifdome, shewing vnto you the
a testimonie of God.

2 For I esteemed not to " knowe anie thing
among you, saue Iesus Christ, and him
crucified.

3 * And I was among you in b weakenes, and
in feare, & in muche trembling.

4 Nether stode my worde, & my preaching
in the * entising speache of mans wifdo
me, but in plaine euidence of the Spirit
and of power,

5 That your faith shulde not be in the wif
dome of men, but in the power of God.

6 And we speake wifdome among them
that are c perfit: not the wifdome of this
worlde, nether of the d princes of this
worlde, which come to nought.

7 But we speake the wifdome of God in a
myserie, euen the hid wifdome, which God
had determined before the worlde, vnto
our glorie.

8 Which e none of the princes of this
worlde hath known: for had thei knowe
it, thei wolde not haue crucified y f Lord
of glorie.

9 But as it is written, * The things which
eye hath not sene, nether care hath hea
red, nether came into mas heart, are, which
God hath prepared for them that loue
him.

10 But God hath reueiled them vnto vs by
his Spirit: for the Spirit h searcheth all
things, yea, the deepe things of God.

11 For what man knoweth the things of a
man, saue the spirit i of a man, which is in
him? euen so the things of God knoweth
no man, but the Spirit of God.

12 Now we haue k receiued not the Spirit
of the worlde, but the Spirit, which is of
God, that we might knowe the l thigs that
are giuen to vs of God.

13 Which things also we speake, not in the
* wordes which mans wifdome teacheth,

* Which are
in mans iudge
ment almost
nothing, but
taken for ab
ilities & cal
wises.
u Esteemed &
in reputacion.
Ierem. 23. 5.
x Thus he cal
leth man in cō
tempt & to be
at downe his
arrogancie.
Ierem. 9. 24.
2 Cor. 10. 17.
y That is, attri
bute all things
to God, with
thanksgiuing
Chap. 1. 17.
10. myserie.
a That is, the
Gospell, where
by God doeth
manifest him
self to f worl
de, or whereof
God is the au
thor & witness.
b I, I sheweth
nothing which
is known.
Act. 18. 1.
Chap. 1. 17.
2 pet. 1. 16.
c Herein ap
peareth his
great modestie,
who was not
glorious, but
abiect & hum
ble, not full of
vaineboatings
& arrogancie,
but w^h feare &
trembling set
forthe y migh
tie power of
God.
d They whose
vnderstandings
are illumina
te by faith, ac
knowledge
this wifdome,
w^h the worlde
calleth follie.
e The worlde
is here taken
for the who
me ether for
wifdome, ri
ches or power
men moſte este
me.
1sa. 64. 4.
f That is, very
fewe.
g He calleth Ie
sus y mightie
God, full of true
glorie & mai
estie, whome Da
uid also calleth
y King of glo
rie, Psal. 24. 7.
and Steuen nam
eth him the
God of glorie,
Act. 7. 2: & hea
reby appeareth
the diuinitie
of Chriſt & cō
iunctiō of two
natures in one
person.
Chap. 1. 17.
2 pet. 1. 16.

g Man is not able to thinke Gods providence towards his.
i For he is one God with the Father and the Sonne. i Mans minde, which vnder
standeth and iudgeth. k We are not moued with that Spirit, which
teacheth things wherewith the worlde is delited, and which men vnderstand
by nature. l All the benefices of God in Iesus Christ.

Christ the fundacion. I. Corinthians. Gods ministers.

m As that ^{re}teache is spiritual, so ^{is} kinde of teaching must be spiritual, that ^{is} wordes may agree with the matter.
n Whole know ledge & iudgement is not cleared by Gods Spirit.
Prou. 27. 19.
1/a. 40. 13.
wist 9. 17.
rom 11. 34.
o For the truth of God is not subiect to the iudgement of man.
p That is, Christs Spirit, 1ohn 16. 13, rom 8. 9.

a Being ingrafted in Christ by faith, we be gin to moue by his Spirit, & as we profite in faith, we growe vp to a ripe age. And here let him take hede that teacheth, lest for milke he giue poyson: for milke and strong meat in effect are one, but onely differ in maner & forme.

Rfal. 62. 13.
galat. 6. 5.
b He chargeth them with two fautes: the one, ^{is} that they attributed to ^{is} ministers, & ^{is} other, that they preferred one minister to another.
c So made by his grace.
d He reproveth the ministers of Corinth, as teachers of curious doctrines & questions.
e Or the time: which is, when the light of ^{is} truth shal expel the darkness of ignorance, then the curious ostentation of mans wisdom shal be brought to naught.
f By the tryal of Gods Spirit.

but which the holie Gost teacheth, comparing ^{is} spiritual things with spiritual things.

14 But the ^{is} natural man perceiueh not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, because they are spiritually discerned.

15 But he that is ^{is} spiritual, discerneth all things: yet he him self is ^{is} iudged of no man.

16 *For who hathe knowen the minde of the Lord, that he might instruct him? But we haue the ^{is} minde of Christ.

CHAP. III.

3 Paul rebuketh the sciles and autours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundacion of his Church. 15 The dignitie and office bothe of the ministers and also of all the faithful.

1 And I colde not speake vnto you, brethren, as vnto spiritual me, but as vnto carnal, ^{is} as vnto ^{is} babes in Christ.

2 I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

3 For ye are yet carnal: for where as there is among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

4 For when one faith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, nether is he that planteth, anie thing, nether he that watreth, but God that giueth the encrease.

8 And he that planteth, & he that watreth, are ^{is} one, and euerie man shal receiue his wages, according to his labour.

9 For we together are Gods ^{is} laborers: ye are Gods housbandrie, and Gods buylding.

10 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon: but let euerie man ^{is} take hede how he buyldeth vpon it.

11 For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

12 And if anie man buylde on this fundacion, golde, silver, precious stones, tymber, haye, or stubble,

13 Euerie mans worke shalbe made manifest: for the ^{is} daye shal declare it, because it shalbe reueiled by the ^{is} fyre: & the fyre shal trye euerie mans worke of what sorte it is.

14 If anie mans worke, that he hathe buylt vpon, abide, he shal receiue wages.

15 If anie mans worke burne, he shal lose, but he ^{is} shalbe safe him self: neuertheles yet as it were by the fyre.

16 *Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

19 For ^{is} y wisdom of this worlde is foolishnes with God: for it is written, *He catcheth the wise ^{is} in their owne craftines.

20 *And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man ^{is} reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, ^{is} even all are yours,

23 And ye Christ, and Christ Gods.

CHAP. IIII.

1 After that he had described the office of a true Apostle. 3 Seeing they did not acknowledge him suche one. 4 He appealeth to Gods iudgement. 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requirerh of their parte, & what they ought to looke for of him at his returne.

1 Let a man so thinke of vs, as of the ^{is} ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, ^{is} y euerie man be founde faithful.

3 *As touching me, I passe verie litle, to be iudged of you, or of ^{is} mans iudgement: no, I iudge not ^{is} mine owne self.

4 For I ^{is} knowe nothing by ^{is} my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore ^{is} iudge nothing before the time, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne ^{is} by vs, that no man presume about that which is written, that one swel not against another for anie mans cause.

7 For who ^{is} separateth thee and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are ful: now ye are made riche: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hathe set forth

Bothe his labour & reward.

Chap. 6. 19.

2 cor. 6. 16.

He reproveth the not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicitie of Gods worde, preach philosophical speculations.

As touching his life, if he holde fast the fundacion.

Job. 5. 13.

k When they them selues are entangled in ^{is} same snares. w thei laid for others.

Tsal. 94. 11.

I but in God who worketh by his ministers to his owne glorie & the confort of his Church.

a As it is a thing intolerable to counte ^{is} true ministers of God, so it is greatly reprehensible to attribute more vnto the then is mete.

Mat. 7. 1.

"Grec. & mane dty.

Mat. 7. 1.

rom. 2. 1.

b Whether I haue great gifts or litle, few or manie, c For as I do not knowe, where by I shal de take anie occasion of glorie: so I am certaine y before God another manner of iustice is required. d Concerning mine office. e By our example.

f To wit, from other men and pferiath thee?

The kingdome of God. Chap.V.VI. Of pleading. 78

g To diminish his auctoritie they obiected, that he was not made an Apostle by Christ, but afterwards. **h** By this bitter taunting in abusing him self and exalting the Corinthians, he maketh them ashamed of their vaine glorie. *Act 20, 34. 1 thess. 5, 9. 2 thess. 3, 8. Mat. 5, 44. luk 23, 34. act 7, 60. 1 Cor. 13, 12.*

Or, prelati

i Forasmuche as they had some forgotten.

Act. 19, 21. ian. 4, 15.

k That is, whatsoever gites we haue receiued of God to this end, y he may reigne among vs. **l** Of the holie Goſt.

a Who wolde thinke that you wolde suffer that mischief unpunished, which y most barbarous nations abhorre to speake of. *Leu. 18, 5. Col. 2, 5.*

b Having now receiued the Gospel.

c My wil and content.

d With innocencie of Gods Name, as becometh them to procure the Lords busines and not their owne. *1 Tim. 1, 20.*

e Which is to be as an heathen man and publicane.

vs the laste Apostles, as men appointed to death: for we are made a galing stocke vnto the worlde, and to the Angels, and to men.

10 We are^h fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

11 Vnto this houre we bothe honger, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 *And labour, working w our owne hands: we are reuiled, & yet we bleſſe: we are persecuted, and suffer it.

13 *We are euil spoken of, and we pray: we are made as the filthe of the worlde, the offskowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued childre I admonish you

15 For thegh ye haue ten thousandⁱ instructors in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timothy, which is my beloued sonne, and faithful in the Lord, w^h shal put you in remembrance of my wayes in Christ: as I teache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolde not come to you.

19 But I wil come to you shortly, *if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the^k kingdome of God is not in worde, but in^l power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed inceste. **3** Wilking them to excommunicate him. **7** To embrace puritie. **9** And flee wickednes.

IT is heard certainly that there is fornication amog you, and suche fornication as is not once named among the^a Gentils, *that one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather sorowed, that he which hathe done this dede, might be put from among you.

3 *For I verely as absent in bodie, but present in spirit, haue determined already as thogh I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my^c spirit, in the Name of our Lord Iesus Christ, that suche one, I say, by the power of our Lord Iesus Christ,

5 *Be deliuered vnto^e Satan, for the

*destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not^s good: *know ye not that a litle leauē, leaueneth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a newe lump, ^h as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs kepe the feast, not with olde leauē, nether in the leauen of maliciouſnes and wickednes: but with the vnleauened bread of sinceritie and trueth.

9 I wrote vnto you in an epistle, *that ye shulde not cōpanie together w^h fornicators,

10 Andⁱ not all together with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if anie that is called a brother, be a fornicator, or couetous, or^k an idolater, or a railar, or a drunkard, or an extortioner, with suche one eat not.

12 For what haue I to do, to iudge them also, which are^l without? do ye not iudge the that are^m within?

13 But God iudgeth them that are without. Put away therefore frō among your felues that wicked man.

present at idole seruice, & yet professe the Gospel. **1** Vnto whome the Ecclesiastical discipline doeth not stretch. **m** Which are iudged to Gods worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. **7** Christians ought rather to suffer.

12 He reproveth the abusing of Christian libertie.

15 And sheweth that we ought to serue God purely both in bodie, and in soule.

DAre anie of you, hauing busines against another, be iudged vnder^a the vniust, and not vnder the Saintes?

2 *Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not y^e we shal iudge the^b Angels? how much more things that pertaine to this life?

4 If then ye haue iudgemēts of things pertaining to this life, set vp them which are^d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, y^e can iudge betwene his brethre?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is viterly^c a faute among you, because ye go to law one with another: *why rather suffer ye not wrong? why rather susteine ye not harme?

8 *Nay, ye your selues^e do wrong, and do harme, and that to your brethren.

not reprove y^e godlie, which with a good conscience vseth y^e magistrats to defende his right, but condemmeth heaped, grudges & desires of reuengence.

f For being wounded with shame & sorrow, his flesh or olde man shal dye: and the spirit or newe man shal remaine alieue & enioye the victorie in y^e day when the Lord shal iudge the quicke and dead. *1 Cor. 4, 18. 1 pet 4, 6.*

g Seeing you suffer suche monstrous vices among you.

Mat. 18, 17. 2 thess. 3, 14.

h As euerie mā particular ly is pure, so y^e whole Church in general may be pure.

i But he meane of those that were conuersant in the Church, whome they ought by discipline to haue corrected: as touching straggers they ought by all meanes

godly to winne the to Christ.

k Who to please bothe parties wolde be

Or, iudges & magistrates which are iudges

Wis. 3, 2.

a He calleth them vniust, whoſeuer are not sanctified in Christ.

b Who are now apostates & deuls; *Mat. 25, 41.*

c That is, make them iudges.

d If ye so burne with desire to please, kepe a court among your selues, and make the least esteemed your iudges: for it is moſte easie to iudge betweene brethren.

Or, impotent of made.

Mat. 5, 39. luk. 6, 29.

rom. 12, 19. 1 Theſ. 5, 6.

e He doeth

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: * nether fornicatours, nor idolaters, nor adulterers, nor wātons, nor bouggerers,

Eph. 5. 3.
1. tim. 1. 9.

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.

Eph. 2. 12.

11 And fuche were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

1. pet. 4. 3.

Chap. 10. 23.

eccle. 37. 31.

f Here he spea

keth of things

indifferent of

their nature,

& first as touchig

carnall libertie

g For we are

subiect to those

things which

we can not

want.

h They abu-

sed meates,

bothe in that

they offended

others there-

by, & also pro-

uoked their

owne lusts to

vnclennes.

Rom. 6. 5.

i God wil be

Lord bothe of

the soule and

bodye.

k Whereby he

signifieth that

bothe we shal

se the glorie

of the re-

surrection of

the iuste, and

also that digni-

tie, and pri-

uiledge where

by we be ma-

de the mebers

of Christ.

Gen. 2. 24.

mat. 19. 5.

mar. 10. 7.

eph. 5. 31.

Chap. 3. 17.

2. cor. 6. 16.

Chap. 7. 23.

1. pet. 1. 10.

l That is, he

more pollu-

teth his owne

bodye, then he

that commit-

tereth anothe

same.

12 ¶ All ^f things are lawful vnto me: but all things are not profitable. I may do all things, but I wil not be broght vnder the power of anie thing.

13 Meates are ordeined for the bellie, and the bellie for ^y meates: but God shal destroe boe it, and them. Now the bodie is not for ^h fornication, but for the ⁱ Lord, & the Lord for the bodie.

14 And God hath also raised vp ^y Lord, and ^a shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ: shal I then take the mebers of Christ, and make them the mebers of an ^k harlot? God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? ^a for two, saith he, shal be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he ^y cōmit teth fornicatiō, sinneth against his ⁱ owne bodie.

19 Knowe ye not, that ^a your bodie is ^y tēp^ele of the holie Ghost, which is in you, whome ye haue of God: and ye are not your owne.

20 ^a For ye are boght for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe. 2 As of single life, 3 Of the dutie of mariage, 11 Of disorders & dissension in mariage, 13 Of mariage betwene the faithfull & vnfaithfull. 18 Of vncircumcising the circumcised. 21 Of seruitude. 25 Of virginities, 39 And seconde mariage.

1 **N**OW concerning the things whereof ye wrote vnto me, It were ^a good for a man not to touche a woman.

2 Neuertheles, to auoide fornication, let ^b euerie man haue his wife, and let euerie woman haue her owne housband.

3 ^a Let the housbād giue vnto the wife due beneuolence, and likewise also the wife vnto the housband.

4 The wife hath not ^y power of her owne bodie, but the housband: and likewise also the housband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, ^d not by commandement.

7 For I wolde that all men were euen as I my self ^{am}: but euerie man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not absteyne, let the marie: for it is better to marie the ^e to burne.

10 And vnto the married I cōmande, not I, but the Lord, Let not the wife ^a departe from her housband.

11 But and if she ^f departe, let her remaine vnmarried, or be recōciled vnto her housband, and let not the housband put ^a away his wife.

12 But to the remnant I speake, ^g not ^h the Lord, If anie brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.

13 And the womā which hath an housbād that beleueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is ⁱ sanctified by the wife, & the vnbeleuing wife is sanctified by the housband, els were your childre vnclene: but now are they ^k holie.

15 But if the vnbeleuing departe, let him departe: a brother or a sister is not in subiection in ⁱ fuche things: but God hath called vs in peace.

16 For what knowest thou, ^o wife, whether thou shalt saue thine housband? Or what knowest thou, ^o mā, whether thou shalt saue thy wife?

17 But as God hath distributed to euerie mā, as the Lord hath ^m called euerie one, so let him walke: and so ordeine I in all Churches.

18 Is anie man called being circumcised? let him not gather his ⁿ vncircumcision: is anie called vncircumcised? let him not be circumcised.

19 ^o Circumcision is nothing, & vncircumcision is nothing, but the keeping of the cōmandements of God.

20 ^a Let euerie man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? ^p ca're not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the ^q Lord being a seruant, is the Lords freman: likewise also

d He sheweth that he commandeth not precisely all men to marie, but that God hath granted this remedie vnto them who can not liue chaste.

e With the fyre of concupiscence, that is when many

g will goe to giue place to the lust that tempteth, that he can not call

h vpon God with a quiet conscience.

Mat. 5. 32.

1. cor. 7. 10.

mar. 10. 11.

luk. 16. 18.

f For hatred, dissension, anger, &c.

g Saue for whoredome, as Match 5. 32.

h In alimuche as there was nothing ex-

i pressly spoken hereof in the Law, or Pro-

k phetes, or els he spake this

l moued by the Spirit of God as he testifieth

m in the 25. ver. i Meaning, that the faith of ^y

n beleuer hath more power to sanctifie

o mariage then the wickednes of the other to

p pollute it.

q They that are borne of ether of the

r parents faithfull, are also counted members of Christs

s Church, because of promises, A. 2. 39.

t 1 When fuche things come to passe, that

u the faithfull & vnfaithfull be married together, and the

v one forsake ^y other with-

w out cause.

x The lawfull vocation in outwarde

y things must not lightly be neglected.

z Which is when the surgeon by arte

a draweth out the skinned to couer the

b part, Cellus lib. 7. ca. 25. Epi-

c phan lib de ponderib & mensur. 1. Maccab. 1. 16

d o. It is all one whether thou be lewe or Gentil

e *Eph. 4. 1. 1. tim. 6. 1. p. Although God hath called thee to seue in this life, yet thinke not thy condition unworthie for a Christian: but reioyce, that thou art deliuered by Christ from the miserable seruitude of sinne and death. q. Being seruant by condition is made partaker of Christ.

he that

a Or, expedite because mariage, through mans corruption, and not by Gods institution bringeth cares and troubles.

1. Pet. 3. 7.

b Speaking to all men in general.

c Which concerneth all duties pertaining to mariage.

Chap. 6. 20.

1 Pet. 3. 20.

Or, dearly.

Sincerely: as in the presence of God.

Or, the state of virginite.

f He bindeth no man to that w God hath left fre: but sheweth what is most agreeable to Gods wil, according to the circumstance of the time, place & persons.

Or, belov'd.

t To be single.

u In these afflictions and persecutions.

x As worldly cares of their children & familie.

y He doeth not preferre singleness as a thing more holie then marriage, but by reason of incommodities, w the one hath more then the other.

z In wishing that you could live without wines.

Or, it remaineth that.

a Which be in adversity.

b Which be in prosperitie.

c In this worlde there is no thing but mere vanitie.

d Which onely appeertne to this present life.

e And he is divided, meaning into divers cares.

f She may attende vnto it coner then the other, because she is without cares.

g Seeing s. Paul could bind no mans conscience to single life, what presumption is it that anie other shulde do it.

h That is, that she shulde make vnto auoide fornication.

i Meaning, he that is fully persuaded that he hath no neede.

j For the fathers wil dependeth on his childres in this point: in so much as he is bounde to haue respect to their infirmities, neither can he iustly require of the singleness, if they have not that gift of God so to live.

k And more comodious for his childre in preferring them from cares.

l Of matrimonie. * Rom. 7. 1.

he that is called being free, is Christs seruāt.

23 *Ye are bought with a price: be not the seruants of men.

24 Brethren, let euerie man, wherein he was called, therein abide with God.

25 Now concerning virgines, I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present necessity: I meane that it is good for a man so to be.

27 Art thou bounde vnto a wife? seke not to be loosed: art thou loosed from a wife? seke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuertheles, suche shal haue x trouble in the flesh: but I spare you.

29 And this I say, brethré, because the time is short, here after that bothe they which haue wiues, be as thogh they had none:

30 And they that wepe, as thogh they wept not: and they that reioyce, as thogh they reioyced not: & they that be, as thogh they possessed not:

31 And they that vse this worlde, as thogh they vsed it not: for the facion of this worlde goeth away.

32 And I wolde haue you without care. The vnmaried careth for the things of y Lord, how he may please the Lord.

33 But he that is married, careth for the things of the worlde, how he maie please his wife.

34 There is difference also betwene a virgine & a wife: the vnmarried woman careth for the things of the Lord, that she may be holie, bothe in bodie and in spirit: but she that is married, careth for the things of the worlde, how she may please her housband.

35 And this I speake for your owne comoditie, not to tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thinke that it is vncomlie for his virgine, if she passe the flowre of her age, & s neede so require, let him do what he wil, he sinneth not: let them be married.

37 Neuertheles he that standeth firme in his heart, that he hath no neede, but hath power ouer his owne wil, & hath so decreed in his heart, that he wil kepe his virgine, he doeth wel.

38 So then he that giueth her to mariage, doeth wel, but he that giueth her not to mariage, doeth better.

39 The wife is bounde by the law, as long as her housband liueth: but if her housband be dead, she is at libertie to mary w

whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirit of God. 1. Thess. 4. 1.

CHAP. VIII.

He rebuketh those that vse their libertie to the slander of other, in going to the idolatrous sacrifices. And sheweth how men ought to behaue them towards suche as be weake.

And as touching things sacrificed vnto idoles, we knowe that we all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meat sacrificed vnto idoles, we knowe that an idol is nothing in the worlde, & that there is none other God but one.

5 For thogh there be that are called gods, whether in heauē, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whome are all things, & we in him: & one Lord Iesus Christ, by whome are all things, and we by him.

7 But euerie man hath not knowledge: for some hauing conscience of the idole, vntil this houre, eat as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meat maketh not vs acceptable to God: for nether if we eat, haue we more: nether if we eat not, haue we the lesse.

9 But take hede lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man se thee which hath knowledge, sit at table in the idoles temple, shal not the conscience of him which is weake, be boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shal the weake brother perish, for whome Christ dyed.

12 Now when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 Wherefore if meat offend my brother, I wil eat no flesh while the worlde standeth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. To runne on forthe in the course that they haue begonne.

Am I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord: are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet

a Of the libertie that God hath giuen vs touchig outwards change.

Or, saughe.

b This he speakech in their persone which bragged to muche of their libertie, saying that an image amogst all things that are made, is of no force. c Which being idoles, yet are esteemed of men as Lords and Seigneurs.

John 13. 23.

chap. 12. 3.

d In that they thought y meat offered vp to the image, not to be pure, and therefore could not eat it with a good conscience.

e This abundance and waie is referred to spiritual things Rom. 14. 17.

Or, libertie in things indifferents.

f By thine example without any ground of doctrine.

Rom. 14. 15.

g Which carterhaght his conscience, or in doute.

h Greke, buylded yf.

i For thine example without any ground of doctrine.

Rom. 14. 15.

g Which carterhaght his conscience, or in doute.

Rom. 14. 21.

The true ministers.

I. Corinthians.

Olde examples.

a I nedē no further declaratiō but the worke that I haue wrought among you.
b And call into doute mine office.
c On y Church charges.
d The Apostles led their wiues about with them
e A faithful & Christiā wife.
f Or, confus?
g Whether they might not as lawfully liue without labouring for their liuing by their owne hāds, as other Apostles.
Deu. 23. 4.
3. 17. 18.

g Had God respect properly to the oxen them selues when he made this Law, and not rather vnto men?

Rom. 15. 27.

h To liue on other mens charges?
i Or, is it in moithes.

Deu. 18. 7.

i For y parre y was burne, was depored of the altar, & the other was due vnto the Priests by the Law.

k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preach, he must willingly and earnestly followe it: for if he do it by constraint, he doeth not his dutie.
m That I be not chargeable to the vnto whom I preach, seeing that they thinke that I preach for gaines.
Mat. 10. 3.
Gal. 2. 3.

douteles I am vnto you: for ye are the scale of mine Apostleship in the Lord.
My defense to the b y examine me, is this,
4 Haue we not power to eat & to drinke?
5 Or haue we not power to lead about a wife being a e sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?
6 Or I onely and Barnabas, haue not we power f not to worke?
7 Who goeth a warfare anie time at his owne cost? who planteth a vineyard, and eateth not of the frute thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these things according to man? faith not the Law the same also?
9 For it is writtē in y Law of Moses, * Thou shalt not mussel the mouth of the ox that treadeth out the corne: doeth God take s care for oxen?
10 Ether saith he it not all together for our sakes? For our sakes no doute it is writtē, that he which eareth, shulde eare in hope: and that he that thresheth in hope, shulde be partaker of his hope.
11 * If we haue sown vnto you spiritual things, is it a great thing if we reape your carnal things?
12 If others with you be partakers of this h power, are not we rather? neuertheles, we haue not vsed this power: but i suffre all things, that we shulde not hinder the Gospel of Christ.
13 Do ye not knowe, that they which minister about the *holie things, eat of y things of the Temple? and they which wait at the altar, are partakers i with the altar?
14 So also hathe the Lord ordeined, that they which preach the Gospel, shulde liue of the Gospel.
15 But I haue vsed none of these things: nether wrote I these things, that it shulde be so done vnto me: for it were better for me to dye, then that anie man shulde make my k reioycing vaine.
16 For though I preache the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.
17 For if I do it willingly, I haue a reward: but if I do it against my wil, l not withstanding the dispensation is committed vnto me.
18 What is my reward then? verely that whē I preache the Gospel, I make the Gospel of Christ m fre that I abuse not mine autoritie in the Gospel.
19 For though I be fre frō all men, yet haue I made my self seruant vnto all men, that I might winne the mo.
20 * And vnto y Iewes I become as a Iewe, that I may winne the Iewes: to them that

are vnder the Lawe, as though I were vnder the Law, that I may winne the that are vnder the Law:
21 To them that are without lawe, as though I were without law (whē I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law.
22 To the weake I become as weake, that I may winne y weake: I am made o all things to all men, that I might by all meanes saue some.
23 And this I do for the Gospels sake, that I might be partaker thereof with you.
24 Knowe ye not, that they which runne in a race, runne all, yet one receiue the price? so runne, that ye may obtaine.
25 And euerie man that proueth masteries, abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre.
27 But I beat downe my i bodie, & bring it into subiection, lest by any meanes after that I haue preached to other, I my self shulde be reproued.
CHAP. X.
He seareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God,
14 Exhorting them to flee all idolatrie, 25 And of fence of their neighbour.
1 Oreouer, brethren, I wolde not that I ye shulde be ignorāt, that all our fathers were vnder * the cloude, and all passed through the * sea,
2 And were all * baptized vnto a Moses, in the cloude, and in the sea,
3 And did all eat y same b c spiritual meate,
4 * And did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke d was Christ)
5 But with many of the God was not pleased: for they were * ouerthrowen in the wilderness.
6 Now these are ensamples to vs, to the intent y we shulde not lust after cuil things * as they also lusted.
7 Nether be ye idolaters as were some of y them, as it is writtē, * The people fate downe to e eat and drinke, and rose vp to playe.
8 Nether let vs commit fornication, as some of them committed fornication, and fel in one * f day thre & twētie thousand.
9 Nether let vs tempt s Christ, as some of them also tempted him, & were * destroyed of serpents.

n As touching y ceremonies.
o In things indifferent, as eating of meates, oblation of feasts & daies and such like, he fashioned him selfe to men in such sorte as he might best gaine them to Christ.
p That is, keepeth a strait dyet & refraineth from such things as might displease his bodie.
q Or, olde mā which rebelled against the Spirit.
r Lest he shulde be reproued of men when they shulde see him do contrarie, or contemne y thing which he taught others to do.
Exod. 15. 23, num. 9. 18.
Exod. 14. 22
Exod. 16. 15, a Moses being their guide, or minister, or as some readeth, they were baptized vnto Moses Lawe, others, by Moses.
Exod. 17. 6, num. 20. 10, b That is, Man na which was the outward signe or Sacrament of y spiritual grace.
Num. 26. 65, Num. 33. 9, Or 26. 64.
Psalm. 106. 34, c They ate y lamme that we do, because the substance of theirs and our Sacraments is all one.
d That is, signified Christ as all Sacraments do.
Exod. 32. 6, Num. 21. 9, Num. 21. 6, psal. 106. 34, e Because hereby occasion was taken to forget God, & commit for these indifferent things are counted idolatrie. f Moses and twētie thousand, y which declared an infinite number. g Who was their leader and was called the Angel of God.
10 Nether

Nem. 14. 37.
h Meaning e-
ther the good
or euil Angel
whole ministe
rie God vseth
to execute his
iudgement to
vnter destru-
tion of the
wicked.

i How God
wil plague vs
if we be sub-
iect to the like
vices.
k Or, later
daies of Christs
comming.

l He that led
you into this
tentatio which
commeth vnto
you ether in
prosperitie or
aduersitie, or
for your sinnes
past, wil turne
it to your com-
moditie & de-
liuery you.

m Or, *thou shalt*
giue.
n Or, prepare
to this holie v-
se with praise
and thanks gi-
uing

o The effectual
badge of our
consecution and
incorporation
with Christs
o If we that
are many in
number, are but
one bodie in ef-
fect, ioynd
with our head
Christ, as ma-
ny comes ma-
ke but one loa-
se, let vs reno-
unce idolatrie
which doeth
separate our
vnities.

p Which is go-
uerned accord-
ing to the ce-
remonies of
Law.

q Which is to
assemble in
company whe-
re idoles are
called vpon.

Chap. 6. 13.
eccl. 37. 31.

r For in those
daies they we-
re accustomed
to sel certene
of the flesh of
beastes sacrifi-
ced in y^e sham-
bles & turned
the money to
y^e Priests pro-
fit.

Tsal. 24. 1.
s Or, doute not

10 Nether murmure ye, as some of them
*also murmured, and were destroyed of
the destroyer.

11 Now all these things came vnto them
for ensamples, and were written to admoni-
sh vs, vpo whome y^e *ends of the worl-
de are come.

12 Wherefore, let him y^e thinketh he stan-
deth, take hede lest he fall.

13 There hath no tentation taken you, but
suche as apperteineth to man: and God is
faithful, which wil not suffer you to be
tempted aboue that you be able, but wil
euengieue the yssue with the tétation, that
ye may be able to beare it.

14 Wherefore my beloued, flee from ido-
latrie.

15 I speake as vnto them which haue vnder-
standing: iudge ye what I say.

16 The cuppe of blessing which we *bless-
se, is it not the communion of the blood
of Christ? The bread which we breake, is it
not the communion of the bodie of
Christ?

17 For we that are many, are o one bread &
one bodie, because we all are partakers of
one bread.

18 Beholde Israel which is after the flesh:
are not they which eat of the sacrifices,
partakers of the altar?

19 What say I then? that the idole is any
thing? or that that which is sacrificed to
idoles, is any thing?

20 Nay, but that these things which the
Gentiles sacrifice, they sacrifice to deuils,
and not vnto God: and I wolde not that
ye shulde haue a fellowshippe with the de-
uils.

21 Ye can not drinke the cup of the Lord,
and the cup of the deuils. Ye can not be
partakers of the Lords table and of the ta-
ble of deuils.

22 Do we prouoke the Lord to anger? are
we stronger then he?

23 *All things are lawful for me, but all
things are not expedient: all things are
lawful for me, but all things edifie not.

24 Let no man seke his owne, but euerie mā
anothers wealth.

25 Whatsoeuer is solde in the^r shamles,
eat ye, & aske no question for conscien-
ce sake.

26 *For the earth is the Lords, and all that
therin is.

27 If any of them which beleue not, call
you to a feast, and if ye wil go, whatsoeuer
is set before you, eat, asking no question
for conscience sake.

28 But if any man say vnto you, This is sa-
crificed vnto idoles, eat it not, because of
him that shewed it, and for the conscien-
ce (for the earth is the Lords, and all that
therein is)

29 And the conscience I say, not thine, but
of that other: for why shulde my libertie
be condēd of another mans conscience?

30 For if I through Gods benefite be par-
taker, why am I euil spoken of, for that
wherefore I giue thanks?

31 *Whether therefore ye eat or drinke, or
whatsoeuer ye do, do all to the glorie of
God.

32 Giue none offence, nether to the Iewes,
nor to the Grecians, nor to the Church
of God:

33 Euen as I please *all men in all things,
not seking mine owne profite, but the profi-
te of many, that they might be saued.

t We must take
hede that
through our
abuse, our li-
bertie be not
condemned.
u If by the be-
nefit of God
I may eat any
kinde of meat,
why shulde I
by my defaut
cause this be-
nefit to be
euil spokē of?
Colos. 3. 17.

x That is, the
infirmē.
y Which are
indifferent.

CHAP. XI.

*He rebuketh the abuses which were crept into their
Church, 4 As touching prayer, prophesying, 18 And
ministring the Lords Supper, 23 Bringing them agai-
ne to the first institution thereof.*

1 BE *ye the followers of me, euen as I *2. Thes. 3. 9.*
am of Christ.

2 Now, brethren, I commend you, that ye
remēbre *all my things, & kepe the ordi-
nances, as I deliuered them to you.

*Or, in all thinge
remembre me.

3 But I wil that ye knowe, that Christ is the
*head of euerie man: & the man is the wo-
mans head: and God is Christs head.

Ephes. 5. 23.

4 Euerie mā a praying or *prophesying ha-
uing *any thing* on his head, dishonoreth
his head.

a This is refer-
red to commu-
nion prayer and
preaching: for
althogh one
speake, yet the
action is commu-
nune, so y^e the
whole Church
may be said to
praye or preache.

5 But euerie woman that prayeth or *pro-
phecieth bareheaded, dishonoreth her
head: for it is euē one very thing, as thogh
she were shauen.

b Or preaching.
b This traditi-
on was obser-
ued accord-
ing to the ti-
me and place
that all things
might be done
in comelinesse
& to edification.
Gen. 1. 26.

6 Therefore if the woman be not couered,
let her also be shorne: and if it be shame
for a woman to be shorne or shauen, let
her be couered.

7 For a man ought not to couer his head: for
asmuche as he is the *d image and glorie
of God: but the woman is the *glorie of
the man.

Gen. 1. 26.
Col. 1. 15.

8 For the man is not of the woman, but the
woman of the man.

9 *For the man was not created for the wo-
mans sake: but the woman for the mans
sake.

Col. 3. 3. 16.
c Read chap.
14. 34.

10 Therefore ought y^e womā to haue f power
on her head, because of the s Angels.

Gen. 2. 22.
d Or, powred.

11 Neuertheles, nether is the man without
the woman, nether the woman without the
man in the h i Lord.

d The image
of Gods glo-
rie, in whome
his maiestie &
power shine
concerning his
authoritie.

12 For as the woman is of the man, so is the
man also by the woman: but all things are
of God.

e Or receiueth
her glorie, in
commendation
of mā, & there-
fore is subie&.
f Some thing
to couer her
head in signe
of subiection.

13 Iudge in your selues, is it comelie that a
woman praye vnto God vncouered?

g To whome
thei also shew
their dissolu-
tion, and not
onely to Christ
h Who is au-
tor & mainte-
ner of their mutual cōiunction.

14 Doeth not nature it self teache you, that
if a mā haue long k heere, it is a shame vn-
to him?

i For as God made the womā
of mā, so now
is man multiplied by the woman. k As women vse to weare.

The Lords supper. I. Corinthians. Of Gods gifts.

1 For God ha-
the giuen to
woman longer
heere the vn-
to man, to the
end she shulde
truste it vp a-
bout her head,
whereby she
declareth that
she must couer
her head.

m Not that all
were so, but y
moste parte.
n Gods Church
is not onely
subiect to dis-
cension as tou-
ching ordres
and maners,
but also to he-
resies as tou-
ching doctrine

o Who ought o-
nly to beare
authoritie in y
Church.

Mat. 26. 26.

mar. 14. 22.

luk. 22. 19.

p Signifying y
maner of his
death whē his
bodie shulde,
as it were, be
torn and bro-
ken with most
griuous tor-
ments (albeit
not as y thies
of the thienes
were) y which
thing the bread
is of y bread,
as a figure,
doeth moste li-
uely represent

q By pemiſſing
the true & pu-
re vie of the
same.

a. Cor. 13. 2.

r But as thogh
these holieny
series of the
Lords bodie &
blood were co-
quene meats, so
without reuer-
ence he com-
meth vnto the
f. Or, dye. Let
them loke to
them selues
which ether
adde or take
away fro the
Lords inſtitu-
tion.

15 But if a woman haue long heere, it is a
praise vnto her: for her heere is¹ giue her
for a couering.

16 But if any man luste to be contentious,
we haue no sliche custome, nether y² Church
of God.

17 ¶ Now in this that I declare, I praise
you, not, that ye come together, not with
profit, but with hurt.

18 For first of all, when ye come together
in the Church, I heare that there are dis-
fensions among you: and I beleue it to be
true^m in some parte.

19 For there must beⁿ heresies euen among
you, that they which are approued amog
you, might be knowne.

20 When ye come together therefore into
one place, this is not to eat the Lords Sup-
per.

21 For euerie man when they shulde eat, ta-
keth his owne supper afore, and one is hun-
gry, and another is drunken.

22 Haue ye not houses to eat & to drinke
in dispise ye y² Church of God, and shame
thē that haue not? what shal I say to you?
shal I praise you in this? I praise you not.

23 For I haue receiued of the^o Lord that
which I also haue deliuered vnto you, to
wit, That the Lord Iesus in the night that
he was betrayed, toke bread.

24 *And when he had giuen thākes, he bra-
ke it, and said, Take, eat: this is my bodie,
which is p broken for you: this do ye in re-
membrance of me.

25 After the same maner also he toke the
cup, when he had supped, saying, This cup
is the Newe testament in my blood: this
do as oft as ye drinke it, in remembrance of
me.

26 For as often as ye shal eat this bread, &
drinke this cup, ye shewe the Lords death
til he come.

27 Wherefore, whosoeuer shal eat this
bread, and drinke the cup of the Lord
q vnworthely, shal be gilty of the bodie &
blood of the Lord.

28 *Let a man therefore examine him self,
and so let him eat of this bread, & drinke
of this cup.

29 For he that eateth and drinketh vnwor-
thely, eateth and drinketh his owne dam-
nation, because he discerneth not^r y² Lords
bodie.

30 For this cause many are weake, and sick-
e among you, and many^s slepe.

31 For if we wolde iudge our selues, we shul-
de not be iudged.

32 But when we are iudged, we are chaste-
ned of the Lord, because we shulde not be
condemned with the worlde.

33 Wherefore, my brethren, when ye come
together to eat, tary one for another.

34 And if any man be hungry, let him eat

at home, that ye come not together vnto
condemnation. Other things wil I set in
order when I come.

CHAP. XII.

The diuersitie of the giftes of the holie Gost ought to be
used to the edifying of Christs Church. 12 As the me-
bers of mans bodie serue to the use one of another.

NOW concerning spiritual giftes, bre-
thren, I wolde not haue you^a igno-
rant.

2 Ye knowe that ye were Gentiles, and we-
re caryed away vnto the^b domme idoles,
as ye were^c led.

3 Wherefore, I declare vnto you, that no
man^d speaking by the^d Spirit of God, cal-
leth Iesus^e execrable: also no man can
say that Iesus is the Lord, but by the ho-
lie Gost.

4 Now there are diuersities of giftes, but
the same Spirit.

5 And there are diuersities of administra-
tions, but the same Lord.

6 And there are diuersities of operatiōs, but
God is the same, which worketh all in all.

7 But the manifestation of the Spirit is gi-
uen to euerie man, to^f profit withall.

8 For to one is given by the Spirit the wor-
de of wisdom: and to another the worde
of^g knowledge, by the same Spirit:

9 And to another^h is giuen^h faith, by the sa-
me Spirit: and to another the giftes of hea-
ling, by the same Spirit:

10 And to anotherⁱ y² operations of great
workes: and to another, prophecies: and to
another, the discerning of spirits: and to
another, diuersities of tongues: & to ano-
ther the interpretation of tongues.

11 *And all these things worketh euen the
self same Spirit, distributing to euerie mā
seuerally as he wil.

12 For as the bodie is one, and hath many
membres, and all the membres of the bo-
die, which is one, thogh they be many, yet
are but one bodie: euen so is Christ.

13 For by one Spirit are we all baptized in-
to^j one bodie, whether we be Iewes or
Grecians, whether we be bonde, or fre,
and haue bene all made to drinke into o-
ne Spirit.

14 For the bodie also is not one member,
but many.

15 If the fote wolde say, Because I am not
the hand, I am not of the bodie, is it the-
refore not of the bodie?

16 And if the eare wolde say, Because I am
not the eye, I am not of the bodie, is it the-
refore not of the bodie?

17 If the whole bodie were an eye, where
were the hearing? If the whole were hea-
ring, where were the smelling?

18 But now hathe God disposed the mem-
bres euerie one of them in the bodie at
his owne pleasure.

a The Corin-
thians hauing
notable giftes,
seemed to ha-
ue forgotten, of
whome, & for
what end they
had receiued
them.

Mar. 9. 39.
b Which col-
de not heare
your prayers.
Iohn 13. 12.
chap. 8. 6.

phil. 2. 10.
c By Satans sug-
gestion.

d As no mā y
hathe the Spi-
rit of God, can
blaspheme
Christ, and
worship idoles,
so none cā
acknowledge
Christ for
Lord and God
without the
same Spirit.

e To wit, the
Church, which
is the whole
body.

f That is, the
vnderstanding
of the Scriptu-
res.

g To do onely
miracles by
the Spirit.

h To worke by
miracles a-
gainst Satan &
hypocrites, as
was done a-
gainst Ananias,
Elymas, &c.

Rom. 2. 3.
aphe. 4. 8.

i Meaning the
declaration of
Gods myſte-
ries.

k To trie bo-
the y doctrine
& y persones.

l That we
might be one
bodie with
Christ, and the
whole Church
one Christ: of
the which con-
iunctio Baptis-
me, & y Lords
Supper are ef-
fectual signes:

for by baptis-
me we are re-
generat into
one Spirit, and
by the Lords
Supper we are
incorporat in-
to Christs bo-
die to be gou-
erned by the
same Spirit.

19 For if they were all one member, where were the bodie?

20 But now are there manie membres, yet but one bodie.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the bodie, which seme to be more feble, are necessarie.

23 And vpon those membres of the bodie, which we thinke moste vn honest, put we more honestie on: and our vncomelie partes haue more comelines on.

24 For our comelie partes nede it not: but God hathe tempered the bodie together, and hathe giuen the more honour to that parte which lacked,

25 Lest there shulde be anie diuision in the bodie: but that the members shulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & members of his parte.

28 *And God hathe ordeined some in the Church: as first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, & helpers, & gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interpret?

31 But desire you the best giftes, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office and praise thereof.

THogh I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasie, or a tinkling cymbal.

2 And thogh I had the gift of prophecie, and knewe all secretes and all knowledge, yea, if I had all faith, so that I colde remoue mountaines and had not loue, I were nothing.

3 And thogh I fede the poore with all my goods, and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioy-

ceth in the trueth:

7 It Suffreth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, thogh that prophecyngs be abolished, or the tongues cease, or knowledge vanish away.

9 For we knowe in parte, and we prophesie in parte.

10 But when that which is perfite, is come, then that which is in parte, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse darkely: but then shal we see face to face. Now I knowe in parte: but then shal I knowe eu as I am knowne.

13 And now abideth faith, hope & loue, these three: but the chiefest of these is loue.

CHAP. XIII.

He exhorteth to loue, commendeth the gift of tongues, & other spirital gifts, & But chiefly prophesying. 34 He commendeth women to kepe silence in the Church, 40 And sheweth what good ordre ought to be obserued in the Church.

Followe after loue, and couet spirital giftes, and rather that ye maye prophesie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortacion, and to comfort.

4 He that speaketh strange language, edifieth him self: but he that prophesieth, edifieth the Church.

5 I wolde that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except he expounde it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shal I profite you, except I speake to you, ether by reuelacion, or by knowledge, or by prophesying, or by doctrine?

7 Moreouer things without life which giue a sounde, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowne what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shal prepare him self to battell?

9 So likewise you, by the tongue, except ye utter wordes that haue significacion, how

m And therefore what soeuer the diuinitie is, yet the profic ought to be commonne and seru to the edification of the Church. n Whose vie semeth to be more vile.

o We are more careful to cower them.

p Euerie one in his office for the preferacion of the bodie.

q For all Churches dispersed throughout the world are diuers membres of one bodie. Or, euerie one for his parte. Ephes. 4.11. f As Deacons. f As Elders.

r Do you then desire the best giftes.

Chap. XIII. a If the Angels had tongues, & I had the use thereof, & did not bestowe them to profite my neighbour, it were nothing but vaine babling. Mat. 17.20. Luk. 17.6. b Faith is here taken for the gift of doing miracles, & the wicked may haue, as Mat. 7.22, & also for that faith (called historically) & beleueh the mightie power of Christ, but can not apprehend Gods merie through him: & this deuils haue, Jam. 2.19: & therefore is separate from charitie, but y faith that iustifieth in effect canot, as 1 Iohn. 2.9.

c Not y it self fresh it self to be abused, but iudgeth others by all loue & humanitie. d Which may be without ofence of Gods worde. e Knowledge it self shalbe perfected in the worlde to come, & not abolished: but the manner of knowing & teaching shal cease, when we shalbe before Gods presence, where we shal neither nede scholes nor teachers. f That is, imperfectly. g Or, teacher. h The mysteriies of God. i Or, range of God. h Because it serueth bothe here & in the life to come: but faith and hope appertene only to this life. a That is, to expounde the worde of God to the edification of the Church. b Vnderstand him. c By the spirital gifts, which he hathe receiued. d For he profiteth none faue him self.

Interpretacion necessarie. I. Corinthians. Of decent ordre.

f Your wordes
shalbe lofte:
for ye shal ne-
ther glorifie
God thereby,
nor profit ma-
n.

Or, as the thing
requereth.
g That is, they
may be able to
be vnderstand-
h He condem-
neth the Corin-
thians of bar-
barousnes in y^e
thing, whereby
they thought to
haue attained
to the greatest
praise of elo-
quence.

i And doeth
his parte.
k Nor in res-
pect of him, y^e
praiser, but in
respect of the
Church, which
is nothing edifi-
ed thereby.
l O, give thanks
by singing in
m One onely
made the prai-
ers, & the rest
of the people
followed in
heart his wor-
des, & when he
had prayed,
thei all said,
Amen, signi-
fying that they
belieued assu-
redly that God
wolde grante
their requests.
n That is, mo-
re fwe.

Mat. 18. 3.

I. sa. 28. 11.

deut. 28. 49.
ierem. 5. 15.
ezek. 3. 6.

o He threat-
neth the moste
thruspely, that
God wil pu-
nish the con-
tempt of his
worde, & their
contrefait igno-
rance, forasmu-
che as to spea-
ke wth vnknowe
tongues is a
signe of Gods
curse towards
the wicked.
p Of Gods cur-
se when they
are not vnder-
stand.

q By hearing
his secret fau-
tes ripe vp, &
his finnes re-
counted by
Gods wordes,
he is compell-
ed by his owne
conscience to
praise God.
r Which expo-
unde the wor-
ds of God.

shal it be vnderstand what is spoken: for
ye shal speake in the f ayre.

10 There are so manie kindes of voyces,
("as it cometh to passe) in the worlde, and
none of them is domme.

11 Except I knowe then the power of the
voyce, I shalbe vnto him that speaketh,^a
a barbarian, and he that speaketh, shalbe a
barbarian vnto me.

12 Euen so, for asmuche as ye couet spiritu-
al gifts, seke that ye maye excel vnto the
edifying of the Church.

13 Wherefore, let him that speaketh a *strange*
tongue, praie, that he may interpret.

14 For if I pray in a *strange* tongue, my
spirit i praieth: but mine vnderstanding is
without k frute.

15 What is it then? I wil pray with the spi-
rit, but I wil pray with the vnderstanding
also: I wil i sing with the spirit, but I wil
sing with the vnderstanding also.

16 Els, when thou blestest with the spirit,
how shal he that occupieth the roume of
the vnlearned, say m Amen, at thy giuing
of thanks, seing he knoweth not what
thou saist?

17 For thou verely giuest thanks wel, but
the other is not edified.

18 I thank my God, I speake languages
more then ye all.

19 Yet had I rather in the Church to spea-
ke n fwe wordes with mine vnderstanding
that I might also instruct others, then ten
thousand wordes in a *strange* tongue.

20 Brethren, be not* children in vndersta-
ding, but as concerning malicioufnes be
children, but in vnderstanding be of a ri-
pe age.

21 In the Law it is written, *o By men of o-
ther tongues, & by other languages wil I
speake vnto this people: yet so shal they
not heare me, saith the Lord.

22 Wherefore *strange* toges are for a p sig-
ne, not to them that beleue, but to the that
beleue not: but prophecying serueth not
for the that beleue not, but for the which
beleue.

23 If therefore, when the whole Church is
come together in one, and all speake *strange*
tongues, there come in they that are vn-
learned, or they which beleue not, wil thei
not say, that ye are out of your wittes?

24 But if all prophecie, and there come in
one that beleueth not, or one vnlearned,
i he is rebuked of* all men, and is iudged
of all.

25 And so are the secretes of his heart ma-
de manifest, & so he wil fall downe on his
face and worship God, and say plainly
that God is in you in dede.

26 What is to be done then, brethren? when
ye come together, according as euerie one
of you hathe a psalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or
hathe interpretacion, let all things be do-
ne vnto edifying.

27 If anie man speake a *strange* tongue, let it
be by two, or at the most, by thre, and that
by course, and let one interpret.

28 But if there be no interpreter, let him
kepe silence in the Church, which speaketh
languages, and let him speake to him self,
and to God.

29 Let the Prophetes speake two, or thre,
and let the other iudge.

30 And if anie thig be reueiled to another
y sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, y^e
all may learne, & all may haue comfort.

32 And the i spirits of the Prophetes are
subiect to the Prophetes.

33 For God is not the autor of confuson, but
of peace, as we se in all the Churches of
the Saintes.

34 * Let your women kepe x silence in the
Churches: for it is not permitted vnto the
to speake: but they ought to be subiect, as also
* the Law saith.

35 And if thei wil learne anie thing, let the
aske their housbands at home: for it is a
shame for women to speake in y Church.

36 y Came the worde of God out from you?
ether came it vnto you onely?

37 If anie man thinke him self to be a Pro-
phet, or i spiritual, let him acknowledge,
that the things, that I write vnto you, are
the commandements of the Lord.

38 a And if anie man be ignorant, let him
be ignorant.

39 Wherefore, brethren, care to prophecie,
& forbid not to speake languages.

40 Let all things be done honestly and by
order.

it he mencioned this abuse afore, yet he referred it to this place to be repro-
ved, because there he brought it in for another purpose y Are ye the first
or the last Christians, that ye nether submit your selues to the Churches, of
whome you haue receiued the Gospell, nor haue respect to the others to whome
the Gospell doeth likewise appertene? z To haue vnderstanding of spiri-
tual things. a If anie man haue iudgement, let him acknowledge that I
speake of the Spirit of God, and so let him obey: and if he haue no iudgement,
let him acknowledge his ignorance, and trouble not the Church, but credit
them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that
Christ is risen: 22 Then that we shal rise, 52 And the
maner how.

1 M Ouerouer, * brethren, I declare vnto
you the Gospell, which I preached
vnto you, which ye haue also receiued,
and wherein ye continue,
2 And whereby ye are saued, if ye kepe in
memorie, after what maner I preached it
vnto you, a except ye haue beleued in
vaine.

3 For first of all, I deliuered vnto you that
which I b receiued, how that Christ dyed
for our sinnes according to y Scriptures,
4 And that he was buried, & that he arose
the third day accordig to the Scriptures,
5 * And

f Paul beareth
as yet wth their
weakenes, be-
cause also the-
se were the
gifts of God:
but yet he
sheweth that
thei shuld not
passe this me-
asure that first
one, after ano-
ther & y vnto
the third shulde
read in a
strange lan-
guage, which
was to decla-
re Gods mira-
cle in the gift
of toges: but
chiefly he co-
mmandeth that
nothing be do-
ne without in-
terpretacion.

1. Tim. 2. 11.
u On learning.
w Gods Spirit
mouth them
to viter.
Gen. 3. 16.

x To the inter-
y others maye
iudge of him y
hathe spoken,
if he haue pas-
sed the copas
of Gods wor-
des, wherefore
S Iohn comma-
ndeth to trye y
spirits: whether
thei be of
God.

x Because this
disorde was
in the Church,
that women v-
surped that wth
was peculiar
to men, the A-
postle here
sheweth what
is mere to be
done, & what
is not: & albe-

Gal. 1. 11.
a If you bele-
ue to be saued
by the Gospell,
ye must beleue
also the resur-
rection of the
dead, which is
one of the prin-
cipal points
thereof, or els
your belief is
but vaine.
I. sa. 53. 5.

1. pet. 2. 42.
b He sheweth
that nothing
ought to be ta-
ught, which
we haue not
learned by
Gods worde.
1. cor. 2. 13.

John 20. 19.
c Although Ia
das wanted, yet
they were so
called still.

5 *And that he was sene of Cephas, then of the twelve.

6 After that, he was sene of mo then fwe hundred brethren at once: whereof many remaine vnto this present, & some also are a slepe.

7 After that, he was sene of Iames: then of all the Apostles.

8 *And last of all he was sene also of me as of one, borne out of due time.

9 For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 *But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preache, and so haue ye belueued.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised.

16 For if y dead be not raised, the is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

18 And so they which are a slepe in Christ, are perished.

19 If in this life onely we haue hope in Christ, we are of all men the moste miserable.

20 But now is Christ risen from the dead, and was made the first frutes of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all dye, euē so in Christ shall all be made aliue,

23 But euerie man in his owne order: the first frutes is Christ, afterwarde, they that are of Christ, at his comming shall rise againe.

24 Then shall be the end, whē he hath deliuered vp the kingdome to God, euē the Father, when he hath put downe all rule, and all autoritie and power.

25 For he must reigne til he hath put all his enemies vnder his fete.

26 The last enemy that shall be destroyed,

is death.

27 *For he hath put downe all things vnder his fete. (And when he saith that all things are subdued to him, it is manifest y he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also him self be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 Els what shall they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are we also in ioperdie euerie houre?

31 ¶ By our reioycing which I haue in Christ Iesus our Lord, I dye daily.

32 If I haue fought with beastes at Ephesus after the maner of men, what aduantage it me, if the dead be not raised vp? let vs eat & drinke: for to morowe we shall dye.

33 Be not deceiued: euil speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man wil say, How are the dead raised vp? and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickened, except it dye.

37 And y which thou sowest, thou sowest not that bodie that shall be, but bare corne, as it falleth, of wheat, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euerie sede his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birds.

40 There are also heauenlie bodies, and earthlie bodies: but the glorie of the heauenlie is one, and the glorie of the earthlie is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of y starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead. The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weakenes, & is raised in power.

44 It is sown a natural bodie, & is raised a spiritual bodie: there is a natural bodie, & there is a spiritual bodie.

45 As it is also writen, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that which is natural, & afterwarde that which is spiritual.

Psal. 2. 7.
1 Cor. 2. 8.

n We shall be perfectly fulfilled with his glorie and felicitie.

o That is, as dead, & because they were but newly come to Christ, wolde be baptized before they dyed.

p Except these things be true of Christs kingdome and his subiection, what shall become of them whome the Church daily baptizeth, for to destroye death in the world is the end of baptisme, and so they to rise againe?

Isa. 22. 13.

Wisdo 2. 6.

* Menander in Thaidi.

q I take to witness all my forrowes, wherein I may iustly reioyce in y Lord, that I haue sustained them among you. That is, haug regard to this present life, & not to Gods glorie, & to liue euertlasting.

f There is one substance as touching the flesh both of man and beaste, but the difference is as touching the qualitie.

t Euen as the sunne and the moone be of one substance differ in dignitie: so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to loke vnto the dead carkeis?

Gen. 2. 7. x Not changing the substance, but made partaker of the diuine nature.

y Christ bright vs from heauen the Spirit of life.

2 This is attri-
bute to Christ
as concerning
his diuinitie,
not in respect
of his humani-
tie whose flesh
hath this glo-
rie by power
of God who
dwelleth in it.
a Bothe in sub-
stance & forme
we are earth-
lie.
b This natu-
ral bodie as it
is now, til it be
made newe by
the Spirit of
Christ.
c When the
Lord cometh
to iudgement,
some of the
Saintes shalbe
aliue, whome
he wil change
euen as if they
were dead, so
that this chan-
ge is in Steele
of death to the
Mat. 24. 31.
1. thess. 4. 16.
1sa. 26. 19.
reuel. 7. 17.
[O death, where
is thy victorie!
O graue, where
is thy sting!
Hose. 13. 14.
1br. 2. 14.
d Sinne first
brought death
and giueh it
power ouer vs,
and strength
of sinne is the
Law, because
it doeth reuei-
le y judgement
of God against
vs: or els the
chief cause of
our destruction
is in our felues
1. Iohn. 5. 19.
e The hope of
resurrection
causeth the
faithful to sur-
mounte all dif-
ficulties.

Act. 17. 29.
& 12. 25.

rom. 12. 13.

a Vpon the
first day of the
weke which is
Scripture call-
eth the Lords
day, others say-
ing, they accu-
stomed not one-
ly in Church
but at home al-
so according to
euery mans ze-
le, to lay vp so
much piece of mo-
ney towards the
relief of the
poore brethre
Act. 18. 23.

47 The first mā is of the earth, earthlie: the
seconde mā is the Lord from heauen.

48 As is the earthlie, such are they that are
earthlie: & as is the heauenlie, such are
they also that are heauenlie.

49 And as we haue borne the image of the
earthlie, so shal we beare the image of the
heauenlie.

50 This say I, brethren, y^e flesh & blood can
not inherit y^e kingdome of God, nether
doeth corruption inherit incorruption.

51 Beholde, I shewe you a secret thing, We
shal not all slepe, but we shal all be chan-
ged,

52 In a moment, in the twinkling of an eye
at the last trumpet: for the trumpet shal
blowe, and the dead shal be raised vp in-
corruptible, and we shal be changed.

53 For this corruptible must put on incor-
ruption: and this mortal must put on im-
mortalitie.

54 So when this corruptible hath put on
incorruption, & this mortal hath put on
immortalitie, then shal be brought to passe
the saying that is written, * Death is swal-
lowed vp into victorie.

55 ¶ O death, where is thy sting! O graue, where
is thy victorie!

56 The sting of death is sinne: and the
strength of sinne is the Law.

57 * But thanks be vnto God which hath
giuen vs victorie through our Lord Iesus
Christ.

58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, abundant alwayes in
the worke of the Lord, for asmuche as ye
knowe, that your labour is not in vaine
in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for
the poore brethre at Ierusalem. 13 We must perseuer
in faith, in the loue of Christ & our neighbour. 15 Af-
ter his commendations he wisheth to the all prosperitie.

1 Concerning* the gathering for the
Saintes, as I haue ordeined in the
Churches* of Galacia, so do ye also.

2 Euerie first day of the weke, let euerie one
of you put aside by him self, and laye vp
as God hath prospered him, that the the-
re be no gatherings when I come.

3 And when I am come, whosoeuer ye shal
allowe by letters, the wil I send to bring
your liberalitie vnto Ierusalem.

4 And if it be mete that I go also, they shal
go with me.

5 Now I wil come vnto you, after I haue

b Which ye shal send by them that cary the money.

gone through Macedonia (for I wil passe
through Macedonia)

6 And it may be that I wil abide, yea, or
winter with you, that ye may bring me on
my way whithersoever I go.

7 For I wil not se you now in my passage:
but I trust to abide a while with you, if
the Lord permit.

8 And I wil tary at Ephesus vntil Petecost.

9 For a great dore and effectual is opened
vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, se that he be
without feare with you: for he worketh
the worke of the Lord, euen as I do.

11 Let no man therefore despise him: but
conuaye him forth in peace, that he may
come vnto me: for I loke for him with the
brethren.

12 As touchi^{ng} our brother Apollos, I great-
ly desired him, to come vnto you with the
brethren: but his minde was not at all to
come at this time: howbeit he wil come
when he shal haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite
you like men, & be strong.

14 Let all your things be done in loue.

15 Now, brethren, I beseeche you (ye knowe
the house of Stephanas, that it is the first
frutes of Achaia, & that they haue giuen
them selues to minister vnto the Saintes)

16 That ye be obedient euen vnto such, &
to all that helpe with vs and labour.

17 I am glad of the comming of Step-
hanas, & Fortunatus, and Achaicus: for they
haue supplied the want of you.

18 For they haue comforted my spirit and
yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila
and Priscilla with the Church that is in
their house, salute you greatly in the Lord.

20 All the brethren grete you. Grete ye o-
ne another with an holie kisse.

21 The salutation of me Paul with mine
owne hand.

22 If any mā loue not y^e Lord Iesus Christ,
let him be had in execration, yea excom-
municate to death.

23 The grace of our Lord Iesus Christ be
with you.

24 My loue be with you all in Christ Iesus,
Amen.

The first Epistle to the Corinthians, writ-
ten fro^m Philippi, & sent by Stephanas,
and Fortunatus, and Achaicus, and Ti-
motheus.

c Because God
blessed his la-
bour
d Willing that
they shulde de-
fende him a-
gainst the ad-
uersaries of
Christ because
it is y^e Church
duetie to be
careful for the
preseruatiō of
their ministers
e As though he
were to y^e go
be a minister.
f That is, safe
and sounde.

g Left Satan
steale vpo you
at vnwares.
h For they had
euery man re-
spect to his self
contrary to lo-
ue.
i That is, the
first which em-
braced y^e Gos-
pel.
k And reueren-
ce them.

l The grief y^e
I took for your
absence, was
greatly alwa-
ys by their
presence.
m Or, minde.

Rom. 16. 16.

2. cor. 13. 12.

1. pet. 5. 19.

n In token of
mutual loue,
which thing
was obserued
in the prima-
tine Church
when y^e Lords
Supper was mi-
nistred.
o Or, darana-
tha.

n Or, as is most
probable, from
Ephesus.

THE SECONDE EPI- stle of Paul to the Corinthians.

THE ARGUMENT.

AS nothing can be written, either so perswasy, or with so great affection and zeale, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards them furre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbernes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wikketh them wel in the Lord, declaring that all eite certeine wicked persones abused his affections to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrarie, to his fatherlie affection, he shoulde haue bene compelled to vse rigour and seueritie. And as touching his sharte writing in the former epistle, it came through their faulte, as is now euident bothe in this, that he pardoneth the trespasser, seeing he dooth repent: and also in that he was ynquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to undermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightnes of the Gospell in his preaching: the effect whereof is newnes of life, forsaking of our filthes, cleauing to Godskeine from idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospell, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their tellies, where as he contrariwise, sought them, and not their goods, as those ambitious persones slandered him: wherefore at his comming he menaceth suche as rebell agaynst his autoritie, that he wil declare by linelic example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

¶ He declareth the great profite that cometh to the faithful by their afflictions. 15. 17 And because they shoulde not impute to lightnes, that he differeth his comming contrarie to his promises, he proueth his constancie, bothe by the sinceritie of his preaching, and also by the immutable trueth of the Gospell. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holie Gospe.



Paul an Apostle of IESUS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints, which are in all

consolation and ^a saluation, which ^e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as muche as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

9 Yea, we received the sentence of death in our selues, because we shoulde not trust in our selues, but in God, who raiseth the dead.

10 Who deliuered vs from so ^h great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thanks may be giuen by manie persons for vs.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshlie wisdom, ^k but by the grace of God we haue had our conuersation in the worlde, and ^e moste of all to you wardes.

XX.iii.

^a Meaning ^g country whereof Corinthus was the chief citie.

^e Ephes. 1. 3.

^h 1. pet. 1. 3.

^k Or praise & glorie be giue.

^e Which I suffer for Christ, or who Christ suffereth in me, Rom 7. 5
^g 2. 21, col. 1. 24

^a Achaia:

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

3 ^b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comforte them which are in any affliction by the comforte wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

6 And whether we be afflicted, it is for your

d For seeing we indure so muche, they had occasion to be confirmed in the Gospell.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by suche meanes as he hathe here left in this life for vs to be exercised in.

f Hereby he sheweth his owne infirmities, & it might appear how wonderfully Gods graces wrought in him: I was vterly resolute in my self to dye: So manie dayes of death.

Rom 15. 30.

i He rendereth a reason why they ought to praye vnto God for his recovery.
k Vnto that wisdom which God gaue me from heauen.

Not Yea,& Nay.

II. Corinthians. Marchands of the worde.

l Ye knowe partly my cōfancie bothe by my dwelling with you, and also my writing vnto you: and I trust ye shal knowe me to be the same to y very end. m In that we haue taught you y Gospel for sincerely.

n Because we haue wōne you to Christ.

o Which shal abolish all worldlie glorie.

p Which is rather to prome and not to performe.

q Now to affirme one thing, and then to deny it, which is a signe of incofancie.

r He taketh God to witness that he preacheth y truth (He preached nothing vnto them but onely Iesus Christ who is the most constant and infallible truth of the Father.

s They are made, performed & we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs.

t In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religio, or to binde your cōfciences: but that I am Gods minister to confirme and comfort you.

u And faith is not in subiection to man.

13 For we write none other things vnto you, then y ye read or els that ye acknowledge, & I trust ye shal acknowledge vnto the end.

14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forthe towarde Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to y flesh, that w me shulde be, y Yea, yea, and Nay, nay?

18 Yea, y God is faithful, that our worde towarde you was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was y Yea.

20 For all the promises of God in him are y Yea, and are in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, & hath giuen the earnest of the Spirit in our hearts.

23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by y faith ye stande.

25 Not that I haue autoritie to alter true religio, or to binde your cōfciences: but that I am Gods minister to confirme and comfort you.

u And faith is not in subiection to man.

CHAP. III.

He sheweth his loue towards them. 7 Requiring like wise that they wolde be faworable to the incestuous adulterer, seing he had repents. 14 He also reioyceth in God for the efficacie of his doctrine. 17 Confuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sought nothing, but the overthrowe of his doctrine.

1 **B**Vt I determined thus in my self, that I wolde not come againe to you in heauines.

2 For if I make you sorie, who is he then that shulde make me glad, but the same which is made a sorie by me?

3 And I wrote b this same thing vnto you, lest when I came, I shulde take heauines of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorow, the same

hath not made me sorie, but partely (lest I shulde more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of manie.

7 So that now contrarie wise ye ought rather to forgiue him, and comforte him lest the same c shulde be swallowed vp with ouer much heauines.

8 Wherefore, I praye you, that you wolde f confirme your loue towards him.

9 For this cause also did I write, y I might knowe the profe of you, whether ye wolde be obedient in all things.

10 To whome ye forgiue anie thing, I forgiue also: for verely if I forgave anie thig, to whome I forgave it, for your sakes forgive I it in the sight of Christ,

11 Lest Saran shulde h circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preache Christ's Gospel, & a dore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I founde not Titus my brother, but toke my leaue of the, and went away into Macedonia.

14 Now thanks be vnto God which alwayes maketh vs k to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euerie place.

15 For we are vnto God the swete fauour of Christ, in them that are saued, and in them which perish.

16 To the one we are the l fauour of death, vnto death, and to the other the fauour of life, vnto life, * and who is sufficient for these things?

17 *For we are not as manie, m which make marchandise of the worde of God: but as, Rom. 11, 16. of synceritie, but as of God in the sight of Chap. 4. 2. God speake we in Christ.

18 In working mightily by vs he maketh vs partakers of his victorie and triumph. I the preaching of the crosse bringeth death to them which onely consider Christ's death as a cōmune death, & be thereat offēded, or els thinke it folie: & bringeth againe life to the who in his death beholde their life. m That is, w preach for gain, & corrupt it to serue mens affectiones. * Or, through Christ, or of Christ

CHAP. III.

1 *He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalte his Apostleship against the bragges of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.*

1 **D**O a we begine to praise our selues a. d againe: or nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand and red of all men,

3 In that ye are manifest, to be the epistle of Christ, b ministred by vs, and written, not with yncke, but with the Spirit of the liuing God, not in c tables of stone, but in fleshlie tables of the heart.

4 And suche trust haue we through Christ to God:

e After this adulterer did repēt & amēd, Paul did vterly cast of all sorow, y he denieth that in manner he was anie whit sorie. d And so shulde increase his sorow which I wolde diminish. e The adulterer, which interceded his mother in Law. f That at my intercession you wolde declare by the publike consent of the Church that you embrace him againe as a brother: seing he was excommunicate by the commune consent. g That is, true ly, and from mine heart, euen as in the presence of Christ. h By our rigorous punishig. * Or, in my mind. i Frō this place vnto the 6. chap. 11. he encreateth onely of y ministers, saue he some time, in some time deleteth that w apperteyneth to the whole Church. as Chap. 3, 17, and 18 verses, and not onely to y ministers.

k In working mightily by vs he maketh vs partakers of his victorie and triumph. I the preaching of the crosse bringeth death to them which onely consider Christ's death as a cōmune death, & be thereat offēded, or els thinke it folie: & bringeth againe life to the who in his death beholde their life. m That is, w preach for gain, & corrupt it to serue mens affectiones. * Or, through Christ, or of Christ

n Meaning h b self, Timotheus and Siluanus. b Who were Gods penne. c The hardnes of mans heart before he be regenerate, is as a stonnie table. Ecce. 31, 19, & 36, 26: but being regenerate by the Spirit of God, it is as softe as Beth, y the grace of the Gospel may be written in it, as in new tables. 1 Cor. 3, 11, 12.

a Which was giuen to Satan but now doeth repent.

b Which made you & him sorie in my furether epistle.

- 5 Not that we are sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.
- 6 Who also hath made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.
- 7 If then the ministration of death written w letters & ingraued in stones, was glorious so y the childre of Israel colde not beholde the face of Moses for the glorie of his countenance (which glorie is done away)
- 8 How shal not the ministration of the Spirit be more glorious?
- 9 For if the ministerie of cōdēnation was glorious, muche more doeth the ministration of righteousness excede in glorie.
- 10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glorie.
- 11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.
- 12 Seing then that we haue suche trust, we vse great boldnes of speache.
- 13 *And we are not as Moses, *which* put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.
- 14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.
- 15 But euen vnto this day, when Moses is red, the vaile is layed ouer their hearts.
- 16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.
- 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.
- 18 But we all beholde as in a mirror the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.
- CHAP. IIII.
- 1 He declareth his diligence, and roundenes in his office.
- 2 And that which his enemies toke for his disadvantage, to wit, the crosse and afflictions which he endured, he turned it to his great aduantage. 11. 17 Shewing what profit cometh thereby.

d Whose minister Moses was
e Which Christ gaue.
f Meaning, the spiritual doctrine, which is in our hearts.
g Thus he nameth the Law in comparison of the Gospel.
h After y God had spoken w him and giuen him the Law.
i For the Law declareth all men to be vnder condemnation.
k Meaning, of the Gospel w declareth that Christ, is made our righteousness.

l In preaching the Gospel.
m Exo. 34. 33.
n Moses shewed the Law as it was couered w shadowes, so that y Iewes eyes were not lightened but blinded, and so coulde not come to Christ who was the end thereof: againe the Gospel setteth forth the glorie of God clearly, not couering our eyes, but driuing y darkness away from them.
o Joh. 4. 24.
p Christ is our mediator, & autor of the New testament, whose doctrine is spiritual, & giueth life to the Law.
q In Christ, who is God manifested in the flesh, we see God y Father as in a most cleare glasse.

a For anie troubles or afflictions.
b Meaning, suche thistles & pences as become not them that haue suche a great office in hand.
c Chap. 3. 17.

- In whome the God of this worlde hath blinded the mindes, *that is*, of the infideles, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.
- 5 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.
- 6 For God that commanded the light to shine out of darkenes, *is he* which hath shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.
- 7 But we haue this treasure in earthe vessels, y the excellencie of that power might be of God and not of vs.
- 8 We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.
- 9 We are persecuted, but not forsaken: cast downe, but we perish not.
- 10 Euerie where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodie.
- 11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.
- 12 So then death worketh in vs, and life in you.
- 13 And because we haue the same Spirit of faith, according as it is written, *I beleue, & therefore haue I spoken, we also beleue, and therefore speake,
- 14 Knowing that he which hath raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.
- 15 For all things are for your sakes that moste plenteously grace by the thanksgiving of manie may redoude to the praise of God.
- 16 Therefore we faint not, but thogh our outwarde man perish, yet the inward man is renewed daily.
- 17 For our light affliction which is but for a moment, causeth vnto vs a farre moste excellent & eternal waight of glorie:
- 18 While we loke not on the things which are sene, but on the things, which are not sene: for the things which are sene, are temporal: but the things which are not sene, are eternal.

e To wit, Satan, Ioh. 12. 31, & 14. 30. eph. 6. 12
d In whome God doeth shewe him self to be sene: and here Christ is called to in respect of his office.
f Gen. 1. 2.
g As they, w preach for gaine, or els rather seke to be sene, and knowen, then to edifie.
h Which are your seruants.
i That we hauing receiued light, shuld communicate the same w others and therefore Christ calleth the light of the world, Mat. 5. 14.
k Albeit the ministers of the Gospel be comparable as touching their persons, yet y treasure which they carie, is nothing worse or inferior.
l All y faithful, & chiefly the ministers must drinke of this cup, because y world hath Christ: & also that the members shulde be conformable to Christ their head, yet by y mightie power of Christ, who ouercame death, they are made conquerours.
m Psal. 116. 10.
n By our death you haue life: so that the frute of our afflictions cometh to you.
o The same faith by y inspiration of y holie Ghost.
p In deliuering vs from these dangers, which is as it were a restoring fro death to life.
q That I be deliuered and restored to you againe, may not onely my self giue God thanks
r For this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glorie. Or be corrupted. o Groweth stronger. p Which is so called in respect of the euertlasting life.

for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glorie. Or be corrupted. o Groweth stronger. p Which is so called in respect of the euertlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that cometh by the crosse

2 How we ought to prepare our selues vnto it. 5 By whome, 9 And for what end. 14. 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

XX. iiiii.

The earnest of the Spirit. II. Corinthians. Of trouble & ioy.

^a After this bodie shalbe dissolved, it shalbe made incorruptible and immortal.

^{*Or, if so be we shalbe founde clothed, & not naked}
Reuel. 16, 15.
Whitherin.

^b Not onely quiet in mids, but also ready to fauaine all dangers: being assured of the good successe thereof.
^c For here onely we beleue in God, & se him not.
^d In this bodie.
Rom. 14, 10.
^e Out of this bodie, to heauen.

^f That is, ether glorie, or shame.

^g His searefull iudgement.
^h He proueth the dignitie of his ministerie by ⁱ true and effect thereof, which is to bring men to Christ.
ⁱ By embracing the same faith which we preach to others.

^k As they, & more esteemed the outward shewe of wisdom and eloquence, then true godlines.
^l As the aduersaries said, & could not abide to heare them praised.
^m Our folie serueth to Gods glorie.
ⁿ Therefore whosoever giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.
Isa 43, 19.
reuel. 21, 5.

^p As the onely faithful do in Christ.
^q According to the estimation of the worlde: but as he is guided by the Spirit of God.
^r We do not esteeme, nor commend Christ him self now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and do you thinke, that I will flatter my self or anie man in seeking forthe his gifts: Yea, when I praise my ministerie, I comende the power of God: when I comende our worthe fakes, I praise the mightie power of God, set forthe by vs wormes and wretches.
^s Let him be regenerat, and renounce him self, els all the rest is nothing.

For we knowe that if ^a our earthlie house of this tabernacle be destroyed, we haue a buylding *giuen* of God, *that is*, an house not made with hands, *but* eternal in the heauens.

² Therefore we sigh, desiring to be clothed with our house, which is tró heauen.

³ "Because that if we be clothed, we shal not be founde ^{*}naked.

⁴ For in dede we that are in this tabernacle, sigh and are burdened, "because we wolde not be vnclouted, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

⁵ And he that hathe created vs for this thing, ^{is} God, who also hathe giuen vnto vs the earnest of the Spirit.

⁶ Therefore we are alway ^bbolde, though we knowe that whiles we are "at home in the bodie, we are absent from the Lord.

⁷ (For we ^cwalke by faith, & not by sight)

⁸ Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

⁹ Wherefore also we couet, that bothe dwelling ^dat home, and remouing ^efrom home, we may be acceptable to him.

¹⁰ *For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are *done* in his bodie, according to that he hathe done, whether it be ^fgood or euil.

¹¹ Knowing therefore the ^gterror of the Lord, we ^hpersuade men, & we ⁱare made manifest vnto God, & I trust also that we are made manifest in your consciences.

¹² For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to *answere* against them, which reioyce in the ^kface, and not in the heart.

¹³ For whether we be ^lout^of our wit, *we are it* ^mto God: or whether we be in our right minde, *we are it* vnto you.

¹⁴ For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were ⁿall dead,

¹⁵ And he dyed for all, that they ^owhich liue, shulde not hence forthe liue vnto thé selues, but vnto him which dyed for thé, and rose againe.

¹⁶ Wherefore, héce forthe know we no mā paster the flesh, yea though we had knowen Christ after the flesh, yet now héce forthe ^qknow we him no more.

¹⁷ Therefore if anie man be in Christ, let him be ^anew creature. *Olde things are

passed away: beholde, all things are become new.

¹⁸ And all things *are* of God, which hathe recóiled vs vnto him self by Iesus Christ, and hathe giuen vnto vs the ministerie of reconciliation.

¹⁹ For God was ⁱn Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hathe committed to vs the worde of reconciliation.

²⁰ Now then are we ambassadours for Christ: as though God did beseeche *you* through vs, we praye you in Christs stede, that ye be reconciled to God.

²¹ For he hathe made him to be ^esinne for vs, which knew no sinne, that we shulde be ^umade the righteousness of God in him.

CHAP. VI.

¹ An exhortation to Christian life. ²¹ And to beare him like affliction, as he doeth them. ¹⁴ Also to kepe them selues from all pollution of idolatrie bothe in bodie, and soule, and to haue none acquaintance with idolaters.

¹ SO we therefore as workers together beseeche *you*, that ye receiue not the grace of God in vaine.

² For he faith, * I haue heard thee in a time accepted, and in the day of saluation haue I suckered thee: beholde now the ^aaccepted time, beholde now the daye of saluation.

³ We giue no occasion of offence in anie thing, that *our* ministerie shulde not be ^breprehended.

⁴ But in all things we approue our selues as ^{*}the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

⁵ In stripes, in prisonnes, in tumultes, in labours,

⁶ By ^cwatchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the ^dholie Ghost, by ^eloue vnfeined,

⁷ By the worde of truth, by the power of God, by the armour of righteousness in the right hand and on the lefte,

⁸ By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true:

⁹ As vnknewen, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

¹⁰ As forowing, & yet alway reioycing: as poore, and yet make manie richer: as hauing nothing, and yet possessing all things.

¹¹ O Corinthians, our ^gmouth is open vnto you: our heart is made large.

¹² Ye are not kept strait in vs, but ye are kept strait in your owne ^bbowelles.

¹³ Now for the same recompense, I speake as to ^mchildren, ⁱBe you also enlarged.

he was towardses them: ⁱ Shewe like affection towardses me.

^f Therefore without Christ we can not enioye the life euertlasting net compe to God.

^t That is, a sacrifice for sinne.

^u By imputation, when we shalbe clad with Christs iustice.

^a To wit, Gods fre mercie, wherein he hathe powred forth his infinite loue.

^b By the infidelles, if they sawe no frute come thereof.
1 Cor 4, 1.

^c He declareth what weapons he resisted his afflictions.

^d Who is the efficient cause.

^e Which is, the final cause
^f By the Gospel, and the power of God and his owne iacregitie, he ouerthrowe Satan, and the worlde, as weapons on euerie side most ready.

^g Signifying, his most vehement affection.

^h Their iudgement was so corrupted, y they were not likewise affectioned towards him, as.

Eccle. 13. 21.

k He seemeth to allude to *y* where *y* Lord commaundeth that an oxe & an asse be not yoked together, because *y* match is vnequall: so if the faithful morie with the infidel, or els haue to do wth them in anie thig vnlawful, it is here reprobud.

1. Cor. 3. 13.

6. 19.

Leuit. 26. 11.

1/4. 12. 11.

Jerem. 31. 1.

Or, the deuil. I So called because he haie not onely life in him self, but giueth it also to all liuing creatures.

a Consider this w^{ch} *y* eue idoles w^{ch} you boies, & y^t think your co science: pure towards God: God wil one day suite you for your halting. *b* Of bodie & soule. *c* That we may teache you. *d* By griedie co natiuities.

e He had neither rest in bodie, nor spirit. & it seemeth *y* he alludeth to that which is writen, Deut. 32. 25 for the erosse to mans eye is commu ne bothe to *y* godlie & to the wicked, al though to con trarie ends. *f* This ioye ome came all my sorowes.

1. Pet. 2. 19.

14 *k* Be not vnequally yoked with the infidels: for what fellowship hathe righteousnes with vnrighteousnes? and what communion hathe light with darkenes?

15 And what concorde hathe Christ with Belial? or what parte hathe the beleuer with the infidel?

16 And what agreement hathe the Temple of God with idoles? * for ye are the Temple of the liuing God: as God hath said, * I wil dwell among them, and walke there: and I wil be their God, and they shalbe my people.

17 * Wherefore come out from among the, and separate your selues, faith the Lord: and touche none vnclane thing, & I wil receiue you.

18 * And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, faith the Lord almighty.

CHAP. VII.

1 He exhortheth them by the promises of God to kepe them selues pure, 3. 7. Assuring them of his loue, 8. 13. And doeth not excuse his seueritie towards them, but reioy ceth thereat, considering what profite came thereby. 10. Of two sortes of sorow.

1 *S*eing then we haue these promises, dearely beloued, let vs * cleanse our selues from all filthines of the *b* flesh & spirit, and growe vp vnto ful holines in the feare of God.

2 *c* Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue *d* defrauded no man.

3 I speake it not to your condemnation: for I haue said before, that ye are in our hearts, to dye and liue together.

4 I vse great boldenes of speache towards you: I reioyce greatly in you: I am filled with comfort, and am excedding ioyous in all our tribulation.

5 For whē we were come into Macedonia, our flesh had no reste, but we were troubled on euerie side, fightings * without, & terrours within.

6 But God, that comforteth the abiect, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolacion wherewith he was comforted of you, whē he tolde vs your great desire, your mourning, your feruent minde to mearde, so that I reioyced *f* muche more.

8 For thogh I made you sorie with a letter, I repent not, thogh I did repent: for I perceiue that the same epistle made you sorie, thogh it were but for a season.

9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 * For godlie sorowe causeth repentance vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.

11 For beholde, this thing that ye haue bene *s* godly sorie, what great care it hathe wrought in you: yea, what *h* clearig of your selues: yea, what indignacion: yea, what feare: yea, how great desire: yea, what a zeale: yea, what *i* punishmēt: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, thogh I wrote vnto you, I did not it for his cause that had done the wrōg, nether for his cause that had the iniurie, but that our care towards you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyced muche more for the ioy of Titus, because his *s*pirit was refreshed by you all.

14 For if *y* I haue boasted anie thig to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our beaftig vnto Titus was true.

15 And *k* his inwarde affection is more abundant towards you, when he remembereth the obedience of you all, and how with feare & trembling ye receiued him.

16 I reioyce therefore that I may *l* put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9. And Christ he exhortheth them to continue in relieuing the poore Saintes, commending their good beginning. 23. After he commendeth Titus and his felowes vnto them.

1 *W*E do you also to wit, brethren, of the *a* grace of God bestowed vpon the Churches of Macedonia,

2 Because in great tryal of affliction their ioye abunded, and their moste extreme pouertie *b* abunded vnto their riche liberalitie.

3 For to *c* their power (I beare recorde) yea, & beyonde their power, they were willing,

4 And praied vs with great instance that we wolde receiue the *e* grace, & fellowship * of the ministring which is towards the Saintes.

5 And *thus* they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the wil of God,

6 That we shulde exhorte Titus, that as he had begonne, so he wolde also accomplish the same grace among you also.

7 Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen *so* *f* that ye abūde in this grace also.

8 This I say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.

9 For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sakes became poore, that ye through his pouertie might be made riche.

g Whose heart Gods Spirit doeth touche, he is sorie for his finnes committed aginst so mercifull a Father: & therefore are the frutes of his repentance, as witness Dauid & Peters teares: others which are sorie for their finnes onely for feare of punishment & Gods vengeance, fall into desperacion, as Cain, Saul, Achitophel & Iudas. *h* In asking God forgiveness. *i* For in iudging you, & chastising your felicity, you preclude Gods anger. *k* The Greke worde significth, his bowels, whereby is ment moste great loue and tender affection. *l* Bothe in thinking & reporting wel of you.

a This benefite of God appeared in two things: first, *y* the Macedonians being in so great afflictions were so prompt to helpe others: & next *y* being in great pouertie, were verie liberal towards others. *b* So that a moste abundant riuier of riches flowed out of their pouertie. *c* So he calleth their liberality, either because their wealth was the bestowment of Gods graces, or because they receiued them of God freely, and so they desired Paul to be to distribution thereof.

Gathering for the Churches. II. Corinthians. Liberal sowing.

d Euerie man may do good that hath ability thereto, but to wil, and haue a minde to do good, cometh of pefite charitie.

e That as you helpe others in their neede, so others shal relieue your want.

Exod. 16. 18. f That bothe you & others, as occasio shal serue, may relieue y^e godlie according to their necessities. g And willingly offered him self to gather your almes.

h In preaching the Gospel. Some vnderstand Luke, and Barnabas.

Rom. 12. 17. i His wolding is approued before God & man.

k That is, by whome Christs glorie is greatly aduanced.

10 And I shewe my minde herein: for this is expedient for you, w^h haue begonne not to do onely, but also to^d wil, a yere ago.

11 Now therefore performe to do it also, that as *there was* a readines to wil, euē so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.

13 Nether *is it* that other men shulde be eased and you grieved.

14 But vpon like condicion, at this time your^e abundance *supplieth* their lacke, that also their abundance may be for your lacke, that there may be^e equalitie:

15 As it is written, *He that gathered muche, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.

17 Because he accepted the s^e exhortacion, yea, he was so careful that of his owne accord he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* b in y^e Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney concerning this grace that is ministered by vs vnto the glorie of the same Lord, and declaration of your propt minde)

20 Auoyding this, that no man shulde blame vs in this abundance that is ministered by vs,

21 *Prouiding for i honest things, not onely before the Lord, but also before men.

22 And we haue sent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether *anie do enquire* of Titus, he is my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, & the k glorie of Christ.

24 Wherefore shewe towarde them, & before the Churches the proue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions coming to the.

6 He exhorteth to giue almes cherefully, 7 Shewing what frute wil come thereof.

1 FOr as touching the ministring to the Sainres, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere ago, and your zeale hathe prouoked manie.

3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I haue said) be readie:

4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhorthe the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euerie man wiltheth in his heart, so let him giue, not *grudgingly, or of necessity: *for God loueth a chereful giuer.

8 And God is able to make all grace to abounde towarde you, that ye alwaies hauing a all sufficiencie in all things, may abounde in euerie b good worke,

9 *As it is written, c He hathe sparfed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your fede, and increase the frutes of your beneuolence,

11 That on all partes ye may be made rich vnto all liberalitie, w^h causeth through vs thankefgiuing vnto God.

12 For the ministracion of this seruice not onely supplieth the necessities of y^e Sainres, but also is abundant by the thankefgiuing of manie vnto God,

13 (Which by the experimēte of this ministracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

14 And by d their praier for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he useth it.

1 N OW I Paul my self beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, am a bafe, but am bolde towarde you being absent:

2 And this I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde agānst some, w^h esteeme vs as thogh we walked b according to the flesh.

3 Neuertheles, thogh we walke in the flesh, yet we do not warre after the flesh,

Preu. 11. 25. rom. 12. 8. Eccl. 35. 11.

a Lest thei shulde giue but little, distrustiug the felues thereby, he sheweth y^e God wil so blesse their liberal heartes, y^e bothe they shal haue y^eough for the felues & also to helpe others w^h will.

Psal. 112. 9. b That ye may do good & helpe others at all times. c Dauid speaketh of that man w^h feareth God & loueth his neighbour.

d Besides that by their liberalitie God shal be praised, thei also shal be commēded to God by their prayers whome thei haue holpen, yea, & all men shal reuerence them, as being endued with an excellent gift of God. *Or greatly affected towarde you.

a These wordes his bachelers vsed, thinking thereby to diminish his autoritie, as verbe 10.

b As thogh we boasted of our felues by a carnal affection.

- 4 (For the weapons of our warfare are not carnal, but mightie through God, to cast downe holdes)
- 5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ,
- 6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.
- 7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he is Christs, euē so are we Christs.
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hathe giuen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 *This I say* that I may not seme as it were to feare you with letters.
- 10 For the letters, *saith he*, are fore and strong, but his bodelie presence is weake, and his speache is of no value.
- 11 Let suche one thinke this, that suche as we are in word by letters when we are absent, suche *wil we be* also in dede, when we are present.
- 12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they *measure* them selues with them selues, & compare them selues with them selues.
- 13 But we wil not reioyce of things, which are not within our measure, * but according to the *measure* of the line, whereof God hathe distributed vnto vs a measure to atteine euen vnto you.
- 14 For we stretch not our selues beyonde our measure, as thogh we had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,
- 15 Not boasting of things which are without our measure: *that is*, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
- 16 And to preache the Gospel in those regions which are beyode you: not to reioyce in *another mans line*, *that is* in the things that are prepared already.
- 17 *But let him that reioyceth, reioyce in the Lord.
- 18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affection towards them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praieset.

- 1 **W**Olde to God, ye colde suffer a litle my * foolishnes, and in deed, bye suffer me.
- 2 For I am ielous ouer you, with godlie ielousie: for *I haue prepared you for one housband*, to present you as a pure virgine to Christ:
- 3 But I feare lest as the * serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.
- 4 For if he that cometh, preacheth another *Iesus* then him whome we haue preached: or if ye receiue another *spirit* then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered him.
- 5 Verely I suppose that I was not inferior to the verie chief Apostles.
- 6 And thogh *I be* rude in speaking, yet I am not so in knowledge; but among you we haue bene made manifeste to the vtmost, in all things.
- 7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God fiely?
- 8 I *h* robbed other Churches, and toke wages of *them* to do you seruice.
- 9 And when I was present with you, and had nede, I was *not* slothful to the hindrance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things I kept and wil kepe my self that I shulde not * be grieuous to you.
- 10 *The* truth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Achaia.
- 11 Wherefore? because I loue you not? God knoweth.
- 12 But what I do, that wil I do: that I may cut away occasion from them which desire *occasion*, that they might be founde like vnto vs in that wherein they reioyce.
- 13 For suche false *m* apostles are deceitful workers, and transforme them selues into the Apostles of Christ.
- 14 And no maruail: for Satan him self is transformed into an Angel of light.
- 15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh *they were* the ministers of righteousness, whose end shalbe according to their workes.
- 16 I say againe, let no mā thinke, that I am foolish: or els take me euē as a foole, that I also may boast my self a litle.
- 17 That I speake, I speake it not after the *Lord*: but as it were foolishly, in this my great boasting.

to the Lord: but this facion of boasting semed according to they compelled him.

a He calleth the praising of his self dotage to the wthing the arrogancie of the false apostles: copel led him, who sought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie. *Gene. 3.4.*

b To speake in mine owne commendation.

c The minister ministerieth Christ & his Church as a housband and wife by & preaching of the Gospel.

d That is, more perfide doctrine concerning Christ Iesus.

e More excellent giftes of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this bestialie I was nothing inferior to the chiefest Apostles.

g That is, vfe no worldelie eloquence.

h Other Churches relieved me.

i He did not onely labour with his hands for his living, but in his extreme povertie preached diligently, without burdening anie mā, or els waxing slothful to do his due tie to euerie man.

Chap. 12. 13.

ad 20. 34.

k Let not the truth of Christ be thought to be in me, if I suffer my ioye to be shut vp, & I haue conceialed to flander my ministerie.

l To flander my ministerie, if I shulde receiue wages.

m By false apostles here is not ment: suche as teach false doctrine (wth doubts, they wolde haue growen vnto) but suche as were vaine glorious, and did not their due tie sincerely.

n In his heart he had respect to man, whereas

c Meaning, a certaine man among the, & thus speake of Paul.

a He y^e measure rethane this, must haue some line or measure to mette by, and not to measure a thing by it self: so these boasters must measure them selues by their worthies adies: & if they wil compare with others, let the shewe what countries, what cities, & people they haue wonne to the Lord: for who wil praise y^e souldier, wth onely at the table can finely talke of the warres, & whe he cometh, ro the brunt, is neither valiant nor expert?

Eph. 4.8.

e That is, the giftes & vocation, wth God had giuen him to winne others by.

f God gaue y^e whole world to y^e Apostles to preache in, so that Paul here meaneth by y^e line his portion of the countries where he preached *Ier. 9. 24.*

1. cor. 1. 31.

o In outward things.

p I note this dishonour, & they do vnto you.

Philip 3.5.

q That is, able, vile, miserable, a craftie man, an idiot, & subiect to a thousand calamities, which things the false apostles ob-
lected against him as moste certelie testi-
monies of his unworthines.

r Put case ye terme it fo-
yet is it true.

Deu. 25.3.

Al. 16.25.

Al. 14.19.

Al. 27.14.

f In the present danger of death.

t At fise feue-
ral times eue-
rie time thir-
tie, and nine.

u Of the Ro-
maine magi-
strates.

x As impriso-
nements, bea-
ting, hongre,
thirst, colde,
nakednes and
suche like:
which things the aduer-
saries condem-
ne as infir-
mie in me.

Al. 9.14.

Al. 9.9.

a That is, a
Christian, or, I
speake it in
Christ.

b That is to
say, into the
highest heauen.

18 Seing that manie reioyce ^a after the flesh,
I wil reioyce also.
19 For ye suffer fooles gladly, because that
ye are wise.
20 For ye suffre euen if a man bring you in-
to bondage, if a man deuoure you, if a man
take your goods, if a man exalte him self, if a
man smite you on the face.
21 ^p I speake as concerning the reproche: as
thogh that we had bene ^q weake: but whe-
rein anie man is bolde (I speake foolishly)
I am bolde also.
22 They are Ebrewes, ^r so am I: they are Is-
raelites, so am I: they are the sede of Abra-
ham, so am I:
23 They are the ministers of Christ (I ^s spea-
ke as a foole) I am more: in labours more
abundant: in stripes aboute measure: in pri-
son more plenteously: in ^t death oft.
24 Of the Iewes fise times receiued I for-
tie stripes ^u saue one.
25 ^u I was thrise ^v beaten with rodde: I was
^v once stoned: I suffered thrise ^w shipwracke:
night & day haue I bene in ^w depe sea.
26 In iornaying I was often, in perils of wa-
ters, in perils of robbers, in perils of mine
owne nation, in perils among the Gen-
tiles, in perils in the citie, in perils in wil-
dernes, in perils in ^x sea, in perils amongs
false brethren,
27 In wearines & painefulnes, in watching
often, in hongre & thirst, in fastings oftē,
in colde and in nakednes.
28 Beside the things which are outwarde,
I am combed daily, and haue the care of
all the Churches.
29 Who is weake, and I am not weake? who
is offended, and I burne not?
30 If I must nedes reioyce, I wil reioyce of
mine ^x infirmities.
31 The God, euen the Father of our Lord
Iesus Christ, which is blessed foreuer mo-
re, knoweth that I lye not.
32 In ^y Damascus the gouernour of the peo-
ple vnder King Aretas, laide watche in
the citie of the Damascē, and wolde haue
caught me.
33 But at a windowe was I let downe in a ba-
sket through the wall, & escaped his hāds.

CHAP. XII.

^a He reioyceth in his preferment. 5. 7 But chiefly in his
humblenes. 11 And layeth the cause of his boasting
vpon the Corinthiā. 14 He sheweth what good wil he
beareth them. 20 And promisseth to come vnto them.
1 ^a I T is not expedient for me no dout to
reioyce: for I wil come to visions and
reuelations of the Lord.
2 ^a I knowe a man ^a in Christ aboute fourte-
ne yeres agone, (whether he were in the bo-
die, I can not tel, or out of the bodie, I can
not tel: God knoweth) which was taken vp
into the ^b thirde heauen.
3 And I knowe suche a man (whether in the

bodie, or out of ^y bodie, I can not tel: God
knoweth.)
4 How that he was takē vp into Paradiſe,
& heard wordes which can not be spoken,
which are not ^c possible for man to vtter.
5 Of suche a man wil I reioyce: of my self
wil I not reioyce, except it be of mine in-
firmities.
6 For thogh I wolde reioyce, I shulde not be
a foole: for I wil say the trueth, but I refrai-
ne, lest anie mā shulde thinke of me aboute
that he seeth in me, or ^y he heareth of me.
7 And lest I shulde be exalted out of mea-
sure through the abundance of reuelatiōs,
there was giuen vnto me ^d a pricke in the
flesh, ^y messenger of Satā to buffet me, be-
cause I shulde not be exalted out of mea-
sure.
8 For this thing I besoght the Lord ^e thrise,
that it might departe from me.
9 And he said vnto me, My grace is sufficiēt
for thee: for my power is made ^f perfite
through weakenes. Verie gladly therefore
wil I reioyce rather in mine infirmities,
that the power of Christ may dwell in me.
10 Therefore ^g I take pleasure in infirmi-
ties, in reproches, in necessities, in persecu-
tions, in anguish for Christs sake: for whē
I am weake, then am I strong.
11 I was a foole to boast my self: ye haue cō-
pelled me: for I oght to haue bene cōmen-
ded of you: for in nothing was I inferior
vnto the verie chief Apostles, thogh I be
nothing.
12 The signes of an Apostle were wrought
among you with all pacience, with signes,
and wonders, and great workes.
13 For what is it, wherein ye were inferiours
vnto other Churches, ^h except that I haue
not bene ⁱ slothful to your hinderāce? for-
give me this wrong.
14 Beholde, the ⁱ thirde time I am readie to
come vnto you, and yet wil I not be sloth-
ful to your hinderāce: for I seke not yours,
but ^j you: for the children oght not to laye
vp for the fathers, but the fathers for the
children.
15 And I wil moste gladly bestowe, and wil
be bestowed for your ^k soules: thogh the
more I loue you, the lesse I am loued.
16 But be it that I charged you not: ^k yet
forasmuche as I was craftie, I toke you
with guile.
17 Did I pill you by anie of them whome I
sent vnto you?
18 I haue desired ^l Titus, & with him I ha-
ue sent a brother: did Titus pil you of anie
thing? walked we not in the self same spi-
rit? walked we not in the same steppes?
19 Againe, thinke ye that we excuse our sel-
ues vnto you? we speake before God in
Christ. But we do all things, dearly belo-
ued, for your edifying.

c Mans infir-
mitie was not
able to decla-
re the, neither
were they the
wed vnto him
for that end.
Or, painful.

d The greke
worde signi-
fieth a sharpe
piece of wood
as a pale, or
stake, and also
a little ipside
or sharpe thing
which pricketh
one as he goeth
through bush-
ie & thicke
places, and en-
tering into the
flesh, can not
be taken out
without cut-
ting of the
flesh: and this
was the rebul-
ding of ^y flesh
against the spi-
rit, & warned
him that Satā
was at hand.

e That is to
say, often ti-
mes.

f Is knowne,
& euidently
sene.

g He doeth
not onely pa-
ciently beare
his afflictions,
but also ioy-
fully, and as
one that ta-
keth pleasure
therein for
Christs sake.

h Chap. 11.9.

i Or, chargeable.

j For first, he
was minded to
departe from
Ephesus into
Macedonia, &
so to Corin-
thius, 1. Cor. 16.

k Then when
the Lord let-
ted this pur-
pose, he appoin-
ted to go
straight from
Ephesus to
Corinthus,

Chap. 1.15. &
intent being
chaged, he wēt
to Macedonia,

from whence
now he appoin-
teth the third
time to come
vnto them.

l Which decla-
reth his fa-
therlie affectiō
Or, your cause
or person.

m Thus said
his aduersaries
that thogh he
toke it not by
him self, yet
he did it by ^y
meanes of o-
thers

n I To go to
you.

m Meaning.
shape & figure.

n There was
nothing where
at he so much
reioyced, as
when his pre-
chig profited:
& therefore he
calleth y^e The-
salonia's his
glorie & ioye:
as also nothing
did more cast
downe his he-
art as whē his
labour did no
good.

20 For I feare lest when I come, I shal not
finde you suche as I wolde: and that I
shalbe founde vnto you^m suche as ye wol-
de not, and lest there be strife, enuying,
wrath, contentions, backbitings, whis-
perings, swellings & discorde.

21 I feare lest when I come againe, my God
abase me among you, and I shal bewaile
manie of them which haue sinned already,
and haue not repented of the * vnclennes,
and fornication, and wantonnes, which
they haue committed.

CHAP. XIII.

1 He threatneth the obstinate, 5 And declareth
what his power is by their owne testimonie. 10 Also
he sheweth what is the effect of this epistle. 11 After
hauing exhorted them to their duetie, he wisheth them
all prosperitie.

a The first cō-
mūg was his
dwelling among
them: this se-
cond was his
first epistle, &
now he is re-
ady to come y^e
third time: &
three comings
he calleth his
three witness
Deu. 19. 15.
mat. 18. 16.
echn 8. 17.

b In my first
epistle, Chap.
4. 20.

c In that he
humbled him
self and toke
vpon him the
forme of a ser-
uant.
d Christ as
touching the
flesh in mans
iudgemēt was
vile & abied:
therefore we
that are his
members, can
not be other-
wise esteemed:
but being cru-
cified, he she-
wed him self
verie God: so
thinke, that we
whome ye cō-
demne as dead
men & casta-
wayes, haue
through God
suche power
to execute a-
gainst you, y^e
ye may fele
sensibly that
we liue in
Christ.

THIS is the * third time y^e I come vn-
to you. * In the mouth of two or three
witnesses shal euerie worde stand.

b I tolde you before, and tel you before:
as thogh I had bene present the seconde
time, so write I now being absent to them
which heretofore haue sinned, and to all
others, that if I come againe, I wil not
spare,

3 Seing that ye seke experience of Christ,
that speaketh in me, which towarde you
is not weake, but is mightie in you.

4 For thogh he was crucified concerning
his c^o infirmitie, yet liueth he through the
power of God. And we no dout are weake
in him: d but we shal liue wth him, through

the power of God towarde you.

5 * Proue your selues whether ye are in the *
faith: examine your selues: knowe ye not
your owne selues, how that Iesus Christ is
in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are
not reprobates.

7 Now I pray vnto God y^e ye do none euil,
not that we shulde seme approued, but y^e
ye shulde do that which is honest: thogh
we be as * reprobates.

8 For we can not do anie thing against the
trueth, but for the trueth.

9 For we are glad when we are weake, and
that ye are strong: this also we wisht for
euen your perfection.

10 Therefore write I these things being ab-
sent, lest when I am present, I shulde vse
sharpenes, according to the power which
the Lord hath giuen me, to edification,
and not to destruction.

11 Finally brethren, fare ye wel: be perfite:
be of good comfort: be of one minde: liue
in peace, and the God of loue and peace
shal be with you.

12 Grete one another with an * holie kisse.
All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and
the loue of God, and the cōmunion of the
holie Gost be with you all, Amen.

The seconde epistle to the Corinthians,
written frō Philippi, a citie in Macedo-
nia, & sent by Titus and Lucas.

e In mans iud-
gement who
for the most
parte reiecteth
the best, and
approveth the
worste.
f Hauing abū-
dance of the
grace of God.

g Commit not
by your neg-
ligence that,
that which is
ordained to
saluation, tur-
ne to your de-
struction.

Rom. 16. 16.

1. cor. 16. 20.

1. pet. 5. 14.

h Which was
according to
those counsels
in those dayes
bothe of the
Iewes and of
other nations.

THE EPISTLE OF the Apostle Paul to the Galatians.

THE ARGUMENT.

THE Galatiās after they had bene instruct. d by S. Paul in the trueth of the Gospel, gaue place
to false Apostles, who enuiring in, in his absence corrupted the pure doctrine of Christ, & taught
that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly
reasoneth against, that he proueth that the granting thereof is the ouerthrowe of mans saluation
purchass'd by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the te-
staments confounded: mans iustice established. And because the false teachers did pretend, as thogh
they had bene sent of the chief Apostles, and that Paul had no auctoritie, but spake of him self, he
proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of
the Apostles: which thing established, he proceedeth to his purpose, prouing that we are frely iustified
before God without any workes or ceremonies: which notwithstanding in their time had their vse
and commoditie: but now they are not onely vnpromisable figures, but also pernicious, because Christ
the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which
Christ hath purchass'd by his blood, & not to haue their consciences snared in the greenes of mans
traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine there-
unto.

An Angel from heauen. To the Galatians. Paules constancie.

CHAP. I.

- 6 Paul rebuketh their inconstancie which suffered them selves to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation. 8 And detesteth them that preache anie otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

Tit. 1.3.

a For God is the autor of all ministerie. b This prerogative was peculiar to the Apostles.

Luk. 1.74.

c Which is, y corrupt life of man without Christ.

Or, doctrine.

d That is, to be partakers of the saluatio offered freely by Christ.

e For what is more contrary to our fre iustification by faith, then the iustification by y Law, or our workes there-

fore to ioyne these two together, is to ioyne light w darkenes, de-

ath with life, & doeth viterly ouerthrow the Gospel.

f If it were possible, that an Angel shuld deſo do: where-

by Paul declareth the certie- nentie of his preaching.

1. Cor. 15.1.

Or, adominable

g Since that of a Pharise I was made an Apostle.

h That is, doctrine inuited by mā, neither by mā, authoritie do I preache it

Act. 9.1.

i By an extraordinary reuelation.

Or, age.

k That is, of y Law of God w was giuen to the ancient fa- thers.

l He maketh three degrees in Gods eternal predestina- tion: first his eternal counſel, then his appoi- ting from the mothers wombe, & thirdly his calling.

Ephes. 3.8.

Or, to me.

m That is, w anie man, as though I had none of his counſel to ap- proue my do-ctrines.



Aul^a an Apostle (not^a of men, nether by^b mā, but by IESVS CHRIST, and God the Father w^c hathe raised him from the dead)

And all the brethren w^d are with me, vnto y^e Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs^e from this c^e present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the d^d grace of Christ,

Which is not another Gospel, saue y^e there be some which trouble you, and intende to e^e peruert the Gospel of Christ.

But thogh that we, or an f^f Angel from heauen preache vnto you other wise, the^e that which we haue preached vnto you, let him be^e accursed.

As we said before, so say I now againe, If anie man preache vnto you otherwise, the^e y^e haue receiued, let him be accursed.

For s^s now preache I mans doctrine, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

* Now I certifie you, brethren, that the Gospel which was preached of me, was not after h^h man.

For nether receiued I it of man, nether was I taught it, but by the iⁱ reuelation of Iesus Christ.

For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that * I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religiō aboue manie of my k^k companions of mine owne nacion, and was muche more zealous of y^y traditions of my fathers.

But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonneⁿ in me, that I shulde preache him * among the Gentiles, immediatly I cōmunicated not with m^m flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

18 Then after thre yerres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria & Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He w^w persecuted vs in time past, now preacheth the a^a faith, which before he destroyed.

23 And they glorified God for me.

n That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hathe reprobred Peter the Apostle of the Iewes.

16 After he cometh to the principal scope, which is to proue that iustification, onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 Then fourtene yerres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and a^a communicated with the^e of the Gospel which I preache among the Gentiles, * but particularly with them that were the chief, left by any meanes I shulde runne, or had runneⁿ in vaine:

3 But nether yet Titus which was with me, thogh he were a Grecian, was b^b compelled to be circumcised

4 For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, y^y they might bring vs into bondage.

5 To whome we c^c gaue no place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which semed to be great, I was not taught (what they d^d were in time past, it maketh no matter to me: * God accepteth no mans persone) neuer theles, they y^y are the chief, e^e did communicate nothing with me.

7 But cōtrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcisiō, was also mightie by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, w^w are counted to be pillars, thei gaue

a Paul nothing douted of his doctrine: but bec use many reported that he taught contrary doctrine to y^e other Apostles, which rumors hindered the course of the Gospel, he endeuored to remedie it, and to proue that they consented with him.

Act. 15.2.

Or, h^h without profit.

b Which declareth that the other Apostles agreed with him.

c Left we shulde haue be- trayed y^e Christian libertie.

d Albeit they had bene conuersant with Christ afore ti- me.

Deut. 10.17.

2. chro. 19.7.

Job. 34.19.

Wisd. 6.8.

eccles. 35.16.

act. 10.34.

rom. 2.11.

ephe. 6.9.

coloss. 3.26.

1. pet. 3.17.

e But appro- ued my doctri- ne perfect in all points.

f I tookē that we all agreed in doctrine.

Act. 11. 30.
2. cor. 9. 3.

g Meaning, before all men.

h Greke, with a right face.

i In bringing their consciences into doubt by thine ex-
plicit & aurorice? and here the Apostle cometh to his chief point.
i For so I Iewes called the Gentiles in reproche.
Or, man.

k Except our frutes be agreeable to faith, we declare y^e we haue not Christ.

Rom. 3. 19.

phil. 3. 9.

l For he caused the not to sinne, but disclosed it, neither toke he away y^e righteousness of the Law, but shewed their hypocritie which were not able to performe y^e whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ and not to cast blissh sinne.

n And scle his strength in me which killeth sinne.

o Not as I was once, but regenerate, and changed into a new creature, in qualitie, & not in substance.

p In this mortal bodie.

q As did the false Apostles which preached not the faith in Christ
Or, for nothing.

r To whome Christ was fo-
lucely preached, as if his liuelie image were set before your eyes, or els had bene crucified among you.

to me and to Barnabas the right hands of fellowship, that we shulde preache vnto the Gentiles, and thei vnto the Circumcision,

10 *Warning onely that we shulde remember the poore: which thing also I was diligent to do.

11 ¶ And whē Peter was come to Antiochia, I withstode him to his face: for he was to be blamed.

12 For before that certeine came from Iames, he ate with the Gentiles: but when they were come, he withdrewē & separated him self, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in somuche that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the right way to the trueth of the Gospel, I said vnto Peter before all men, If y^e being a Iewe, liuest as the Gētiles, & not like the Iewes, why becomest thou the Gentiles to do like the Iewes?

15 We which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen we, I say, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no flesh shalbe iustified.

17 *If then while we seke to be made righteous by Christ, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I buyld againe the things that I haue destroyed, I make my self a trespasser.

19 For I through the Law am dead to the Law, & that I might liue vnto God, I am crucified with Christ.

20 Thus I liue yet, not I now, but Christ liueth in me: & in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hathe loued me, & giuen him self for me.

21 I do not abrogate the grace of God: for if righteousness be by y^e Law, then Christ dyed without a cause.

CHAP. III.

1 He rebuketh them sharply. 2 And proueth by diuers reasons that iustification is by faith. 6 As appeareth by the example of Abraham. 10. 19. 24. And by the office, & the end, bothe of the Law, 11. 25. And of faith.

¶ Foolish Galatiās, who hathe bewitched you that ye shulde not obey the trueth, to whome Iesus Christ before was described in your sight, & among you crucified?

2 This onely wolde I learne of you, Recei-

ued ye the Spirit by the workes of y^e Law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye haue begonne in the Spirit, ye wolde now be made perfit by the flesh?

4 Haue ye suffred so many things in vaine, if so be it be euen in vaine.

5 He therefore y^e ministrereth to you the Spirit, & worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Rea rather as Abraham beleued God, & it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, y^e God wolde iustifie y^e Gētiles through faith, preached before y^e Gospel vnto Abraham, saying, *In thee shal all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the workes of the Law, are vnder the curse: for it is written, *Cursed is euerie man that continueth not in all things, which are writtē in the booke of the Law, to do them.

11 And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shal liue by faith.

12 And the Law is not of faith: but * the man that shal do those things, shal liue in them.

13 Christ hathe redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, * Cursed is euerie one that hangeth on tre)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promises of the Spirit through faith.

15 Brethren, I speake as men do, * Thogh it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or kaddeth any thing thereto.

16 Now to Abraham and his sēde were the promises made. He saith not, And to the sēdes, as speaking of many: but, And to thy sēde, as of one, which I is Christ.

17 And this I say, that the Law which was foure hundredth and thirtie yeres after, can not disanul the couenant that was confirmed afore of God in respect of Christ, y^e it shulde make the promises of none effect.

18 For if the inheritance be of the Law, it is no more by the promises, but God gaue it vnto Abraham by promises.

19 Wherefore then serueth the Law? It was added because of the transgressions, til y^e sēde came vnto y^e which the promises was

b Meaning the giftes of the Spirit.

c That is, the doctrine of salvation through faith in Iesus Christ, as cha. 12.

d The false apostles taught y^e Christ profited nothing, except they were circūcised, and that the Lawe was the perfection, & Christi doctine onely the rudiments thereof. e And ceremonies of the Law?

Gen. 15. 6.
Rom. 4. 3.
Iam. 2. 23.
Gen. 12. 13.
eccl. 44. 20.
act. 3. 25.

f Which thinke to be iustified by them.

Deu. 27. 26.

Habak. 2. 4.

Rom. 1. 17.

eb. 10. 38.

Leu. 18. 5.

g The Lawe pronounceth not the iust, which beleue, but works, and so condemneth all them which in all points do not fulfill it.

Deut. 21. 25.

h Which is y^e Gospel.

Ebr. 9. 17.

i I will vfe a comūne example y^e you may be ashamed to attribute kisse vnto God, the to suche couenants, which one man maketh to another k No more is the promises or couenant of God abrogate by y^e Law, nor yet is the Law added to the promises to take any thing away that was superfluous, or to supplie any thing that wanted.

l Which declareth that y^e Iewes and Gētiles are bothe partakers of y^e sēde. m Thre-
finne might appere and be made more abundant, and so all to be shut vp vnder sinne.

promises, because thei are ioyned in Christ which is this blessed finne might appere and be made more abundant, and so all to be shut vp vnder sinne.

Testimonie of the spirit. To the Galatians. Fre & bonde.

n Who as mi-
nisters gaue it
to Moses by
the autoritie
of Christ.
o But serueth
bothe for the
Iewes & Gen-
tiles to Ioyne
them to God.
p Constant &
alwayes like
himself.

Rom 3.9.
q Bothe men
and all their
workes.

r The ful reue-
lation of thigs
which were
hid vnder the
shadownes of
the Law.

Rom 10.4.
s Not that the
doctrine of the
Law is abol-
ished, but the
condemnation
thereof is ta-
ken away by
faith.

Rom 6.3.
t So that Bap-
tisme succee-
deth Circum-
cision, and so
through Christ
bothe Iewe
and Gentile is
saued.
u As all one
made.

a The Church
of Israel was
vnder the Lawe
as the pupil
subiect to his
tutor, euen vnto
the time of
Christ, when
she waxed
strong, and the
her tutellship
ended.

b That is, the
Lawe, which
before he cal-
led a schole-
master, chap
3. 25.

c That is, vnder
the Law, which
was but an a.
b. c. in re-
spect of the Gos-
pel.

d That is, who
was subiect vnto
the Lawe.

Rom 8.13.
e For our ad-
option vnto
Christ is seal-
ed by him.

f He serueth
bothe Iewes,
& Gentiles to
call God their
Father in
euery lagage.

g That none are excepted. h When
ye receiued the Gospel, ye were idolaters: therefore it is shame for you to
refuse libertie and become seruants, yea, and seeing the Iewes desire to be out
of their tutellship. i Not in dede, but in opinion.

made: & it was ordeined by Angels in the
hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of
one: but God is one.

21 Is the Law then against the promes of
God? God forbid: for if there had bene
a Law giuen which colde haue giuen li-
fe, surely righteousnes shulde haue bene
by the Law.

22 But the Scripture hath concluded all
vnder sinne, that the promes by the faith
of Iesus Christ shulde be giuen to them
that beleue.

23 But before the faith came, we were kept vnder
the Law, and shut vp vnto the faith,
which shulde afterwarde be reueiled.

24 Wherefore the Law was our schole-
master to bring vs to Christ, that we might
be made righteous by faith.

25 But after that faith is come, we are no
longer vnder a scholemaster.

26 For ye are all sonnes of God by faith,
in Christ Iesus.

27 For all ye are baptized into Christ,
haue put on Christ.

28 There is neither Iewe nor Grecian: there
is neither bonde nor fre: there is ne-
ther male nor female: for ye are all one in
Christ Iesus.

29 And if ye be Christs, then are ye Abra-
hams seede, and heires by promes.

CHAP. IIII.

a He sheweth wherefore the ceremonies were ordeined.
3 Which being shadownes must end when Christ the
truth commeth. 9 He moueth them by certeine exhor-
tations. 22 And confirmeth his argument with a
strong example or allegorie.

Then I say, that the heire as long as
he is a childe, differeth nothing from
a seruant, thogh he be Lord of all,

2 But is vnder tutors and gouerners, vntil
the time appointed of the father.

3 Euen so, we when we were children, were
in bondage vnder the rudiments of the
worlde.

4 But when the fulnes of time was come,
God sent forth his Sonne made of a wo-
man, & made vnder the Law,

5 That he might redeme them which we-
re vnder the Law, that we might recei-
ue the adoption of the sonnes.

6 And because ye are sonnes, God hath
sent forth the Spirit of his Sonne into
your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a seruant,
but a sonne: now if thou be a sonne, thou art
also the heire of God through Christ.

8 But euen then, when ye knewe not God,
ye did seruite vnto them, which by nature
are not gods.

9 But now seeing ye knowe God, yea, rather
are known of God, how turne ye againe
vnto impotent and beggerie rudiments,
whereunto as from the beginning ye wil
be in bondage againe?

10 Ye obserue dayes, and moneths, and ti-
mes, and yerres.

11 I am in feare of you, lest I haue bestow-
ed on you labour in vaine.

12 Be ye as I: for I am euen as you: bre-
thren, I beseeche you: ye haue not hurt me
at all.

13 And ye knowe, how through infirmitie
of the flesh I preached the Gospel vnto
you at the first.

14 And the tryal of me which was in my
flesh, ye despised not, neither abhorred:
but ye receiued me as an Angel of God,
yea, as Christ Iesus.

15 What was then your felicitie? for I be-
are you recorde, that if it had bene possi-
ble, ye wolde haue plucked out your owne
eyes, and haue giuen them to me.

16 Am I therefore become your enemy,
because I tell you the trueth?

17 They are ielous ouer you: amisse: yea,
they wolde exclude you, that ye shulde
altogether loue them.

18 But it is a good thing to loue earnestly
alwayes in a good thing, & not onely whe
I am present with you,

19 My litle children, of whome I trauaile
in birth againe, vntil Christ be formed
in you.

20 And I wolde I were with you now, that
I might change my voyce: for I am in
doute of you.

21 Tell me, ye that wil be vnder the Law,
do ye not heare the Law?

22 For it is written, that Abraham had two
sonnes, one by a seruant, & one by a fre
woman.

23 But he which was of the seruant, was bor-
ne after the flesh: and he which was of the
fre woman, was borne by promes.

24 By the which things another thing is
ment: for these mothers are the two Testa-
ments, the one which is Agar of mounte
Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in Ara-
bia, & it answereth to Ierusalem which
now is) and she is in bondage with her
children.

26 But Ierusalem, which is above, is fre:
which is the mother of vs all.

27 For it is written, Reioyce thou barren
that bearest no children: breake forth, &
crye, thou that trauailest not: for the deso-
late hath many mo children, then she
which hath an housband.

28 Therefore, brethren, we are after the ma-

k The Gala-
tians, of Pa-
nim began to
be Christians,
but by false ap-
ostles were
turned backe-
warde to begi-
ne a newe the
Iewish ceto-
nies, and so in
dede of going
forward toward
de Christ, they
ran backwarde
from him.

l Ye obserue
dayes, as Sab-
baths, newe
moones, & ye
obserue mo-
neths as the
first and fe-
ueth moneth:
ye obserue ti-
mes, as Easter,
withontide, the
feast of Taber-
nacles: ye ob-
serue yerres as
the Iubile, or,
yerre of forgi-
uenes, which
biggerlie cere-
monies are
moste perni-
cious to them
which haue re-
ceiued sweete
libertie

m So friendful
to me, as I am
affectioned
toward you.
n For I pardon
you, if you re-
pent.

o Being in gre-
at dangers and
afflictions, but
without poyse
& ostentation.
p That is, the
troubles and
vexacions of
God sent to
trie me while
I was among
you.

q For my mi-
nistries sake.
r For they are
but ambitious
f They wolde
turne you fro
me that you
might followe
them.

s And imprin-
ted so in your
hearts, you lo-
ue none other.

t And imprin-
ted so in your
hearts, you lo-
ue none other.

u That is, signi-
fic.

x Agar, and Si-
na represente
the Lawe: Sa-
ra and Ierusa-
lem the Gos-
pels: Imael & Iew-
ith Synagogue,
and Isaac the
Church of
Christ.

y That is, out
of the land of
promes.

Gen. 16. 15.

Gen. 21. 2.

z Meaning Sara.

Rom 8. 2.

Gen. 21. 10.
By the liber-
tie where-
with Christ
hath made
vs fre.

a For we are
in y^e Church of
Christ, which
is our mother,
& not of the
Synagogue v^t
is a seruant vⁿ
der the Law.

Mat. 11. 13.
a If you ioyne
circumcisiō to
the Gospell, as
a thing neces-
sarie to salua-
cion.

1 Cor. 1. 17.

b We liue in
hope through
that Spirit w^h
causeth faith,
& w^h is giuen
to the faithfull
y^e we shoulde
by faith & not by
the Law obci-
ne the crowne
of glorie. w^h
Christ giueh
frely.

1 Cor. 5. 6.
c Then what-
soeuer is not y^e
worde of God,
w^h here he cal-
leth trueth, is
verie lies.
d Which is
God.

e A litle cor-
ruption doeth
destroy y^e wh-
ole doctrine.
f That ye wil
imbrace the
worde of God
purely.

g That is, the
doctrine of y^e
Gospell, which
the worlde ab-
horred, as a
scandalous
thing, & there-
with were of-
fended.

h Meaning the
seconde table.

Leui. 19. 18.

mat. 22. 39.

mat. 22. 31.

iam. 2. 8.

Rom. 13. 14.

1 pet. 2. 10.

i In the man re-
generat.

k That is, the
natural mā stri-
ueth against y^e
Spirit of rege-
neracion.

ner of Isaac, children of the promises.

29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the fre woman.

31 Then brethren, we are not children of the seruant, but of the fre woman.

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battel betwixt the Spirit & the flesh, and the frutes of them bothe.

STand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

* Beholde, I Paul say vnto you, that if ye be a circumcised, Christ shal profite you nothing.

For I testifie againe to euerie man, which is circumcised, that he is bounde to keepe the whole Law.

Ye are abolished from Christ: whoso-
euer are iustified by the Law, ye are fallen from grace.

For we through the Spirit waite for the hope of righteousness through faith.

For in Iesus Christ nether Circumcision auaieth anie thing, nether vncircumcision, but faith which worketh by loue.

Ye did runne wel: who did let you, that ye did not obieie the trueth?

It is not the persuation of him that calleth you.

* A litle leauen doeth leauen the whole lombe.

I haue trust in you through the Lord, that ye wil be none otherwise minded: but he that troubleth you, shal beare his condemnation, whoso-
euer he be.

And brethren, if I yet preach circum-
cision, why do I yet suffer persecution? Then is the slander of the crosse abolished.

Wolde to God they were euen cut of, which do disquiet you.

For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

For all the Law is fulfilled in one worde, which is this, Thou shalt loue thy neighbour as thy self.

If ye byte & deuoure one another, take hede lest ye be consumed one of another.

Then I say, walke in the Spirit, and ye shal not fulfil the lustes of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

And if ye be led by the Spirit, ye are not vnder the Law.

Moreouer the workes of the flesh are manifest, which are adulterie, fornicaciō, vnclennes, wantonnes,

Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

Enuie, murders, dronkennes, glottonie, and suche like, whereof I tell you before, as I also haue tolde you before, that they which do suche things, shal not inherite the kingdome of God.

But the frute of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

Mekenes, temperancie: against suche there is no Law.

For they that are Christs, haue crucified the flesh with the affections and the lustes.

If we liue in the Spirit, let vs also walke in the Spirit.

Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

He exhorteth them to vse gentlenes towardes the weakes.

And to shewe their brotherlie loue and modestie:

Also to provide for their ministers. To perseuere.

To reioyce in the crosse of Christ. To newnes of life.

And last of all wisheth to them with the rest of the faithful all prosperitie.

Brethren, if a man be fallen by occasion into anie faute, ye which are spiritual, restore suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

Beare ye one anothers burden, and so fulfil the Law of Christ.

For if anie man seme to him self, that he is some what, when he is nothing, he deceiueth him self in his imaginacion.

But let euerie man proue his owne worke, and then shal he haue reioycing in him self onely and not in another.

* For euerie man shal beare his owne burden.

Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

Be not deceived: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.

For he that soweth to his flesh, shal of the flesh reape corruptiō: but he that soweth to the spirit, shal of the spirit reape life euërlasting.

* Let vs not therefore be wearie of wel-
doing: for in due season we shal reape, if we faint not.

While we haue therefore time, let vs do good vnto all men, but specially vnto the, which are of the household of faith.

¶ Ye se how large a lettre I haue written

1 If you be guided by y^e Spirit of adoptiō, that which ye do, is agreeable to God although it be not perfect.

m For thei are vnder the Spirit, our grace. n Christ hath not onely remitted their finnes, but sanctified the inward newnes of life. o That being dead to sinne & liuig to God, we may declare the same in holines & innocencie of life.

Chap. VI.
a Either by reason of his flesh or Satan.

b Christ exhorteth in sondrie places to mutual loue, and therefore brotherlie loue is here called y^e Law of Christ.

c He sheweth that mā hath nothing of his self whereof he shoulde reioyce.

d For his reioycing is a testimonie of a good conscience.

e For it were a shame not to provide for their corporal necessities, w^h se-
deour soules w^h she heauenlie deinties.

f He proueth y^e the ministers must be nourished: for if men onely provide for worldlie things without respect of y^e life euërlasting, thei procure to them selues death, & mocke God, who hath giuen them his ministers to teach them heauilie things.

g The true & God hath promised.

Eternal predestinacion. To the Ephesians. Redemption in Christ.

vnto you with mine owne hand.

h By the out-
warde cere-
monies.
i That is, for
preaching
Christ crucifi-
ed.

k That thei
haue made you
Iwes.

l By y^e worlde
hemeneath all
outwarde pom-
pe, ceremonies
& thigs, which
please mens
fantasies.

12 As manie as desire to make a faire shewe
in the flesh, they constraine you to be cir-
cumcised, onely because they wolde not
suffer persecuciō for thei crosse of Christ.
13 For they them selues which are circum-
cised, kepe not the Law, but desire to ha-
ue you circumcised, that thei might reioy-
ce^k in your flesh.
14 But God forbid that I shulde reioyce,
but in y^e crosse of our Lord Iesus Christ,
whereby the^l worlde is crucified vnto me,
and I vnto the worlde.

15 For in Christ Iesus nether circumcision
auaileth anie thing; nor vncircumcision,
but a newe^m creature.

16 And as manie as walke according to this
rule, peace shal be vpon them, & mercie,
andⁿ vpon the Israel of God.

17 From hence forth let no man^o put me
to busines: for I beare in my bodie the
p^r marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus
Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is
regenerate by
faith.

n That is, vpo
the Iewes, as
Rom 2.19.

o Let no man
trouble my
preaching t^ro
hence forth:
for my markes
are witness
how valiantly
I haue fought.
p Which are
odious to the
worlde, but
glorious befo-
re God.

THE EPISTLE OF

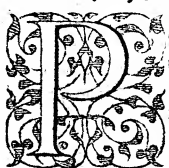
Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who
corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epi-
stle to confirme them in that thing, which they had learned of him. And first after his salutation, he as-
sureth them of saluacion, because they were thereunto predestinate by the fre election of God, before
they were borne, and sealed up to this eternal life by the holie Gost, giuen vnto them by the Gospel,
the knowledge of the which mystrie he prayeth God to confirme towards them. And to the intent
they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plon-
ged before they knewe Christ, as people without God, Gentiles to whome the promises were not made,
and yet by the fre mercie of God in Christ Iesus, they were saued, and he appointed to be their A-
postle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the per-
fite vnderstanding of his Sonne, & exhorteih them like wise to be mindeful of so great benefites, ne-
ther to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder fote the
Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun-
sel of God: who by this meanes preserueth onely his Church. Therefore the Apostle commendeth his
ministerie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste
plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he de-
clareth not onely in general what ought to be the life of the Christians, but also sheweth particularly,
what things concerne euerie mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chief cause
of their saluacion standeth in the fre election of God
through Christ. 16 He declareth his good wil towards
them, giuing thanks and praying God for their faith.
21 The maiestie of Christ.



Paul an Apostle of Iesus
Christ, by y^e wil of God,
to the^a Saintes, which a-
re at Ephesus, & to the
faithful in Christ Iesus:
Grace be with you, &
peace frō God our Fa-
ther, & from the Lord Iesus Christ.
1 * Blessed be God euen the Father of our
Lord Iesus Christ, which hathe blessed vs
with all^c spiritual blessing in heauenlie
things in Christ,
2 * As he hathe^b chosen vs in him, before y^e
fundacion of the worlde, y^e we^d shulde be
holie, & without blame before hi in loue:
3 Who hathe predestinate vs, to be^e adop-
ted through Iesus Christ vnto him self, ac-
cording to the good pleasure of his wil,
4 To the^e praise of the glorie of his gra-

ce, wherewith he hathe made vs accepted
in his beloued,

7 By whome we haue redemption through
his blood, euen the forgiuenes of sinnes, ac-
cording to his riche grace:

8 Whereby he hathe bene abūdant toward
vs in all wisdome & vnderstanding,

9 And hathe opened vnto vs the mystrie
of his wil according to his good pleasure,
which he had purposed^f in him,

10 That in the dispensacion of the fulnes
of the times he might gather together in
one^g all things, bothe which are in heaue
and which are in earth, euen in Christ:

11 In whome also we are chosen when we
were predestinate according to the pur-
pose of him, which worketh all things af-
ter the counsel of his owne wil,

12 That^h we, which first trusted in Christ,
shulde be vnto the praise of his glorie:

13 In whome also ye haue trusted after that
ye heard the worde of truth, euen y^e Gos-
pel of your saluacion, wherein also after
that ye beleued, ye were sealed with the
holie

f That is, in
Christ.

g By this he
meaneih the
whole bodie
of the Church,
w^h he diuiderh
into them, w^h
are in heauen,
& them which
are in earth:
also y^e faithful
which remaine
in earth, stand
of the Iewes &
the Gentiles.
h To wit, the
Iewes.

a As with the
knowledge of
God in Christ,
w^h faith, hope,
charitie and o-
ther gifts.

b Or, places.

c This electiō
to life eueral-
ling can neuer
be chāged: but
in temporal of-
fices, w^h God
hathe appoint-
ed for a cer-
teine space,
when the ter-
me is expired,
he chāgeth
his election, as
we se in Saul
and Iudas.

1. Cor. 1. 2.
c Whē Christs
iustice is impu-
ted ours.

2. Cor. 1. 3.
d. pet. 1. 3.

3. Tim. 1. 9.

d Where as
we were not y^e
natural childre
he receiued vs
by grace, and
made vs his
children.

Colos. 1. 22.

e The princi-
pal end of our
election is to
praise & glori-
fie the grace of
God.

The head of the Church. Chap.II.III. Christ our peace. 90

holie Spirit of promes,

14 Which is the earnest of our inheritance, vntil the redemption of the possession purchased vnto the praise of his glorie.

15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue toward all the Saintes,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

18 That y^e eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,

19 And what is y^e exceeding greatnes of his power toward vs, which beleue, * according to the working of his mightie power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenlie places,

21 Farre aboue all principalities, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

22 * And hath made all things subiect vnder his fete, & hath appointed him ouer all things to be the head to the Church,

23 Which is his bodie, *even* the fulnes of him that filleth all in all things.

CHAP. II.

To magnifie the grace of Christ, which is the onelie cause of saluation. 11 He sheweth them what manner of people they were before their conuersion. 18 And what they are now in Christ.

1 **A**nd * you haue been quickened, that were dead in trespasses and finnes,

2 Wherein, in time past ye walked, according to the course of this worlde, & after the * a prince that ruleth in the aire, *even* the spirit, that now worketh in the children of disobedience,

3 Among whome we also had our conuersation in time past, in the lustes of our flesh, & of the minde, and were ^b by nature the children of wrath, as well as others.

4 But God which is riche in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by finnes, hath quickened vs together in Christ, by whose grace ye are saued,

6 And hath raised vs vp together, and made vs sit together in the heauenlie places in Christ Iesus,

7 That he might shew in the ages to come the exceeding riches of his grace, through his kinnes toward vs in Christ Iesus.

8 For by grace are ye saued through faith, and that not of your selues: it is the gifte

of God,

9 Not of workes, lest any man shulde boast himself.

10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordeined, that we shulde walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, & called * vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at y^e time without Christ, & were abantes from the comunion of Israel, & were * strangers from the scouenants of promes, & had no hope, & were without God in the worlde.

13 But now in Christ Iesus, ye which once were farre off, are made nere by the blood of Christ.

14 For he is our peace, which hath made of bothe one, & hath broken the itoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one newe man in himself, so making peace,

16 And that he might reconcile bothe vnto God in one bodie by his crosse, & slaye hatred thereby,

17 And came, and preached peace to you which were farre off, & to them that were nere.

18 * For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers & foreigners: but citizens with the Saintes, and of the household of God,

20 And are buylt vpon the fundacion of the Apostles and Prophetes, Iesus Christ himself being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buylt together to be the habitation of God by the Spirit.

CHAP. III.

He sheweth the cause of his imprisonment: 13 Desireth them not to forsake because of his trouble. 14 And prayeth God to make them steadfast in his Spirit.

1 **F**or this cause, I Paul am the prisoner of Iesus Christ for you Gentiles, 2 It ye haue heard of the dispensation of the grace of God, which is giuen me to you warde,

3 That is, that God by reuelation hath shewed this mysterie vnto me (as I wrote about in fewe wordes,

4 Whereby when ye read, ye may know mine vnderstanding in the mysterie of Christ) 5 Which in other ages was not opened

was not in comparison of that abidance which was shewed when the Gentiles were called: neither yet was the time, nor the manner known.

^e Here he meaneth, as concerning grace, and not by nature,

^f He sheweth here that the further y^e Gentiles were of from the grace of God, the greater detters they are now to the same.

^g It was but once, because it was diuers times confirmed & established, the refore here he calleth them Couenants.

^h Where no promes is, there is no hope.

ⁱ That is, the cause of the diuision that was betwene the Jewes and the Gentiles.

^k For in Christ all things were accomplished, which were prefigured in the Law.

^l For of the Jewes and the Gentils he made one flocke.

^m Rom. 5. 2.

ⁱ Though we be redeemed from bondage by the death of Christ, Rom. 6. 22, yet we hope for this freedom of redemption which shall be when we shall possess our inheritance in the life to come, whereof we haue the hope in God for a gage, as Chap. 4. 30.

^k O Christ I stile him

^l Governour of all things both in heauen & in earth: so that Christ's bodie is now one

^m ly there, or els it shulde not be a true bodie and his attention shulde be but a fantastical thing and enely imagined.

ⁿ Col. 2. 12.

^o Chap. 3. 7.

^p Eph. 2. 8.

^q ebr. 2. 8.

^r This is the great loue of Christ toward his Church that he counteth not himself perfect without vs

^s are his members: and therefore the Church is also called Christ,

^t as 1. Cor. 12. 12.

^u Col. 2. 13.

^v Chap. 6. 12.

^w Meaning Satan.

^x Not by creation, but by I Am's transgression, and so by birth.

^y e Bothe Iewe and Gentil

^z We that are the members, are raised vp from death & reigne with our head Christ in heauen by faith.

^a He reioiceth in that he suffered imprisonment for the maintenance of Christ's glorie.

^b Which was his vocation to preach vnto the Gentiles

^c That is, in y^e first chap. of this Epistle,

^d ver. 9.

^e Although the fathers, & the Prophetes had reuelations concerning it, yet it

^f the Gentiles

The Gentiles inheriters. To the Ephesians. One bodie, one spirit.

vnto the sonnes of men, as it is now re-
ueiled vnto his holie Apostles and Pro-
phetes by the Spirit,

6 That the Gentiles shulde be inheriters
also, and of the same bodie, and partakers
of his promises in Christ by the Gospel,

7 Whereof I am made a minister by the
gifte of the grace of God giuen vnto me
through the working of his power.

8 Euen vnto me the least of all Saintes is
this grace giuen, that I shulde preach a-
mong the Gentiles the vnsearchable ri-
ches of Christ,

9 And to make cleare vnto all men what the
fellowship of the mysterie is, which from
the beginning of the worlde hath bene
hid in God, who hath created all things
by Iesus Christ,

10 To the intent, that now vnto principalities
and powers in heauēlie places might
be knowne by the Church the manifold
wisdom of God,

11 According to the eternal purpose, which
he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance
with confidence, by faith in him.

13 Wherefore I desire that ye faint not at
my tribulations for your sakes, which is
your glorie.

14 For this cause I bowe my knees vnto the
Father of our Lord Iesus Christ,

15 (Of whome is named the whole familie
in heauen and in earth)

16 That he might grante you according to
the riches of his glorie, y^e ye may be streng-
thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts
by faith, that ye, being rooted and ground-
ed in loue,

18 May be able to cōprehend with all Sain-
tes, what is the breadth, and length, and
depth, and height:

19 And to knowe the loue of Christ, which
passeth knowledge, that ye may be filled
with all fulnes of God.

20 Vnto him therefore that is able to do
exceeding abundantly aboue all that we
aske or thinke, according to the power
which worketh in vs,

21 Be praise in the Church by Christ Iesus,
throughout all generatiōs for euer, Amen.

CHAP. III.

*He exhorteth them vnto mekenes, long suffering, vnto
loue and peace. 1. Euerie one to serue and edifie ano-
ther with the gift that God hath giuen him. 14. To
beware of strange doctrine. 22. To lay aside the olde
conuersation of griedie lusses, and to walke in a newe
life.*

1 Therefore, being prisoner in y^e Lord,
I praye you that ye walke worthe of the
vocation whereunto ye are called,

2 With all humblenes of minde, and me-
kenes, with long suffering, supporting one

another through loue,

3 Endeouoring to kepe the vnitie of the Spi-
rit in the bonde of peace.

4 There is one bodie, and one Spirit, e-
uen as ye are called in one hope of your
vocation.

5 There is one Lord, one Faith, one Baptis-
me,

6 One God & Father of all, which is aboue
all, and through all, & in you all.

7 But vnto euerie one of vs is giuen gra-
ce, according to the measure of the gift
of Christ.

8 Wherefore he saith, *When he ascended
vp on hie, he led captiuitie captiue, and
gaue giftes vnto men.

9 (Now, in that he ascended, what is it but
that he had also descended first into the lo-
west partes of the earth?

10 He that descended, is euen the same that
ascended, farre aboue all heauens, that he
might fill all things)

11 He therefore gaue some to be Apostles,
and some Prophetes, & some Euāgelistes,
and some Pastours, and Teachers,

12 For the gathering together of the Sain-
tes, for the worke of the ministerie, and
for the edificatiō of the bodie of Christ,

13 Til we all mete together (in the vnitie of
faith & knowledge of the Sonne of God)
vnto a perfect man, & vnto the measure
of the age of the fulnes of Christ,

14 That we hence forth be no more chil-
dren, wauering & caryed about with eue-
rie winde of doctrine, by the deceit of mē,
and with craftines, whereby they laye in
waite to deceiue.

15 But let vs followe the trueth in loue, and
in all things growe vp into him, which is
the head, that is Christ,

16 By whome all the bodie being coupled
and knit together by euerie ioynt, for the
furniture thereof (according to the effe-
ctual power, which is in the measure of e-
uerie parte) receiueth increase of y^e bodie,
vnto the edifying of it self in loue.

17 This I say therefore and testifie in the
Lord, that ye henceforth walke not as
other Gentiles walke, in vanitie of their
minde,

18 Hauing their cogitation darkened, and
being strangers from the life of God
through the ignorāce that is in them, be-
cause of the hardenes of their heart:

19 Which being past feeling, haue giuen
them selues vnto wantonnes, to worke all
vncleannes, euen with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be-
ne taught by him, as the trueth is in Ie-
sus,

22 That is, * that ye cast off, concerning the
As they are taught which truly knowe Christ.

b Which by
dissentions you
separate apon-
der.
c So that ye
cannot dissent
one from ano-
ther, being the
Spirit, which
ioyneth you in
one bodie, can
not dissent fro
him self.

Mal. 2. 10.
d In power.
e By his pro-
vidence.

Rom. 12. 3.
f Cor. 12. 11.
g Which he gi-
ueth vs.

2. Cor. 10. 13.
psal. 68. 19.

h The Messias
came downe
from heauen
into the earth,
to triumph ou-
uer Satā, death
and sinne, and
led the as pri-
soners & clea-
ues, & before
were conque-
rers, & kept
all in subiectiō:
which victorie
he gaue and al
so gaue it as a
most precious
gift to his
Church.

1. Cor. 12. 27.
h With his
gifts & bene-
tes.

i To restore y^e
which was
out of order.
k That the bo-
die of Christ
might be per-
fected.

l That we may
be of a tipe
Christis age &
come to y^e ful
measure of y^e
knowledge w
we shal haue
of Christ.

m Christ being
head of his
Church, nour-
isheth his mē-
bres & ioyneth
them toge-
ther by ioin-
tes, so that eue-
rie parte ha-
theth his iuste
proportion of
life, that at
length the bo-
die may grow
vp to perfectiō.

n Man not re-
generat hath
his minde, vn-
derstanding &
heart corrupt.
o By y^e which
God liueth in
his.

p The hardne-
s of heare
is the founte-
ne of ignorāce.

1. Tim. 4. 2.
10. without re-
uise of con-
science.

Col. 3. 12.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

tit. 1. 2.

2. pet. 1. 20.

e The Angels

f The Church
being gathered
of so many kin-
des of people,
is an example,
or a glasse for
the Angels to
behold to the
wisdom of
God in, who
hath turned
their particu-
lar discords in
to an vniuersal
concorde, & of
y^e Synagogue of
bondage, hath
made the
Church of fre-
dome.

g He that is
not of the bo-
die of Christ,
is in death.

h The faithful
which dyed be-
fore Christ
came, were ad-
opted by him,
& make one fa-
mille with the
Saintes which
yet remaine a-
liue.

i For we con-
fesse that, &
we beleue.

k All perfectiō
on euerie side
is in him.

Rom. 16. 25.

l That all the
graces of God
may abound
in you.

m In that we
fele Christ in
vs.

Phil. 1. 27.

col. 1. 10.

1. thess. 2. 12.

a For y^e Lords
cause.

r. That is, all the natural corruption that is in vs.

conuerſation in time paſt, the olde man, which is corrupt through the deceiueable luſtes,

23 And be renewed in the ſpirit of your minde,

24 *And put on the new man, which after God is created in righteouſnes, and true holines.

25 *Wherefore caſt off lying, & ſpeake euerie man trueth vnto his neighbour: for we are members one of another.

26 *Be angry, but ſinne not: let not the ſunne go downe vpon your wrath,

27 *Neither giue place to the diuill.

28 Let him that ſtole, ſteale no more: but let him rather labour and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 *Let no corrupt communication proceede out of your mouths: but that which is good, to the vſe of edifying, that it may miniſter grace vnto the hearers.

30 And *grieue not the holie Spirit of God by whome ye are ſealed vnto the day of redemption.

31 Let all bitterneſſe, and angre, and wrath, crying, and euil ſpeaking be put away fro you, with all malicioſnes.

32 *Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Chriſts ſake forgauē you.

CHAP. V.

3 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetouſnes, fooliſh talking, and falſe doctrine, 17 To be circumſpecte. 18 To auoide drunkenneſſe, 19 To reioyce and to be thankful towards God, 21 To ſubmit them ſelues one to another. 22 He entreateth of corporal marriage and of the ſpiritual betwixt Chriſt and his Church.

1 Be ye therefore followers of God, as dere children,

2 *And walke in loue, euen as Chriſt hath loued vs, and hath giuen him ſelf for vs, to be an offering and a ſacrifice of a ſweete ſmelling ſauour to God.

3 *But fornication, & all vncleannes, or couetouſnes, let it not be once named among you, as it becometh Saintes,

4 Neither filthines, nether fooliſh talking, nether lieſting, which are things not comelie, but rather giuing of thanks.

5 For this ye knowe, that no whoremonger, nether vncleane perſone, nor couetous perſone, which is an idolater, hath any inheritance in the kingdome of Chriſt, & of God.

6 *Let no man deceiue you with vaine wordes: for for ſuche things commeth the wrath of God vpon the children of diſobedience.

7 Be not therefore companions with them.

8 For ye were once darkened, but are now

9 either in excuſing ſinne, or in mocking at the menaces, and iudgements of God.

light in the Lord: walke as children of light,

9 (For the frute of the Spirit is in all goodnes, and righteouſnes, and trueth)

10 Approouing that which is pleaſing to the Lord.

11 And haue no fellowſhip with y vnfruitful workes of darkenes, but euen reprove them rather.

12 For it is ſhame euē to ſpeake of y things, which are done of them in ſecret.

13 But all things when they are reprovē of the light, are maniſeſt: for it is light that maketh all things maniſeſt.

14 Wherefore he ſaith, Awake thou that ſleepeſt, & ſtand vp from the dead, & Chriſt ſhal giue thee light.

15 Take heed therefore that ye walke circumſpectly, not as fooles, but as wiſe,

16 Redeming the time: for the dayes are euil.

17 *Wherefore, be ye not vnwiſe, but vnderſtand what the wil of the Lord is.

18 And be not drunke with wine, wherein is exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in psalmes, and hymnes, and ſpiritual ſongs, ſinging, and making melodie to the Lord in your hearts,

20 Giuing thanks alwaie for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

21 Submitting your ſelues one to another in the feare of God.

22 *Wiues, ſubmit your ſelues vnto your houſbands, as vnto the Lord.

23 *For the houſband is the wiues head, euē as Chriſt is the head of the Church, & the ſame is the ſauour of her bodie.

24 Therefore as the Church is in ſubiection to Chriſt, euen ſo let the wiues be to their houſbands in euerie thing.

25 *Houſbands, loue your wiues, euen as Chriſt loued the Church, & gauē him ſelf for it,

26 That he might ſanctifie it, & cleſe it by the waſhing of water through y worde,

27 That he might make it vnto him ſelf a glorious Church, not hauing ſpot or wrinkle, or anie ſuche thing: but that it ſhulde be holie and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loveth him ſelf.

29 For no mā euer yet hated his owne fleſh, but nouriſheth & cheriſheth it, euē as the Lord doeth the Church.

30 For we are members of his bodie, & of his fleſh, and of his bones.

coniunction with Chriſt muſt be conſidered as Chriſt is the houſband, and we the wife, which are not only ioined to him by nature, but alſo by the communion of ſubſtance, through the holie Goſt and by ſaith: the ſcale and teſtimonie thereof is the Supper of the Lord.

e. Seeing God hath adopted you for his, y^e ſhulde be holie.

f And make them knowen by your honeſt and godlie liſe.

g. The worde of God diſcouereth the vices which were hid before. h God thus ſpeaketh by his ſeruants to drawe the ſinners from their blindnes.

i Selling all worldele pleaſures to bye time.

Rom 12, 2.

k. In theſe perillous dayes & craſte of the aduerſaries, take heed how to bye againe the occaſions of godlines, for the worlde hath taken from you.

l Or, ſing & praife and thankſgiving. l And not onely with tongue.

Col. 3, 18.

tit. 2, 5.

1. pet. 3, 5.

1. Cor. 11, 3.

m Except our friendſhip be ioyned, & knit in God, it is not to be eſtimated.

n The Church: ſo the houſband ought to nouriſh & gouerne and defend his wife from perils.

Col. 3, 19.

o Baptiſme is a token that God hath conſecrated the Church to him ſelf, and made it holie by his worde: that is, his promes of fre iuſtification, and ſanctification in Chriſt.

p Because it is couered and cledde with Chriſts iuſtice and holines.

q This our

Rom. 8, 4.

col. 3, 8.

eb. 12, 3.

1. pet. 3, 1.

Col. 4, 2.

Zach. 8, 16.

f Which is

created according to y^e image of God.

1. ſal. 4, 5.

Iam. 4, 7.

t. If ſo be that

ye be angry, ſo

moderate your

affection, that

it burne not

into any euil

workes, but

be ſone ap

praiſed.

Chap. 5, 3.

col. 4, 6.

u And cauſe

them to proſe

in godlines.

x So becauſe

your ſelues y^e

holie Goſt

may willingly

dwell in you, &

giue him no

occaſion to de

partie for ſor

row by your

abuſing of Gods

graces.

Col. 3, 19.

John 13, 24.

Col. 15, 12.

1. ioh. 3, 23.

a Alluding to

the perfumes

and incenſing in

the Law.

Mar. 7, 21.

chap. 4, 19.

col. 3, 5.

2. theſſ. 2, 17.

b Which is co

ther vaine, or

els by exple

and euil ſpea

king may hurt

your neigh

bour: for other

wiſe there be

diuers exaples

in the Scrip

tures of pleaſant

talke, which is

alſo godlie, as

1. King. 18, 27.

c Becauſe he

thinketh that

his liſe ſtandeth

in his riches.

Mat. 24, 4.

mar. 13, 5.

luk. 21, 8.

2. theſſ. 2, 3.

d Either in

excusing ſinne, or in

mocking at the

menaces, and

iudgements of

God.

Christian armour. To the Ephesians. Prayer for ministers.

Gen. 2, 24.
mat. 19, 5.
mar. 10, 7.
1. cor. 6, 16.

- 31 *For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her housfband.

CHAP. VI.

- 2 How children shulde behaue themselves towardes their fathers and mothers. 4 Likewise parents towardes their children. 5 Seruants towardes their masters. 9 Masters towardes their seruants. 13 An exhortation to the spiritual battel and what weapons the Christians shulde fight with all.

Colof. 3, 20.

- 1 CHILDREN, * obey your parents in the Lord: for this is right.

Exo. 20, 12.

deut. 5, 16.

ecclie. 3, 10.

mat. 15, 4.

mar. 7, 10.

a This is the first commandement of the seconde table and hath the promises with condition.
b By austeritie
Col. 3, 22.

tit. 2, 9.

1. pet. 2, 18.

c That they be not brought vp in stones, but in the feare of the Lord
d Which haue dominion ouer your bodies, but not ouer your soules.

10. Inbe your
e Whether he be seruant or master.

Deu. 10, 17.

2. chro. 19, 7.

iob. 34, 19.

wisdo. 6, 8.

ecclie. 31, 16.

act. 10, 34.

rom. 2, 11.

gal. 2, 6.

col. 3, 25.

1. pet. 2, 17.

Or, complex hat

uice.

f The faithfull haue not only to strue against men and themselves, but against Satan the spiritual enemie, who is most dangerous: for he is ouer our heades so that we can not reache him, but he must be resisted by Gods grace.

- 2 *Honour thy father and mother (which is the first commandement with *promises)
3 That it may be wel with thee, and that thou maiest liue long on earth.

- 4 And ye, fathers, prouoke not your childre to wrath: but bring them vp in instruction and information of the Lord.

- 5 *Seruants, be obedient vnto them that are your masters, ^d according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,

- 6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

- 7 With good wil seruing the Lord, and not men.

- 8 And knowe ye that whatsoeuer good thing any man doeth, that same shal he receiue of the Lord, whether he be bonde or fre.

- 9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euen "your master also is in heauē, neither is there * respect of persone w him.

- 10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

- 11 Put on the " whole armour of God, that ye may be able to stand against the assaults of the deuil.

- 12 For we wrestle not against flesh and

blood, but against * principalities, against powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, against spiritual wickednesses, which are in the hie places.

- 13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye, & hauing finished all things, stand fast.

- 14 Stand therefore, and your loines girded about with veritie, & hauing on the brest plate of righteousness,

- 15 And your fete shod with the ^b preparation of the Gospel of peace.

- 16 About all, take the shield of faith, wherewith ye may quench all the syrie darts of the wicked,

- 17 *And take the helmet of saluation, and the sword of ^g Spirit, which is the worde of God.

- 18 And pray alwaies with all maner prayer and supplicatiō in the Spirit: and * watch thereunto with all perseuerance and supplication for all Saintes,

- 19 *And for me, that vtterance may be giue vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

- 20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

- 21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shal shewe you of all things,

- 22 Whome I haue sent vnto you for ^h same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

- 23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

- 24 Grace be with all them which loue our Lord Iesus Christ, to their ⁱ immortalitie, Amen.

Written from Rome vnto the Ephesians, & sent by Tychicus.

g Innocencie & godlie life.
h That ye may be ready to suffer all things for the Gospel

isa. 59, 17.
i thess. 5, 8.
j The saluatiō purchased by Iesus Christ.
Col. 4, 3.

2. thess. 3, 1.

k Or to be with out corruptiō, that is, to haue life euertlasting, which is the end of this grace.

THE EPISTLE OF Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was, to preache the Gospel vniuersally to all the Gentiles, he trauielled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they shode manfully against the false apostles, putting them in minde of his good wil to warde them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace

embrace modestie, promising to send Timotheus vnto them, who shulde instruct them in matters more amply yea, and that he him self wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he cōfuteh their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all things, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certeine admonitions bothe particular and general, with testification of his affection towards them, and thankful accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart towards them, 3 By his thankes giuing, 4 Prayers, 5 And wishes for their faith and saluation. 7. 12. 20. He sheweth the frutes of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.

PAUL & Timotheus the seruants of I E S U S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the ^a Bishhops, and Deacons:

2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

* I thanke my God hauing you in perfect memorie,

4 (Alwaife in all my prayers for all you, praying with gladnes)

5 Because of the ^b fellowship which ye haue in the Gospel, from the ^c first day vnto now.

6 And I am perswaded of this same thing that he that hath begone this good worke in you, wil performe it vntil the ^d day of Iesus Christ,

7 As it becometh me so to iudge of you all because I haue you in remembrance ^e that bothe in my bādes, and in my defense, and confirmation of the Gospel you all were partakers of my ^f grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discerne things that "differ one from another", that ye may be pure, and without offence, vntil the day of Christ,

11 Filled with the frutes of ^h righteousnes, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I wolde ye vnderstode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bādes in ⁱ Christ are famous throughout all the ^k iudgement hall, and in all other places,

14 In so muche that manie of the brethren in the Lord are boldned through my bandes, and dare more frankly speake the ^l worde.

15 Some preache Christ euē through enuie and strife, and some also of good wil.

16 The one parte preacheth Christ of contention & not ^m purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defense of the Gospel.

18 What then? yet Christ is preached all manner wayes, whether it ⁿ be vnder a pretence, or syncerely: and I therein ioye: yea, and wil ioye.

19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.

21 For Christ ^o is to me bothe in life, and in death a vantage.

22 And whether to ^p liue in the flesh were profitable for me, and what to chose I know not.

23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is beste of all.

24 Neuertheles, to abide in the ^q flesh is more nedeful for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 * Onely let your cōuersation be, as it becometh ^r Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that ye continue in one Spirit, & in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a ^s token of perdition, & to you of saluation, and ^t that of God.

29 For vnto you it is giuen for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,

30 Hauing the same fight, which ye sawe in me, and now heare to be in me.

CHAP. II.

3 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus wil speedily come vnto them. 27 And excuseth the long tarying of Epaphroditus.

a By bishops here, he meaneth them that had charge of the worde & gouerning, as pastours, doctors, elders: by deacons, iuche as had charge of the distribution, & of the poore and sicke.

1. Theff. 1. 2. b With other Churches.

c That ye received the Gospel.

d When you shal receiue the crowne of glorie.

e It was a suite taken of their loue, that they did helpe him by all means possible, when he was absent, & in prison, euen as if they had bene prisoners with him.

f Of this peculiar benefite to suffer for Christs sake.

Or, are excellent

g That you fo increase in goodlines that not onely ye can pur difference between good & euil: but also that ye profit more and more with our flippig backe, or standing in a kaye.

h Righteousnes is the tre. god workes the frute.

i Which I suite for Christs cause.

k That is, in the court or Palais of the Emperour Nero

l Or, profess the Gospel, cōsidering my cōscience.

m But with a corrupt minde

Or, lie in bādes

n Their pretence was to preach Christ, & therefore their doctrine was true: but they were full of ambition & enuie thinking: to deface Paul & preferre themselves.

o To liue in the flesh is to liue in this brittle bodie, til we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifies, to be destitute of the Spirit and to be plunged in the filthy concupiscences of the flesh.

Or, bodie.

Ephef. 4. 1. col. 1. 10. 1. theff. 3. 12.

Or, And.

p The more tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe constant perseuerance for Christs sake is an euident signe of saluation.

q God sheweth by this meanes of bearing the crosse who are his, and who are not.

Or, Christe conserue.

Christ humbleth him self. To the Philippians. All seke there owne.

a If you so loue me that you desire my comforte.

b From the consent of wils & mindes he proceedeth to the agreement in action, that there might be full and perfect concord. Rom. 12, 10.

Mat. 20, 28.

c If Christ being verie God equal with his Father, laid aside his glorie, and being Lord, became a seruant, and willingly submitted himself to most shameful death, shall we which are nothing but vile felouses, through arrogancie treade downe our brethren, & preferre our selves?

Ebr. 2, 9.

d For he that was God, shulde haue done none iniurie to the Godhead.

Rom. 14, 11.

1st. 45, 23.

Iohn 13, 13.

1. Cor. 8, 6.

e 12, 3.

f The poore and weake nature of man.

g He was seene and heard of men, so that his behauiour and persone declared that he was as a miserable man.

1. Pet. 4, 9.

h Worship, & be subiect to him.

Mat. 5, 19.

i Runne forward in that race of righteousness, wherein God hath freely placed you through Iesus Christ and condueth you his children by his spirit to walke in good workes, and so to make your vocation sure.

k Which may make you careful & diligent.

l As they which in the night set forthe a candle to giue light to others.

m The Gospel.

n The worde signifieth to power out as the drinke offering was powred on the sacrifice.

o To confirme you in your faith.

If there be therefore anie consolation in Christ, if anie comfort of loue, if anie fellowship of the Spirit, if anie compassion and mercie,

Fulfil my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of one iudgement,

That nothing be done through contentio or vaine glorie, but that in mekenes of minde euerie man esteeme other better then him self.

Loke not euerie man on his owne things, but euerie man also on the things of other men.

Let the same minde be in you that was euen in Christ Iesus,

Who being in the forme of God, thought it no robbery to be equal with God:

* But he made him self of no reputation, and toke on him the forme of a seruant, and was made like vnto men, and was founde in shape as a man.

* He humbled him self, and became obedient vnto the death, euen the death of the crosse.

Wherefore God hath also highly exalted him, and giuen him a Name aboue euerie name,

* That at the Name of Iesus shulde euerie knee bowe, bothe of things in heauen, and things in earth, and things vnder the earth,

* And that euerie tongue shulde confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

Wherefore my beloued, as ye haue alwaies obeyed, not as in my presence onely, but now muche more in mine absence, so make an end of your owne saluatio with feare and trembling.

For it is God which worketh in you, bothe the wil and the dede, euen of his good pleasure.

Do all things without murmuring and reasonings,

That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as lights in the worlde,

Holding forthe the word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue labored in vaine.

Yea, and thogh I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

For the same cause also be ye glad, and reioyce with me.

And I trust in the Lord Iesus, to send

* Timotheus shortly vnto you, that I also may be of good comforte, when I knowe your state.

For I haue no man like minded, who wil faithfully care for your matters.

* For all seke their owne, & not which is Iesus Christs.

But ye knowe the proofe of him, that as a sonne with his father, he hath serued with me in the Gospel.

Him therefore I hope to send assone as I knowe how it wil go with me,

And trust in the Lord, that I also my self shal come shortly.

But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

For he longed after all you, and was full of heauines, because ye had heard, that he had bene sicke.

And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe.

I sent him therefore the more diligently, that when ye shulde se him againe, ye might reioyce, and I might be the lesse sorowful.

Receiue him therefore in the Lord with all gladnes, and make muche of suche:

Because that for the worke of Christ he was nere vnto death, & regarded not his life, to fulfil that seruice which was lacking on your parte towarde me.

CHAP. III.

He warneth them to beware of false teachers, against whome he setteth Christ, Likewise him self. And his doctrine. And reproveth mans owne righteousness.

Moreouer, my brethren, reioyce in the Lord. It grieueth me not to write the same things to you, and for you it is a sure thing.

Beware of dogges: beware of euil workers: beware of the concision.

For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the flesh:

Thogh I might also haue confidence in the flesh. If anie other man thinketh that he hath whereof he might trust in flesh, muche more I:

Circumcised the eighth day, of the kinred of Israel, of the tribe of Benjamin, an Ebrewe of Ebrewes, by the law a Pharise.

Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrebukeable.

But things that were vantage vnto me, the same I counted losse for Christs sake.

Yea, doubtles I thinke all things but losse for the

Act. 16, 1.

1. Cor. 10, 24.

p They rather ioyntly profite by their preaching then Gods glorie.

q He calleth it here worke of Christ to visit Christ who was bode in the persone of Paul, & was in neede of necessities. r He approoth them & hazard: their life to relieve the prisoners of Christ.

a Which ye haue often heard of me. b Which barke against the true doctrine to fill their bellies.

c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision, & is cutting off and rearing a summe of the Church. d In outward things.

1. Cor. 11, 22.

Act. 23, 6.

Or, profession.

for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue coured all things losse, and do Iudge them to be donge, that I might winne Christ,

e As one gra-
ted in him by
faith.

9 And might be founde in him, that is, not hauing mine owne righteounes, which is of the Law, but that which is through the faith of Christ, *euen* y righteounes which is of God through faith,

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by anie meanes I might atteine vnto the resurrection of the dead:

f That is, to li-
fe euertlastig.
g Or haue now
taken full pos-
session there-
of, not that he
douted to at-
teine vnto it,
but because he
wolde declare
the excellēcie
thereof.

12 s Not as thogh I had alreadie attained to it, ether were alreadie perfect: but I fol- lowe, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

h We can rine
no further the
God giueth vs
strength, and
sheweth vs y
way.

13 Brethren, I counte not my self, that I haue attained to it, but one thing I do: I forget that which is behinde, and endeouore my self vnto that which is before,

i That is, to
obtaine the
croune of glo-
rie in the hea-
uens.
k Or, haue mo-
re profited the
others

14 And followe hard toward the marke, for the prise of the hie calling of God in Christ Iesus.

15 Let vs therefore as manie as ** be* perfect, be thus minded: and if ye be other- wise minded, God shal reueile euē the same vnto you.

Rom. 15. f.

1. cor. 13. 10.
l This perfec-
tion standeth
in forsaking
sinne, & to be
renued throu-
gh faith by
him which is
onely per-
fite.

16 Neuertheles, in that whereunto we are come, let vs procede by one rule, ** that* we may minde one thing.

17 Brethren, be folowers of me, and loke on them, which walke so, as ye haue vs for an example.

Rom. 16. 17.
m That is, that
this is y true
wisdom, and
straigh rule
of liuing
n That is, of
the Gospell, &
is y preaching
of the crosse.

18 ** For* manie walke, of whome I haue tolde you often, & now tell you weping, that they are the enemies of the ** Crosse* of Christ,

o Or, regarde.

19 Whose end is damnacion, whose God is their belie, and whose glorie is to their shame, which minde earthlie things.

1. cor. 1. 7.

2. 2. 11.
o The vaine
glorie which
thei seeke after
in this worlde,
shal turne to
their confusio,
and shame.
p In minde, &
affection.

20 But our *p* conuersacion is in heauen, frō whence also we loke for the ** Sauour*, *euen* the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

CHAP. IIII.

1 He exhorteth them to be honest conuersacion, 15 And thanketh them because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

1 **T** Herefore, my brethren, beloued and longed for, my oy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & beseeche Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beseeche thee, faithful yokefe-

lowe, helpe those women, which laboured with me in the Gospell, with Clemente also, and with other my felawe laborers, whose names are in the ** boke* of life.

Tsal. 69. 18.
luk. 20. 20.

4 Reioyce in the Lord alway, againe I say, reioyce.

reuel. 3. 5. &
10. 8 & 21. 27.

5 Let your patient minde be knowne vnto all men. The Lord is ** at* hand.

Mat. 6. 25.
a This boke E-
zekiel calleth
the writing of
the house of Is-
rael, & y secret
of the Lord.
Chap. 13. 9.

6 ** Be* nothing careful, but in all things let your requestes be shewed vnto God in praier, and supplication with giuing of thanks.

b To succour
you.

7 And the peace of God which passeth all vnderstanding, shal preferue your hearts and mindes in Christ Iesus.

c From Satans,
who seeketh to
take from vs
this peace of
conscience.

8 Furthermore, brethré, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those things do, and the God of peace shal be with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are ** reuiued* againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

d That is, be-
ginne anew to
helpe me.

11 I speake not because of ** want*: for I haue learned in whatsoeuer state I am, therewith to be content.

e That I was
not able to en-
dure my pouer-
tie.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abide, and to haue want.

13 I am able to do all things through the helpe of ** Christ*, which strengtheneth me.

f Not of his
owne vertue
or stre wil.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the beginning of the Gospell, when I departed from Macedonia, no Church communicated with me concerning the ** mat- ter* of giuing and receiuing, but ye onely.

g When I first
preached the
Gospell vnto
you.

16 For euen when I was in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

h He had giue
of his parte in
communicat-
ing them spiri-
tial thing, but
he receiued no
thing of them,
w ought at le-
ast to haue re-
liued him in
his necessitie.
i s, abunde

17 Not that I desire a gift: but I desire the frute which may further your reckening.

12. 2. 11.
12. 2. 11.
12. 2. 11.

18 Now I haue receiued all, and have plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w me, grete you.

Our hope laid vp. To the Colossians. All things created by Christ.

22 All the Saintes salute you, and moste
of all they which are of ⁱ Cefars hous-
holde.
23 The grace of our Lord Iesus Christ be

with you all, Amen.

Written to the Philippians from Rome, &
sent by Epaphroditus.

THE EPISTLE OF Paul to the Colossians.

THE ARGUMENT.

In this Epistle S. Paul putteth difference betwene the liuelie, effectual and true Christ, and the fained, contrefait and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towarde them, teaching them also that saluacion, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers vebemently, and exhorteth the Colossians to staye onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he viterly condemneth; shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newenes of life, with other like offices appertaining to the generally & particularly to all the faithful.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discovereth the contrefait Christ of the false apostles. 25 He approueth his autoritie & charge, 25 And of his faithful executing of the same.

Paul an Apostle of Iesus Christ, by y wil of God, & Timotheus our brother,

To the, which are at Colosse, Saïres & faithful brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

We giue thanks to God euē the Father of our Lord Iesus Christ, alwaies praying for you:

Since we heard of your faith ^b in Christ Iesus, and of your loue towarde all Saintes, For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of truth, which is the Gospel,

Which is come vnto you, euen as it is vnto all the worlde, and as fruteful, as it is also among you, from the day that ye heard and truly knewe the grace of God,

As ye also learned of Epaphras our deare fellowe seruant, which is for you a faithful minister of Christ:

Who hathe also declared vnto vs your loue, which ye haue ^c by the Spirit.

For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with

knowledge of ^d his wil, in all wisdom, & spiritual vnderstanding,

* That ye might walke worthie of the Lord, and please him in all things, being ^e fruteful in all good workes, and increasing in the knowledge of God,

Strengthened with all might through his glorious power, vnto all pacience, & long suffering with ioyfulness,

Giuing thanks vnto the Father, which hathe made vs mete to be partakers of the inheritance of the Saintes in light,

Who hathe deliuered vs from the power of darkenes, and hathe translated vs into the kingdom ^f of his deare Sonne,

In whome we haue redemption through his blood, that is, the forgiveness of sinnes,

Who is the ^g image of the inuisible God, the ^h first borne of euerie creature.

* For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

And he is before all things, and in him all things consist.

And he is the head of the bodie of the Church: he is the beginning, ⁱ & the first borne of the dead, that in all things he might haue the preeminence.

* For it pleased the Father, that in him shulde all ^j fulnes dwell,

And by him to reconcile: all things vnto him self, and to set at peace through the blood of his crosse bothe the things in

^d That is, Gods.

^e Ephes. 4.1.

^f philip. 1.27.

^g 1 thes. 2.12.

^h 1 Cor. 1.25.

ⁱ Mat. 3.17.

^j 17.5.

^k 2. pet. 1.17.

^l For God is made visible in the flesh of Christ, & the diuinitie which in him corporally.

^m 1. Cor. 1.3.

ⁿ borne before any thing was created.

^o John 1.3.

^p He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth.

^q 1. Cor. 15.20.

^r reuel. 1.5.

^s 1oh. 1.14.

^t chap. 2.9.

^u That the Church, which is his bodie, might receiue of his abundance.

^v That is, the whole Church.

ⁱ Of such as did belong to the Emperour Nero.

^a Which was a citie of Phrygia.

^b For without Christ there is no faith to be faued by, but onely a vaine opinion.

^c Which cometh of the holie God.

earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because *your* mindes were set in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you * holie, and vnblameable and without faute in his sight,

23 * If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for *you*, and fulfil ^l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto yourwarde, to fulfil the ^m worde of God,

26 * Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his ^s Saints,

27 To whome God wolde make known what is the riches of this glorious mysterie among the Gentiles, w^{ch} riches is Christ in you, ^t the hope of glorie,

28 Whome we preach, admonishing euerie man, and teaching euerie man in all wisdome, that we may present euerie man perfect in Christ Iesu: ^s

29 Whereunto I also labour and strue, according to his working which worketh in me mightely.

CHAP. II.

1 Having protested his good wil towards them, 4 He admonisheth them not to turne backe fro Christ, 8 To the seruice of angels or anye other invention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

1 For I wolde ye knewe what great ^h fighting I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my ^a persone in the flesh,

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstāding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, lest anie mā shulde beguile you with entisling wordes.

5 * For thogh I be absent in the ^b flesh, yet am I with you in the ^c spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, ^s walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye haue * bene taught, abū-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through ^d philosophic, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 * For in him dwelleth all the fulnes of the ^e Godhead ^b bodely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with ^f circumcision made without hāds, by putting of ^g sinfull bodie of the flesh, through the circumcision ^f of Christ,

12 In that ye are ^h buried with him through baptisme, in whome ye are also raised vp together through ⁱ the faith of the operation of God which raised him from the dead.

13 * And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hathe he quickened together with him, forguiūg ^j you all ^k your trespasses.

14 And putting out the ^l ^m hand writing of ordinances that was against vs, ⁿ w^{ch} was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hathe ⁱ spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an ^k holie day, or of the new moone, or of the Sabbath dayes,

17 Which are ^o but a shaddowe of things to come: but the bodie is in Christ.

18 * Let no man ^p at his pleasure beare rule ouer you by humblenes of minde, & worshipping of Angels, aduancing him self in those things which he neuer sawe, rashly puffed vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as thogh ye liued in the worlde, are ye burdened with traditions?

21 As, Touche not, Taste not, Handel not.

22 Which all ^m perish with the vsing, and are after the commandements and doctrynes of men.

23 Which things haue indeed a shewe of wisdome, in ⁿ voluntarie religion and humblenes of minde, and in not sparing the bodie: ^o nether haue they it in anie estimation to satisfie the ^p flesh.

and error. ^m And appertene nothing to the Kingdome of God ^o ^r, but they are of no value ^s save for the filling of the flesh. ⁿ Suche as men haue chosen according to their owne fantasie. ^o They pinche and defraude their bodie to flatter them selues greater hypocrites.

^d Teaching you vaine speculations, as worshipping of Angels, of blinde ceremonies and biggerlie traditions: for now they haue none vnderstanding of Christ is come.

^e Chap. 1, 19. iohn 1, 14.

^f Rom. 2, 19. ^g In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distincte natures, and by this worde dwelleth he proueth that it is there for euer.

^h Or, essentially. ⁱ Or, for all our.

^j Rom. 6, 4. ^k Ephes. 1, 19.

^l Ephes. 2, 1. ^m Ephes. 2, 13.

ⁿ Made by the Spirit of Christ.

^o In beleuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

^p Or, obligation. ^q The ceremonies, and rites were as it

were a publicke profession, and hand writing of the miserable state of man kinde for circumcision did declare our natural pollution: the purifying, and washings signified the filth of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.

^r Mat. 24, 4. ^s As Satan & his Angels fro whom he hath the taken all power.

^t Or, distinction, as to make difference betwixt dayes

^u Or, defraude you of your profit.

^v Meaning, that the hypocrites led them at their pleasure into all superstitiō

^w ^x ^y ^z

Luk. 1, 15.

1 cor. 1, 2.

ephe. 1, 4.

tit 2, 11.

Ioh. 15, 6.

^k Or your committie

^l As Christ hathe once suffered in him self to redeme his Church, &

to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, & therefore a reueger of their iniuries.

^m Rom. 16, 25. ⁿ ephes. 3, 9.

^o 2 tim. 1, 10. ^p tit 1, 2.

^q 1 pet. 1, 20. ^r m Which is ^s promises of Christ, and of the calling of the Gentiles.

^t 1 Tim. 1, 1. ^u n Whome he hathe elected and consecrated to him by Christ.

^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

^a ^b ^c

^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

CHAP. III.

1 He sheweth where we shoulde seke Christ. 5 He exhorteth to mortification. 10 To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.

a After that ye haue bene dead to beggerie ceremonies.

b Which ether serue but for a time, or els are inuented by men.
c With Christ.

Ephe. 5.3. d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in y^e flesh.

Rom. 6.4. ephe. 4.22. ebr. 12.3. 1. pet. 2.10. & 4.1.

Gene. 1.26. & 1.1. & 9.6

Ephe. 6.11. e He sheweth what frutes are in the th: are dead to y^e worlde & are risen againe with Christ. Or, the counells of mercie.

f Let it guide all your doings. Or, gracious, or thankesful.
g The doctrine of the Gospel.
h Psalms. p:perly cōtine complainings to God, narrations, & exhortations, hymnes, onely th: kes giuing: sōgs contine praises, & th: kes giuing, but not so largely and amply, as hymnes do.
Ephe. 4.29. Or, thankes giuing.
1. Cor. 10.31. Ephe. 5.22. 1. Pet. 3.1.

IF ye then be ^arisen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

² Set your affections on things which are aboue, and not on things, which ^bare on the earth.

³ For ye are ^cdead, and your life is hid with Christ in God.

⁴ When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

⁵ ^d Mortifie therefore your mēbers which are on the earth, fornicatiō, vncleannes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

⁶ For the which things sakes the wrath of God cometh on the children of disobedience.

⁷ Wherein ye also walked once, when ye liued in them.

⁸ ^e But now put ye away euē all these th:gs, wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

⁹ Lie not one to another, seing that ye haue put of the olde man with his workes,

¹⁰ And haue put on the newe, which is renewed in knowledge ^f after the image of him that created him,

¹¹ Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

¹² ^g Now therefore as the elect of God ^h holie & beloued, put on ⁱ tender mercie, kindness, humblenes of minde, mekenes, long suffering:

¹³ Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgauē you, euen so do ye.

¹⁴ And aboue all these things ^j put on loue, which is the bonde of perfectnes.

¹⁵ And let the peace of God ^k rule in your hearts, to the which ye are called in one bodie, and be ye ^l amiable.

¹⁶ Let ^m y^e worde of Christ dwell in you plēteously in all wisdome, teaching & admonishing your owne selues, in ⁿ psalms, and hymne, and spiritual song, singing with a ^o grace in your hearts to the Lord.

¹⁷ ^p And whatsoeuer ye shal do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

¹⁸ ^q Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

¹⁹ ^r Housbands, loue your wiues, and be not bitter vnto them.

²⁰ ^s Children, obey your parentes in ^t all things: for that is wel pleasing vnto the Lord.

²¹ Fathers, ^u prouoke not your children to anger, lest they be discouraged.

²² ^v Seruants, be obedient vnto the ^w that are your masters according to the flesh in all things, not with eye seruice as men please, but in singlenes of heart, fearing God.

²³ And whatsoeuer ye do, do it heartely, as to the Lord, and not vnto men,

²⁴ Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

²⁵ But he ^x that doeth wrong, shal receiue for the wrong that he hath done, & there is no ^y respect of persones.

CHAP. IIII.

a He exhorteth them to be seruents in prayer. 5 To walke wisely towards them that are not yet come to the true knowledge of Christ. He salueth them, and wisheth them all prosperitie.

YE masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

² Continue in prayer, and watch in the same with thankes giuing,

³ Praying also for vs, that God may open vnto vs the ^a dore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

⁴ That I may vtter it, as it becometh me to speake.

⁵ ^b Walke ^c wisely towards them that are without, and ^d redeme the time.

⁶ Let your speache be gracious alwaies, and powdered with ^e salt, that ye may knowe how to answer euerie man.

⁷ ^f Tychicus ^g our beloued brother, and faithful minister, and felowe seruant in the Lord, shal declare vnto you my whole state,

⁸ Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

⁹ With Onesimus ^h a faithful & a beloued brother, who is one of you. They shal shewe you of all things here.

¹⁰ Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued cōmandements, If he come vnto you, receiue him)

¹¹ And Iesus which is called Iustus, which are of the circumcision. These ⁱ onely are my ^j workefellowes vnto the kingdome of God, which haue bene vnto my cōsolatiō.

¹² Epaphras the seruant of Christ, which is one of you, saluteth you, and ^k a waistriener for you in prayers, that ye may stande perfice, and ful in all the wil of God.

¹³ For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea, and

Ephe. 6.1. i Which are in the Lord.
k By to muche rigour.

Ephe. 6.5. tit. 2.9. 1. pet. 2.18.

1 The cruel maker.

Deu. 10.27. wsf. 6.8. eccle. 35.26.

rom. 2.11. gal. 2.6. eph. 6.9. in Whether he be master or seruant.

Luk. 18.1. 1. thes. 5.17. 1. phe. 6.18. Ethes. 3.1. a That I may frely preache the Gospel. Ephe. 5.55.

b To the com moditie of your neighbours.
c Bestowe the time wel. & the malice of men euerie where plucketh from you and cautieth you to abuse it.
d Pertaining to edification, and mixt with no vanitie.

Phile. 10.

e If they onely did helpe him to preache the Gospel at Rome, where was Peter? or those five & twentie yeres that he th:aine he abode at Rome? f In preaching the Gospel.

- and them of Hierapolis.
2. Tim. 4. 11. 14 *Luke the beloued phytitiō greteth you,
 and Demas.
 15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.
 16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistle written from Laodicea.

- 17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.
 18 The salutation by the hand of me Paul. Remember my bādes. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

g Either to Paul, or els w they wolde write as an answer to this epistle sent to y Colossians

THE FIRST EPISTLE of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most careful for them) sent Timothee to strengthen them, who sone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, & to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the times, willing them rather to watche lest the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

- 1 He thanketh God for them, that they are so stedfast in faith & good workes, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

1 **P**AUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

- 7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.
 8 For from you sounded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towards God, spread abroad in all quarters, that we neede not to speake any thing.
 9 For they themselves shewe of you what manner of entring in we had vnto you, and how ye turned to God from idoles, to serueth the liuing and true God,
 10 And to loke for his Sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from the wrath to come.

a For there is no Church & is not ioyned together in God.

2. Thess. 1. 3.

Philip. 1. 3.
 b Which declareth it selfe by moste liuelie fruites
 c Whereby you declared your selues moste readie and painfull to helpe the poore
 d The effectual preaching of the Gospel is an euident token of our election

- 2 *We giue God thanks alwayes for you all, making mention of you in our prayers
 3 Without ceasing, remēbring your effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the light of God euen our Father,
 4 Knowing, beloued brethren, that ye are elect of God.
 5 For our Gospel was not vnto you in worde onely, but also in power, and in the holie Ghost, & in muche assurāce, as ye knowe after what manner we were among you for your sakes.
 6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with ioye of y holie Ghost, for Christ's sake, are most certeine signes of our election.

CHAP. II.

- 1 To the intent they shoulde not faint vnder the crosse,
 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuseth his absence, that he coulde not come and open his heart to them.
 1 Or ye your selues knowe, brethren, that our entrance in vnto you was not in vaine,
 2 But euen after that we had suffered before, and were shamefully entreated at Philippi (as ye knowe) we were bolde in our God, to speake vnto you the Gospel of God with muche striving.
 3 For our exhortation was not by deceit, nor by vncleannes, nor by guile.
 4 But as we were allowed of God, that the

f To wit, all faithful.

g For idoles are dead things and onely fained fantasies.

h Which he that execute vpon the wicked.

a Not in ourwarde shewe and in pompe, but in trauch to the feare of God.

16. 22.
 b By his holpe and grace.

Against menpleasers. I. Theſſalonians. Appointed to afflictions.

c Which decla-
reth a naugh-
tie conscience.

Gospel ſhulde be committed vnto vs, ſo we ſpeake, not as they that c pleaſe men, but God, which trieth our hearts.

5 Nether yet did we euer vſe flattering wordes, as ye know, nor colored couetouſnes, God is recorde.

6 Nether ſoght we praife of men, nether of you, nor of others,

d Or, in auaricie

7 When we might haue bene chargeable, as the Apoſtles of Chriſt: but we were gentle among you, euen as a d nource cheriſheth her children.

d He humbled
himſelf to ſup-
porte all thinges
without all
reſpecte of lu-
cre: euen as y
gender mother
which nour-
ceh her chil-
dren, and thin-
keth no office
to vile for her
childres ſake.
Act. 20. 34.
1. cor. 4. 14.
3. 1. theſ. 3. 8.

8 Thus being affectioned toward you, our good wil was to haue dealt vnto you, not the Gospel of God onely, but alſo our owne ſoules, becauſe ye were dere vnto vs.

9 For ye remember, brethren, * our labour & trauail: for we laboured day & night, becauſe we wolde not be chargeable vnto any of you, & preached vnto you the Gospel of God.

10 Ye are witneſſes, and God alſo, how holily, & iuſtly, & vnblameably we behaued our ſelues among e you that beleue.

11 As ye know how that we exhorted you, and comforted, and beſoght euerie one of you (as a father his children)

12 That ye * wolde walke worthie of God, who hath called you vnto his kingdome and glorie.

13 For this cauſe alſo thanke we God without ceaſing, that whē ye receiued of vs the worde of the preaching of God, ye receiued it not as the worde of men, but as it is in dede the worde of God, which alſo worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in f Chriſt Ieſus, becauſe ye haue alſo ſuffred y ſame thinges of your owne country men, euen as they haue of the Iewes,

15 Who bothe killed the Lord Ieſus and their owne Prophetes, & haue persecuted vs, and God they pleaſe not, and are contraries to all men,

16 And forbid vs to preache vnto the Gentiles, that they might be ſaued, to h fulfil their finnes alway: for the wrath of God is i come on them, to the vtmoſte.

17 For ſo muche brethren, as we were kept from you for a ſeaſon, cōcerning ſight, but not in the heart, we * enforced the more to ſee your face with great deſire.

18 Therefore we wolde haue come vnto you (I Paul, at leaſt once or twiſe) but Sara hindered vs.

19 For what is our hope or ioye, or crowne of reioycig? are k not euē you it in y preſen- ce of our Lord Ieſus Chriſt at his cōmig?

20 Yes, ye are our glorie and ioye.

CHAP. III.

2 He ſheweth how greatly he was affectioned toward them bothe in that he ſent Timotheus to them, 10 And alſo prayed for them.

W Herefore ſince we colde no longer forbear, we thought it good to remaine at Athens alone,

* And haue ſent Timotheus our brother & miniſter of God, and our labour fellow in the Gospel of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

3 That no man ſhulde be moued with theſe afflictions: for ye your ſelues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we ſhulde ſuffre tribulations, euen as it came to paſſe, and ye knowe it.

5 Euen for this cauſe, when b I colde no longer forbear, I ſent him y I might knowe of your faith, leſt the c tēpter had tempted you in any ſorte, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and broght vs good tidings of your faith & loue, and that ye haue good remēbrance of vs alwayes, deſiring to ſee vs, as we alſo do you,

7 Therefore, brethren, we had conſolation in you, in all our affliction and neceſſitie through your faith.

8 For now are we d alieue, if ye e ſtand faſt in the Lord.

9 For what thākes can we recōpenſe to God againe for you for all the ioye wherewith we reioyce for your ſakes before our God,

10 Night and day * praying exceedingly y we might ſee your face, & might f accompliſh that which is lacking in your faith?

11 Now God him ſelf, euen our Father, and our Lord Ieſus Chriſt, guide our iorney vnto you,

12 And the Lord increaſe you & make you abunde in loue one toward another, and toward all mē, euē as we do toward you:

13 * To make your hearts ſtable and vnblameable in holines before God euen our Father, at the coming of our Lord Ieſus Chriſt with all his Saints.

CHAP. IIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Deſcribing the end of the reſurrection.

A Nd furthermore we beſeeche you, brethren, & exhorte you in the Lord Ieſus that ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke, and to pleaſe God.

2 For ye knowe what b commandements we gaue you by the Lord Ieſus.

3 * For this is the wil of God euen your ſanctification, c & that ye ſhulde abſteine fro fornication,

4 That euerie one of you ſhulde know, how to poſſeſſe his d veſſel in holines & honour,

a Rather ſeking
your commodi-
tie, then mine
owne in ſending
of Timotheus
to you.
Act. 16. 11.

b His great af-
fection toward
the ſmale
ſheepe.
c Meaning Sa-
tan.

d If ye rema-
ine conſtant in
faith and true
doctrin, I ſhal
thinke that all
mine afflictions
be ſo many
pleaſures, and
I ſhal be reſtor-
ed from death to
life.
Rom. 1. 10.
e 1. 12. 23.

e If you perſe-
uere in faith.
f We muſt dai-
ly growe from
faith to faith.

Chap. 3. 23.
1. corin. 3. 8.

e For it is not
poſſible to
auoide the re-
proches of y
wicked, which
euer hate good
doings.
Eph. 4. 1.
philip. 1. 27.
col. 2. 10.

f In his Name
and vnder his
protection.

g And wolde
hinder all mē
from their ſal-
uation.
h And heape
vp the meatu-
re, Mat. 23. 32.

Rom. 1. 11.
i He meaneth
not this of all
the Iewes in
general: but of
certeine of the
particularly
cealed nor af-
ter they had
put Chriſt to
death, to perſe-
cute his wor-
de, and his mi-
niſters.

k Therefore I
colde not for-
get you, except
I wolde for-
get my ſelf.

a And as it we
re, euer come
your ſelues.
b The greke
worde ſigni-
fied ſuch com-
mandments as
one receiueh
from ſome mā
to giue them in
his name to o-
thers.

Rom. 12. 2.
ephe. 5. 17.
c That is, that
you ſhulde de-

dicare your ſelues wholly vnto God. d That is, his bodie which is pro-
phaned by ſuche filthines.

The day of the Lord .Chap.V. Christian armour. 96

5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:
1. Cor. 6. 8. 6 *That no man oppresse or defraude his brother in any matter: for y^e Lord is a venger of all such things, as we also haue tolde you before time and testified.
1. Cor. 13. 3. 7 *For God hathe not called vs vnto vnclennes, but vnto holines.
 8 He therefore that despiseth *these things*, despiseth not man, but God who hathe euen giuen^e you his holie Spirit.
 9 But as touching brotherlie loue, ye nede not y^e I write vnto you: *for ye are taught of God to loue one another.
 10 Yea, & that thing verely ye do vnto all y^e brethren, which are throughout all Macedonia: but we beseeche you, brethré, that ye increafe more and more,
 11 *And that ye studie to be quiet, and to medle with your owne busines, & to worke with your owne hands, as we commanded you,
 12 That ye may behaue your selues honestly towards them that are without, & that nothing be^h lacking vnto you.
 13 ¶ I wolde not, brethren, haue you ignorāt concerning the^h which are a slepe, that ye isorowe not euē as other w^h haue no hope.
 14 For if we beleue that Iesus is dead, and is risen, euē so them which slepe in^e Iesus, wil God¹ bring with him.
 15 For this say we vnto you by the^m worde of the Lord, *that we which liue, & are remaining in the cōming of the Lord, shal not preuent them which slepe.
 16 For the Lord him self shal descēd from heauē with a showte, & with the voyce of the Archāgel & *with the trūpet of God: and the dead in Christ shal rise first.
 17 Then shal^{we} which liue and remaine, be^o caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.
 18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

1 He enformeth them of the day of iudgement & coming of the Lord, 6 Exhorting the to watch, 12 And to regard such as preache Gods word among them.

BYe haue no nede y^e I write vnto you. For ye your selues knowe perfetly, that the *day of the Lord shal come, euen as a thefe in the night.

3 For when they shal say, Peace, and safetie, then shal come vpon them sudden destruction, as the^b trauail vpon a woman with childe, and they shal not escape.

4 But ye, brethren, are not in darkenes, that

that day shulde come on you, as it were a thefe.

5 Ye are all the children of light, and the childré of the day: we are not of the night nether of darkenes.

6 Therefore let vs not^e slepe as do other, but let vs^d watch and be sober.

7 For they that slepe, slepe in the night, & they that be dronken, are dronken in the night.

8 But let vs which are of the^e day, be sober, *putting on y^e brest plate of faith & loue, & of the hope of saluation for an helmet.

9 For God hathe not appointed vs vnto wrath, but to obteine saluatiō by the meanes of our Lord Iesus Christ,

10 Which dyed for vs, that whether we wake or^e slepe, we shulde liue together with him.

11 Wherefore exhorte one another, & edifie one another, euen as ye do.

12 Now we beseeche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and admonish you,

13 That ye haue them in singular loue for^h their workes sake. Be at peace amōg your selues.

14 We desire you, brethré, admonish them that are vnrule: comforte the feble minded: beare with the weakē: be pacient towards all men.

15 *Se that none recompense euil for euil vnto any man: but euer followe that which is good, bothe towards your selues, and towards all men.

16 Reioyce euermore.

17 *Pray continually.

18 In all things giue thanks: for this is the wil of God in Christ Iesus towards you.

19 Quench not the^k Spirit.

20 Despise not^l prophecyng.

21 Trye all things, and kepe that which is good.

22 Abstaine from all appearance of euil.

23 Now the verie God^{*} of peace sanctifie you throughout: and I pray God that your^m whole spirit and soule and bodie, may be kept blameles vnto the comming of our Lord Iesus Christ.

24 *Faithful is he which calleth you, which wil also do it.

25 Brethren, pray for vs.

26 Grete all the brethré with an holie kisse.

27 I charge you in y^e Lord, that this epistle be red vnto all the brethren the Saintes.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first epistle vnto the Thessalonians written from Athens.

AAa. iiii.

e Here slepe is taken for cōtempt of saluation, when men continewe in sinnes and wil not awake to godlines.
d And not be overcome with the cares of y^e worlde.
e That is, lightened by y^e Gospel.
1. Cor. 13. 3.

ephe. 6. 17. *f* Here it is taken only to dye, & is ment of the faithful
g As the flocke is bounde to loue y^e shepherde, so is it his dutie to reache the and exhort them in true religion.
h Where this cause ceaseth, that they worke not: the honor also ceaseth, and they must be expelled out of the flocke.
1. Pet. 3. 9.

1. Pet. 3. 9. *i* Have a quiet minde & conscience in Christ which shal make you reioyce in the middes of sorrowes.

Rom. 5. 3. 2. Cor. 6. 10.

Luk. 13. 1. *eccle. 13. 12.*

colos. 3. 3. *k* God that ha the giuen his Spirit to his elect, wil neuer suffer it to be quenched, but

ha he ruelled by what means it may be maintained, y^e is, by such exhortations as thele, & by cōtinual increafe in godlines.

1. The preaching of y^e worde of God.

Chap. 3. 12. *1. Cor. 1. 8.*

1. Cor. 1. 8. *m* Then is a man fully sanctified & perfect, when his murthererlike nothing, his foule, that is, his vnderstanding and wil, excuse nothig: neither his bodie

doeth excuse any thing contrary to the wil of God.

• By these precepts of godlie life it appeareth what were the commandments which Paul gaue vnto them.

1. Cor. 7. 40. *John 13. 34.*

• 15. 12. *1. John 2. 8.*

• 4. 21. *2. Thess. 3. 7.*

f And not be idle.

g As strangers and inādels.

h But that ye may be able by your diligence to supplie your want and neede.

i He doeth not condemne all kinde of sorrow, but that which procedeth of inādels.

k Or, haue continued constantly in the faith of Christ.

l By raising their bodies out of the graue.

m Which is in the Name of the Lord, and as he shulde speake hi self.

1. Cor. 15. 23. *Mat. 24. 31.*

1. Cor. 15. 52. *n* Meaning the which shal be founde a liue.

o In this suddē taking vp there shal be a kinde of muratio

of the qualities of our bodies which shal be a kinde of death.

a So muche y^e more we ought to beware of all dreames & fantasies of me

which weaie them selues & others in fearing

the time that the Lord shal appeare, alledg

ing for them selues a vaine prophesie, and mo

stely falsly ascribed to Elias

that 2000 yere before the Lawe, 2000 ynder the Lawe and 2000 after the Lawe the worlde shal endure.

• Mar. 24. 44. 2. Peter 3. 10.

• 1. Pet. 3. 10. 15. *b* That is, suddenly & vnlooked for.

THE SECONDE EPI- stle to the Theſſalonians.

THE ARGUMENT.

Lest the Theſſalonians ſhoulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to pacience and other frutes of faith, nether to be moued with that vaine opinion of ſuche as taught that the comming of Chriſt was at hand, forasmuche as before that day there shoulde be a falling away from true religion, euen by a great parte of the worlde, and that Antichriſt ſhoulde reigne in the Temple of God finally commending him ſelf to their prayers, & encouraging them to conſtancie, he willet the to correcte ſuche ſharpeſy, as liue idelly of other mens labours, w^home, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

- 3 He thanketh God for their faith, loue and patience.
11 He praiſeth for the encrease of the same. 12 And ſheweth what frutes ſhal come thereof.



Aul and Siluanus, and Timotheus vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Ieſus Chriſt:

Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

1. Theſſ. 1. 2.

*We ought to thanke God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the loue of euerie one of you towarde another aboundeth,

So that we our ſelues reioyce of you in the Churches of God, because of your pacience and faith in all your persecutions and tribulations that ye ſuffre,

*Which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for y^e which ye alſo ſuffre.

For it is a righteous thing with God, to recompense tribulation to them that trouble you,

And to you which are troubled, rest with vs * when the Lord Ieſus ſhal ſhewe him ſelf from heauen with his mightie Angels,

In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Goſpel of our Lord Ieſus Chriſt,

Which ſhalbe puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power,

When he ſhal come to be glorified in his Saintes, and to be made marueilous in all the that beleue (because our teſtimonie towarde you was beleued) in that day.

Wherefore, we alſo praye alwayes for you, that our God may make you worthy

of his calling, and fulfil all the good pleaſure of his goodnes, & the worke of faith with power,

That y^e Name of our Lord Ieſus Chriſt may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Ieſus Chriſt.

tion: and all theſe he worketh of his mere grace through Chriſt. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

CHAP. II.

He ſheweth them that the day of the Lord ſhal not come, til the departing from the faith come firſt. 9 And the kingdome of Antichriſt. 15 And therefore he exhorteth them not to be deceiued, but to ſtand ſtedfaſt in the things that he haſte taught them.

Now we beſeeche you, brethren, by y^e comming of our Lord Ieſus Chriſt, and by our aſſembling vnto him,

That ye be not ſuddenly moued from your minde, nor troubled nether by a ſpirit, nor by worde, nor by letter, as it were from vs, as thogh the daye of Chriſt were at hand.

*Let no man deceiue you by any meanes: for that day ſhal not come, except there come a departing firſt, and that that a man of ſinne be diſcloſed, euen y^e ſonne of perdition,

Which is an aduerſarie, and exalteth him ſelf againſt all that is called God, or that is worſhipped: ſo that he doeth ſit as God in the Temple of God, ſhewing him ſelf that he is God.

Remember ye not, that whē I was yet with you, I tolde you theſe things?

And now ye knowe what y^e withholdeth, that he might be reueiled in his time.

For the myſterie of iniquitie doeth alreadie worke: onely he which know with-

deſtroyeth others, ſo ſhal he be deſtroyed him ſelf. f Because the falſe apoſtles had perſuaded after a ſorte the Theſſalonians, that the day of the Lord was nere, and ſo the redemption of the Church, Paul teacheth them to loke for this horrible diſſipation before, and therefore rather to prepare them ſelves to patience, then to reſt and quietnes: for as yet there was a let, that is, that the Goſpel ſhoulde be preached throughout all, Mat 24. 14. g To wit, principally, and is therefore called a myſterie because it is ſecret. h Which ſhal ſtay for a time.

e The fre beneuolence of Gods goodnes, comprehendeth his purpoſe, his predeſtination and vocation: the worke of faith containeth our iuſtification, to the which God addeth glorification.

a As a falſe reuelation, or dreames. b Which are ſpoken or writ ten.

c A wonderful departing of the moſte parte from the faith. d This wicked Antichriſt comprehendeth the whole ſucceſſion of the perſecutors of the Church, & all that abominable kingdome of Satan, whereof ſome were beaſtes, ſome Lyons, others Leopar-des, as Daniel deſcribeth, and is called y^e man of ſinne because he ſet teth him ſelf vp againſt God. e Who as he

a Which proceedeth of your faith as a moſte notable frute.

Iude 6. b The faithful by their afflictions ſe, as in a cleare glaſſe y^e end of Gods juſt iudgement, when as they ſhal reigne & Chriſt which haue ſuffered with him, and the wicked ſhal feeſe his extreme wrath and vengeance. 1. Theſſ. 4. 16. c By whome he declareth his might.

d As God is euerlaſting, ſo ſhal their puniſhment be euerlaſting: and as he is moſte mightie of power, ſo ſhal their puniſhment be moſte ſore.

holdeth,

holdeth, *shal* let til he be taken out of the waye.

8 And then shal the wicked man be reueiled,* whome the Lord shal consume with the ⁱ Spirit of his mouth, and shal abolish with the brightnes of his comming,

Ifa. 11. 4.
ⁱ That is, with his worde.

^k Meaning the whole time y^e he shal remaine.

^l Satans power is limited that he caⁿ not hurt the elect to their destruction

^m Delited in falsie doctrine.

ⁿ The founteine of our electioⁿ is the loue of God: the sanctification of ^y Spirit, & beleueing the trueth are testimonies of the same election.

^o Before the fundacion of the worlde.

^p And Gospel.

^q By our preaching.

^r That is, the doctrine, 1. Thef. 2. 2. chap. 3. 6.

^f That is, by my preaching of the Gospel.

9 *Euen him* whose ^k comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, amog^t the that ^l perish, because they receiued not the loue of the trueth, that they might be sau^ed.

11 And therefore God shal send the strong delusion, that they shulde beleue lyes,

12 That all they might be damned which beleued not the trueth, but had ^m pleasure in vnrighteousnes.

13 But we oght to giue thanks alwaye to God for you, brethren ⁿ beloued of the Lord, because that God hath from ^o the begining chofen you to saluacioⁿ, through sanctificacioⁿ of the Spirit, and the faith of^r trueth,

14 Whereunto he called you by ⁱ our Gospel, to obteine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the ^r instructions, which ye haue bene taught, ether ^f by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

ⁱ He desireth them to pray for him, that the Gospel may prosper. 6 And giueth them warning to reprove the idle, 16 And so wissheth them all wealth.

Ephes. 6. 18.
Colos. 4. 3.

1 **F**urthermore, brethren,* pray for vs,^y the worde of the Lord may haue fre passage, and be glorified, euen as *it is* with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not ^a faith.

^a Although they bea^r them sel^ues thereof. b From the flighes of Satans.

3 But the Lord is faithful, which will stablish you, and kepe you from ^b euil.

4 And we are perswaded of you through the Lord, that ye bothe do, and wil do the things which we ^c commande you.

^c By ^y worde of God.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues fro^m euerie brother that walketh inordinately, and not after the ^d instruction, which he receiued of vs.

^d Which is, to strauail, if he wil eat, Chap. 2. 15.

7 For ye your selues knowe ^e how ye oght to folowe vs:* for we behaue^d not our selues inordinately among you,

^e 1. Cor. 4. 12. 1. thef. 4. 11. Act. 20. 34. 1. cor. 4. 12. 1. thef. 3. 9.

8 Nether toke we bread of anie man for noight: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, ^e but that we might make our selues an ensample vnto you to folowe vs.

1. Cor. 11. 1.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not ^e worke, that he shulde not eat.

^e Then by the worde of God none oght to liue idelly, but oght to giue him self to some vocation, to get his liuing by, and to do good to others

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 ^e And ye, brethren, be not wearie in wel doing.

Galat. 6. 9.

14 If anie man obey not our sayings, note him by a lettre, ^e and haue no companie with him, that he maie be ashamed.

Mat. 18. 27. 1. cor. 5. 9.

15 Yet count him not as an ^f enemy, but admonish him as a brother.

^f The end of excommunication is not to drive from the Church suche as haue fallen, but to winne them to the Church by amendment. g Whether they be mine Epistles or other mens.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.

17 The salutation of me Paul, with mine owne hand, which is the ^g token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

THE FIRST EPI-

stle of Paul to Timotheus.

THE ARGUMENT.

IN writing this Epistle Paul semed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the

Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self, he so confesse his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hath left ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teache things contrarie to the worde of God. This done, he teacheth what widowes shoulde be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hasty in admitting, nor in iudging anie: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of conuetsnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

Or, ordinance.
as so called because he followed the similitude of y^e Gospel.

b Because these questioners preferred their curious fables to all other knowledge, & beautified them wth the Law, as if thei had bene the verie Law of God, S. Paul sheweth that y^e end of Gods Law is loue, w^{ch} cannot be without a good conscience, neither a good conscience without faith, nor faith without y^e worde of God: so their doctrine w^{ch} is an occasion of contentio, is worth nothing.

Colof. 1.8.

Act. 16.1.

Chap. 4.7.

Tit. 1.14.

Chap. 6.4.

Rom. 13.10.

Of the Law.

6 Whole hearts Gods Spirit doeth direct to do y^e will of y^e Law requireth: so y^e their godlie affection is to them as a Law without further constraint.

Rom. 7.12.

d Suche as onely delight in sinning.

e Which keale away children, or seruants.

f He declareth to Timothee the excellencie of Gods Spirit in them whome he hath chosen to beare his worde, although before they were Gods vter enemies, to encourage him in this battell that he shoulde fight against all infidels & hypocrites.

Chap. 6.13.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to se that nothing be taught but Gods worde. &c.
5 Declaring that faith, with a good conscience, charitie & edification are the end thereof. 20 And admonisheth of Himeneus and Alexander.



PAUL an Apostle of Iesus Christ, by the "commandement of God our Sauour, and of our Lord Iesus Christ* our hope,
*Vnto Timotheus my a natural sonne in the faith: Grace, mercie, & peace from God our Father, & from Christ Iesus our Lord.

3 As I besought thee to abide stitil in Ephesus, when I departed vnto Macedonia, so do, that thou maiest comande some, that thei teache none other doctrine,

4 Nether that they giue hede to * fables and genealogies, * which are endles, which brede questiones rather then godlie edifying which is by faith.

5 For * the b end of the " commandement is loue out of a pure heart, and of a good conscience, and of faith vnfaied.

6 From the which things some haue efred, and haue turned vnto vaine jangling.

7 They wolde be doctours of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 * And we knowe, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawles and disobedient, to the vngodlie, and to d sinners, to the vnholic, and to the prophane, to murderers of fathers and mothers, to manslaughter,

10 To whoremogers, to buggerers, to e me stealers, to liars, to the periured, & if there be anie other thing, that is contrarie to wholsome doctrine,

11 Which is according to the glorious Gospel of the * blessed God, which is committed vnto me.

12 Therefore I thanke him, which hath made me strong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his seruice:

13 When before I was a blasphemers, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with b faith and d loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whome I am chief.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shoulde first shewe on me all log suffering vnto the ensample of them, which shal in time to come beleue in him vnto eternal life.

17 k Now vnto the King euerlasting, immortal, inuifible, vnto God onely wife, be honour and glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the l prophecies, which went before vpō thee, that thou by them shouldest * fight a good fight,

19 Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexander, * whome I haue n deliuered vnto Satan, that thei might learne not to blaspheme.

CHAP. II.

1 He exhorteth to pray for all men. 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.

1 **I** Exhorthe therefore, that first of all supplications, prayers, intercessions & giuing of thankes be made for a all men,

2 For b Kings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godlines and honestie.

3 For this is good and acceptable in the sight of God our Sauour,

4 * Who wil that c all men shalbe saued, & come

g Not knowing that I fought against God.

h Which chased away infidelitie.

i Which ouercame cruelty.

Mat. 9.13.

mar. 2.17.

or, faithful & assured.

k He braueth forth into these godlie affections, confiding Gods great mercie toward him.

Chap. 6.12.

l It appeareth y^e the vocatio of Timothee was approved by notable prophecies, which then were reueiled in y^e primitive Church as Paul & Barnabas by the oracle were appointed to go to the Gentiles.

1. Cor. 9.5.

m That is, found of doctrine.

n Excommunication, & cast out of the Church.

Chap. II.

a That is, of euerie degree, & of all sortes of people.

b Although thei persecute the Church of God, so it be of ignorance: els if thei do it maliciously, as Iulianus Apostata, they maye not be prayed for.

Galat. 5.12.

c the 2.16.

d 2 tim. 4.14.

e 1 John 5.16.

f As fewe & Gentile, poore and riche.

1. Pet. 3.9.

Womens modestie. Chap.III.III. The great myfterie.98

d Who wil recon-
cile of all
nations, people
and sortes to
one God.
e Who being
God was made
man.
f He sheweth
that there can
be no Media-
tor, except he
be also the re-
demer.
2. *Tim. 1. 11.*
g Which shal-
de beleue.
h Which the
Prophets tes-
tified, y Christ
shulde offre hi
self for the re-
demption of
man at y time
that God had
determined.
3. *1. Pet. 3. 3.*
i As testimo-
nies of a pure
heart & con-
science.
k The worde
signifieth to
plac, to crispe,
to broyde, to
solde, to bulh,
to curle, or to
lay it curiously;
whereby all po-
pe and wanto-
nes is condem-
ned which wo-
men vse in trim-
ming their hea-
des.
Gen. 1. 27.
Gen. 3. 6.
l Read 1. cor.
14. 34.
m The woman
was first decei-
ued, & so beca-
me the instru-
ment of Satan to deceiue the man: and thogh therefore God punisheth them
with subiection and paine in their traue, yet if they be faithfull and godlie
in their vocation, they shal be saued. n That is, giltye of the transgression.
407, women.

come vnto the knowledge of the trueth.
5 For there is one God, and one ^d Media-
tor betwene God & man, which is the ^e man
Christ Iesus,
6 Who gaue him self a ^f raunsome for all
g men, to be a ^h testimonie in due time,
7 * Whereunto I am ordeined a preacher
& an Apostle (I speake y trueth in Christ,
and lie nor) ^{euen} a teacher of the Gentiles
in faith and veritie.
8 I wil therefore that the men pray, euerie
where lifting vp ⁱ pure hands without
wrath, or douting.
9 * Likewise also the women, that they a-
rraye them selues in comelie apparel, with
shamefastnes & modestie, not with ^k broy-
ded heare, or gold, or pearles, or costlie
apparel,
10 But (as becometh women that professe
the feare of God) with good workes.
11 Let the woman learne in silence with all
subiection.
12 I permit not a woman to ^l teache, nether
to vsurpe autoritie ouer the man, but to be
in silence.
13 For * Adam was first formed, then Eue.
14 * And Adam was ^m not deceiued, but the
woman was deceiued, & was in the ⁿ trans-
gression.
15 Notwithstanding, through bearing of
children she shal be saued if ^o they conti-
nue in faith, and loue, and holines with
modestie.

7 He must also be wel reported of, euen of
them which are ^h without, lest he fall into
rebuke, and the snare of the deuil.
8 Likewise ^{must} deacons be honest, not dou-
ble tongued, not giuen vnto muche wine,
nether to filthie lucre,
9 * Having the myfterie of the faith in pu-
re conscience.
10 And let them first be proued: then let
them minister, if they be founde blame-
les.
11 Likewise their ⁱ wiues ^{must} be honest, not
euil speakers, but sober, and faithful in all
things.
12 Let the deacons be the housbands of o-
ne wife, and suche as can rule their chil-
dren wel, and their owne householdes.
13 For they that haue ministred wel, get the
selues a ^{good} degre, & great ^{libertie} in
the faith, which is in Christ Iesus.
14 These things write I vnto thee, trusting
to come very shortly vnto thee.
15 But if I tary long, that thou maist yet
knowe, how thou oghtest to behaue thy
self in the house of God, which is the
Church of the liuing God, the ^o pillar &
grounde of truth.
16 And without controuersie, great is the
myfterie of godlines, which is, God is mani-
fested in the flesh, ^p iustified in the Spirit,
q sene of Angels, preached vnto the Gen-
tiles, beleued on in the worlde, and recei-
ued vp in ^r glorie.

h That is, no
man may haue
any thing ius-
tely to lay to
his charge.
i As being de-
famed, shulde
become impu-
dent, & do mu-
che harme.
Chap. 1. 19.
k Having the
true doctrine
of the Gospell,
and the feare
of God.
l Or the bisho-
pes and Dea-
cons.
m The good
repute of all
men.
n To serue
God w greater
assurance, be-
cause they ha-
ue alway a
good consci-
ence.
o This is spo-
ken in respect
of men, for as
much as in
this worlde y
truth, onely
remaineth in y
Church, by rea-
son of Gods
worde: for o-
therwise
Christ is the
fundation, and
the corner sto-
ne, which bo-
the beareth, &
mainteneth his
Church.
p approved in
de in that he
was not onely
a mā, but God.
q To the right

also. q So that the Angels marueiled at his excellencie. r
hand of God the Father.

CHAP. III.

2 He declareth what is the office of ministers, 11 And
as touching their families, 15 The dignitie of the
Church, 16 And the principal point of the heauen-
lie doctrine.

2 He teacheth him what doctrine he ought to see,
6. 8. 11. And what to followe, 15 And wherein he
ought to exercise him self continually.

NOW y Spirit speaketh euidently, that
in y ^{latter} times some shal departe
from the faith, & shal giue hede vnto <sup>spir-
its</sup> of errour, and doctrines of deuils,
2 Which speake lyes through hypocrisie,
and haue their ^b consciences burned with
an hote yron,
3 Forbidding to marie, and commanding to
absteine from meats which God hathe
created to be receiued with giuing than-
kes of them which beleue and knowe the
trueth.
4 For euerie creature of God is good, and
nothing ought to be refused, if it be recei-
ued with thankesgiuing.
5 For it is sanctified by the worde of God,
and prayer.
6 If thou put the brethren in remembran-
ce of these things, thou shalt be a good
minister of Iesus Christ, which hath bene
nourished vp in the wordes of faith, and
of good doctrine, which thou hast con-
tinually followed.

Tit. 2. 6.
a With a seruit
zeale to profit
the Church of
God, where-
fover he shal
call him.
b Whether he
be Pastor or
Elder.
c Bothe for y
difficultie of y
charge and al-
so the excel-
lencie thereof.
d And the necessi-
tie of the same
e For in those
countreys at y
time some men
had mo the o-
ne, which was
a signe of inco-
tinencie.
f O, reverence.
g If it be re-
quisite that a
man shulde ta-
ke care in governing his owne house, how muche more are they bounde to be
carefull which shal gouerne the Church of God? f In the doctrine of faith.
g Left being proude of his degre he be likewise condemned as the deuil was
for lifting vp him self by pride.

2. *Tim. 3. 1.*
2. *peter. 3. 3.*
iud. 18
a Faltie tea-
chers, which
boast them sel-
ues that they
haue the reuel-
ation of the
holie Gost.
b Their dull
consciences
first waxed har-
de, then alter-
canker and cor-
ruption bred
therein, last of
all it was burnt
of with an ho-
te yron, so that
he meaneth su-
che as haue no
conscience, Eph.
4. 19.
c Vnto vs, w
receiue it, as
at Gods hauds

Godlines is profitable.

I. Timotheus.

Of widdowes.

Chap. 1, 4.
& 6, 20.

2. Tim 2, 16.
& 23.

tit. 3, 9.

d Meaning to
be giue to ce-
remonies and
to suche thigs
as delite the
fantasie of mā.

e That is, he
y hathe faith
and a good cō-
science, is pro-
mised to haue
all things ne-
cessarie for
this life, and
to enjoy life e-
uerlasting

f The goodnes
of God declar-
eth it self to-
warde all mē,
but chiefly
towards the
faithful by pre-
seruing them:

and here he
meaneth not of
life euerlasting

g In godlie
zeale or giftes
of the Spirit.

h And reuelation
of the ho-
lie Ghost.

i Vnder this
name he con-
taineth y who
le ministerie
of the Church
which was at
Ephesus.

Or, that all may
se how then pro-
fiteth k Thou
saluation.

Thou shalt faithfully do thy dutie which is an assurance of thy

saluation.

7 *But cast away prophane, and^e idle wiuēs
fables, & exercise thy self vnto godlines.

8 For^d bodelie exercise profiteth litle: but
godlines is profitable vnto all things, &
hathe the promes of the life present, and
of that that is to come.

9 This is a true saying, and by all meanes
worthie to be receiued.

10 For therefore we labour & are rebuked,
because we trust in the liuing God, which
is the^f Saviour of all mē, specially of tho-
se that beleue.

11 These things commande and teache.

12 Let no man despise thy youth, but be
vnto the^g that beleue, an ensample, in wor-
de, in conuersation, in loue, in s^h spirit, in
faith, & in purenes.

13 Til I come, giue attendance to reading,
to exhortation, & to doctrine.

14 Despise not the gift that is in thee which
was giuen thee^h by prophecie with the
laying on of the hands of the companie
of theⁱ Eldership.

15 These things exercise, and giue thy self
vnto them, that^j it may be sene how thou
profitest among all men.

16 Take hede vnto thy self, and vnto lear-
ning: continue therein: for in doing this
thou^k shalt bothe saue thy self, and them
that heare thee.

Thou shalt faithfully do thy dutie which is an assurance of thy

CHAP. V.

1 He teacheth him how he shal behaue him self in re-
buking all degrees. 3 An ordre concerning widdowes.
17 The establishing of ministers. 23 The gouernance of
his bodie. 24 And the iudgement of finnes.

a Take care i
for them.
b Paul willeth
that the wid-
owes put the
Church to no
charge which
haue other chil-
dren or kinfol-
kes, that are
able to relieue
them, but that
the children
nourish their
mother or kin-
folkes accord-
ing as nature
bindeth them.
c Which ha-
th the no maner
of worldelie
meanes to helpe
her selfe w.
d Because she
is vterly vno-
profitable.
e He meaneth
such widdowes
which being
iustly disor-
ded from their
first husbands
married againe
to the slander
of the Church:
for els he
doeth not re-
proue the wid-
owes that ha-
ue bene ofte-
ner married the
once.

R Ebuke not an elder, but exhort him
as a father, & the yonger men as bre-
thren,

2 The elder women as mothers, the yonger
as sisters, with all purenes.

3 Honour widdowes, which are widdowes
in dede.

4 But if any widdowe haue children or ne-
phewes, let^b the^c learne first to shewe god-
lines towards their owne house, and to re-
compēse their kinred: for that is an honest
thing and acceptable before God.

5 And she^d is a widdowe in dede and left a-
lone, trusteth in God, & continueth in sup-
plications and prayers night and day.

6 But she that liueth in pleasure, is^e dead,
while she liueth.

7 These things therefore commande, that
they may be blameles.

8 If there be any that prouideth not for his
owne, & namely for them of his houshol-
de, he denieth the faith, and is worse then
an infidel.

9 Let not a widdowe be taken into the nōber
vnder thre score yere olde, that hathe be-
ne the wife of^f one housband,

10 And wel reported of for good workes: if
she haue nourished her childrē, if she ha-
ue lodged the strāgers, if she haue ministred vnto
them which were in aduersitie, if she were
cōtinually giue vnto euerie good worke.

11 But refuse the yonger widdowes: for whē
they haue begōne to waxe^g wāton against
Christ, they wil marie,

12 Hauing s^h damnation, because they haue
broken the^h first faith.

13 And likewise also being ydle they learne
to go about from house to house: yea, they
are not onely ydle, but also prattelers and
busibodies, speaking things which are not
comelie.

14 I wil therefore that the yonger women
marie, and beare children, & gouerne the
house, and giue none occasion to the ad-
uersarie to speake euil.

15 For certeine are already turned backe
after Satan.

16 If any faithful man, or faithful woman
haue widdowes, let them minister vnto
them, and let not the Church be charged,
that there may be sufficient for them that
are widdowes inⁱ dede.

17 ¶ The Elders that rule wel, are worthie
of^j double honour, specially they which
labour in the worde and doctrine.

18 For the Scripture saith, *Thou shalt not
mouel the mouth of the ox that treadeth
out the corne: and, *The labourer is wor-
thie of his wages.

19 Against an Elder^k receiue none accusa-
tion, but vnder two or thre witneses.

20 Them that sinne, rebuke openly, that
the rest also may feare.

21 ¶ *I charge thee before God and the
Lord Iesus Christ, and the elect Angels,
that thou obserue these things without
preferring one to another, & do nothing
parcially.

22 Lay hands suddenly on nō man, nether
be partaker of other mens finnes: kepe thy
self^l pure.

23 Drinke no longer water, but vse a litle
wine for thy stomakes sake, and thine of-
ten infirmities.

24 Some mens finnes are open^m before hād,
and go before vnto iudgement: but some
mensⁿ followe after.

25 Likewise also the good workes are ma-
nifest before hād, and they that are other-
wise, can not be hid.

CHAP. VI.

1 The dutie of seruantes towards their masters. 3 A-
gainst suche as are not satisfied with the worde of God.
6 Of true godlines, and contentation of minde. 9 A-
gainst couetousnes. 11 A charge giuen to Timothie.

L Et as many^o seruants as are vnder the
Loyke, counte their masters worthie of
all

f Forgetting
their vocatiō.

g Not onely
haue s^hlandred the Church in
leaving their
charge, but ha-
ue forsaken
their religion,
and therefore
shalbe puni-
shed with euer
lasting death.

h They haue
not onely do-
ne dishonor to
Christ in lea-
ving their vo-
cations, but also
haue broken
their faith.

i Which are
without all
mans helpe &
succour.

Deut. 15, 18.

Deut. 25, 4.
1. cor. 9, 9.

Mat. 10, 10.

Luk. 10, 7.

k Except that
he w^o doeth ac-
cuse him, haue
at least two
witnesses w^o
promise with
the accuser to
proue that w^o
they laye to
his charge.

Chap. 6, 3.

l Chiefly the
ministers & so
all others.

Or, preiust.

m Or, without ha-
ving iudgement.

n In admitting
them without
sufficient trial

o Fro iuste of-
fence.

p As Simō the
forcerer.

q Their finnes
followe, which
for a time ha-
ue deceiued^r
godlie, & aftee
are detected,
as Saul, Iudas,
& other hypo-
crites.

Ephē 6, 5.
col. 3, 22.

1 pet. 2, 18.

all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And they which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the same benefite. These things teache and exhort.

a That is, of grace of God, as their seruants are, & hauing the same adoption.

3 If any man teache other wise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

Chap. 1. 4

4 He is puffed vp and knoweth nothing, but doth about questions and strife of wordes, whereof cometh enuie, strife, railings, euil surmising,

5 Vaine disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlines: from such separate thy self.

b They measure religion by riches, as here taught, that onely religion is true riches.

Iob. 1. 21.

pro. 27. 26.

eccles. 5. 14.

c That see their felicitie in riches.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we brought nothing into this world, & it is certaine, that we can carie nothing out.

8 Therefore when we haue food & raiment, let vs therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish & noysome lusts, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lust after, they err from the faith, & perced them selues through with many sorowes.

d For they are neuer quiet neither in soule nor bodie.

e Whome Gods Spirit doeth rule.

11 But thou, O man of God, flee these things, and followe after righteousnes, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal-

led, & hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, & before Iesus Christ which vnder Pontius Pilate witnessed a good confession,

Chap. 1. 11.

Mat. 27. 11.

Iohn. 18. 37.

14 That thou kepe this commandment without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is blessed and prince onely, the King of Kings, and Lord of Lords,

Chap. 1. 11.

1. Pet. 1. 17.

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16 Who onely hath immortalitie, & dwelleth in the light that none can attaine vnto, whome neuer man sawe, neither can see, vnto whome be honour and power euerlasting, Amen.

17 Charge thee that art rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the living God, (which giueth vs abundantly all things to enioye)

18 That they do good, & be rich in good workes, & readie to distribute, and communicate,

19 Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternal life.

20 O Timotheus, keepe that which is committed vnto thee, & auoide profane & vaine babblings, and oppositions of science falsely so called,

21 Which while some profess, they haue erred concerning the faith. Grace be with thee, Amen.

Chap. 1. 11.

1. Pet. 1. 17.

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The first epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

THE SECONDE EPI- stle of Paul to Timotheus.

THE ARGUMENT.

THE Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (in him all the faithful) in the faith of the Gospel, & in the constant & sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attende the issue, as do husband men, which at length receiue the frutes of their labours, & to cast off all feare & care, as soldiers do which seek onely to please their capitaine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking hede of contentions, curious disputations, & vaine questions, to the intent that his doctrine may all together decline. Considering that the examples of Hymeneus & Philetus, which subuerted the true doctrine of the resurrection, were so horrible: yet to the intent that no man should be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, & that the Church is subiect to this calamitie: that the euil must dwell among the good till Gods trial come: yet he recomforteth them whome he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, & dangerous times shall followe, willing him to arme him self with the hope of his good issue that God will giue vnto him, and to exercise him self diligently in the Scriptures, to be against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

To kepe the paterne. II. Timotheus. Gods worde is not bounde.

CHAP. I.

6 Paul exhorteth Timotheus to steadfastnes and patience in perfection, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

PAUL an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS, To Timotheus my beloued sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

I thanke God, * whome I serue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

When I call to remembrance the vnfaigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

Wherefore, I put thee in remembrance that thou stirre vp the gifte of God which is in thee, by the putting on of mine hands.

For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.

Be not therefore ashamed of the testimony of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

Who hath saved vs, & called vs with an holie calling, not according to our workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the world was,

But is now made manifest by the appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

* Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am persuaded that he is able to kepe that which I haue committed to him against that day.

Kepe the true paterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

That ^h worthie thing, which was committed to thee, kepe through the holie Ghost, which dwelleth in vs.

This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out verie diligently, and founde me.

18 The Lord graunt vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministered vnto me at Ephesus, thou knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde faste in the wholesome doctrine of our Lord Iesus Christ. 11 Shewing him the fidelitie of Gods counsel touching the saluation of his. 19 And the marke thereof.

THOU therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by manie witnessers, the same deliuer to faithful men, which shalbe able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himself with the affaires of this life, because he wolde please him that hath chosen him to be a souldier.

5 And if any man will strive for a matter, he is not crowned, except he strive as he ought to do.

6 The houseband man must labour before he receiue the frutes.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the sede of Dauid, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an euil doer, even vnto bonds: but the worde of God is not bounde.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

11 It is a true saying, For if we be dead with him, we also shal liue with him.

12 If we suffer, we shal also reigne with him: * if we denie him, he also wil denie vs.

13 If we beleue not, yet abideth he faithful: he can not denie him self.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shewe thy self approved vnto God, a workman that needeth not to be ashamed, diuiding the worde of truth aright.

16 Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.

17 And their worde shal fret as a cancre: of which sorte is Hymeneus and Philetus,

a Being sent of God to preache that life which he had promised in Christ Iesus.

Act. 22. 3. b Following the steppes of mine ancestres, as Abraham, Isaac, Iacob, & others of whom I am come and of whom I receiued the true religion by succession.

e The gift of God is a certain liuelie flame kindled in our hearts, by Satan and the flesh labour to quench, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus. 1. Tim. 4. 14. 1. Cor. 1. 12. eph. 1. 3. Tit. 3. 5. e As though God wolde destroy vs.

Rom. 16. 25. eph. 3. 9. col. 1. 26. tit. 1. 2. 1. pet. 1. 20.

1. Tim. 2. 7. f He speaketh here of his first coming, which thought seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp fro the consideration of worldly things, to contemplate the maiestie thereof.

g Which is my self.

h The graces of holie Ghost

i Or, in the presence of manie witnessers. a So that the truth of God may remaine persite.

b As with his household, & other ordinarie affaires.

c So that the paine must go before the recompense.

d Notwithstanding mine imprisonment. e worde of God hath it race, & increaseth. 2. Cor. 1. 4. col. 1. 24.

1. Tim. 6. 5. e To confirme their faith, more esteemig the edification of Church than him self.

Mat. 10. 33. mar. 8. 38. Rom. 3. 3.

f Giuing to enerie one his iuste portion. Wherein he aludeth to the Priests of the olde Law who in their sacrifice gaue to God his parte, toke their owne parte and gaue to him y brought y sacrifice, his due.

1. Tim. 4. 7. e 6. 20.

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, & The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Christ, departe from iniquitie.

20 Notwithstanding in a ^h great house are not onely vessels of golde & of siluer, but also of wood and of earth, & some for honour, and some vnto dishonour.

21 If anie man therefore purge him self frō these, he shal be a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lustes of youth, and followe after righteousness, faith, loue, & peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and ^k vnlearned questions, knowing that they ingendre strife.

24 But the seruant of the Lord must not strite, but ^{must} be gentle towards all men apt to teache, ¹ suffering the euil men patiently,

25 Instructing them with mekenes that are contrarie ^m minded, ^{proving} if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And ^{that} they may come to amendemēt out of the snare of the deuil, which are taken of him at his wil.

CHAP. III.

1 He prophesieth of the perilous times. 2 Setteth out hypocrites in their colours. 12 Sheweth the state of the Christians. 14 And how to auoide dangers. 16 Also what profit cometh of the Scriptures.

1 **T**His knowe also, that in the ^{*} last dayes shal come perilous times.

2 For ^a men shal be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholie,

3 Without natural affectiō, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sorte are they which ^b crepe into houses, and lead captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstode Moses, so do these also resist the trueth,

men of ^c corrupte mindes, reprobate concerning the faith.

9 But they shal preuaile no longer: for their madnes shal be euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, ^d purpose, faith, lōg suffering, loue, patience,

11 Persecutions, & afflictions which came vnto me at ^{*} Antiochia, at Iconium, and at Lystrī, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Christ Iesus, shal suffer persecution.

13 But the euil men and ^e deceiuers, shal waxe worse and worse, deceiuing, and being deceived.

14 But continue thou in the things which thou hast learned, and art persuaded ^{the- reof}, knowing of whome thou hast learned them:

15 And ^y thou hast knowē the holie Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 * For the whole Scripture ^{is} giuen by inspiration of God, and ^{is} profitable to teache, to imroue, to correct ^{and} to instructe in righteousness,

17 That the ^f man of God may be ^s absolute, being made perse vnto all good workes.

CHAP. IIIII.

1 He exhorteth Timotheus to be seruēt in the worde, and to suffer aduersitie. 6 Maketh mention of his owne death. 9 And biddeth Timothie come vnto him.

1 **I** Charge thee therefore before God, & before the Lord Iesus Christ, which shal iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, ^a in season and out of season: imroue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shal turne their eares frō the trueth, and shal be giuen vnto ^b fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an Euangeliste: make ^c thy ministerie fully knowen.

6 For I am now ready to be ^d offered, and the time of my ^e departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shal giue me at that day: and not to me onely, but vnto all the also that loue his appearing.

9 Make spede to come vnto me at once.

10 For Demas hath forsake me, & hath em-

^g He groundeth vpo Gods election and mans faith.

^h Because the wicked shulde not couer the selues vnder the name of the Church, helthe with by this similitude, y^e bothe good & bad may be therein.

ⁱ That is, bothe the separate him self from the wicked, & also purge his natural corruption by Gods Spirit.

² Cor. 1. 2.

¹ Tim. 1. 4.

³ Tit. 3. 6.

^k Which do not edifie.

^l Which faile of ignorance. m He meaneth not this of Apostates or heretikes, whom he willett to flee: but of the onely which as yet are not come to the knowledge of the trueth, & fall through ignorance.

ⁿ Or, that being deliured out of the snare of the deuil of whome they are taken, they may come to amendement & performe his wil.

¹ Tim. 4. 1.

² pet. 3. 3.

^{uide} 18.

^a He speakeeth of them which make profession to be Christians.

^b As, monkes, friers, and such hypocrites.

^{Exod.} 7. 12.

^c Which can iudge nothing aright.

^d Not onely what I taught and did, but also what my minde & wil wat. ^{Act.} 13. 14.

^e The worde signifieth the, that by anie craftie packing or conuincing or beguiling me wth false colours, flatteries & illusions, & such like God setteth vp to exerce his by them: & here S. Paul admonisheth vs of them.

² Pet. 1. 20.

^f Which is content to be gouerned by Gods worde.

^g The onelie Scripture sufficeth to lead vs to perfection.

^{Or,} aduers.

^a Leave none occasion to preache and to profite.

^b To false, & vprofitable doctrine.

^c So behaue thy self in this office, that men may be able to charge thee wth nothing, but rather approve thee in all things.

^d Or, dissoluing. ^e Read Paul. 2. 17.

Of whome to be ware. To Titus. Of the ministers.

braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

Colof. 4. 19.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vncertaine.
f Some reade cofre: others, booke.

g For Paul saue in him manifest signes of reprobation.

h If S. Peter had bene there he wolde not haue forsaken him.

- 11 * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.
- 12 And Tychicus haue I sent to Ephesus.
- 13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the bokes, but specially the parchements.
- 14 Alexander the copper smith hath done me muche euil: the Lord & rewarde him according to his workes.
- 15 Of whome be thou ware also; for he withstode our preaching fore.
- 16 At my first answering^h no man assisted me, but all forsoke me: I praye God, that it may not be laid to their charge.
- 17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowen, and that all

- the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.
- 18 And the Lord wil deliuer me from euerie^h euil worke, and wil preferue me vnto his heauēlie kingdome: to whome be praise for euer and euer, Amen.
- 19 Salute Prisca, and Aquila, and the^{*} household of Onesiphorus.
- 20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.
- 21 Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.
- 22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

i Out of the great danger of Nero.

k That I com mit nothing vnworthie mine office.

Chap. 1. 26.

The seconde Epistle written from Rome vnto Timotheus the first bisshope elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certeine which went about not onely to ouerthrowe the gouernemēt of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastours: others, vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and, amongst other things he noteth the Iewes which put a certeine holines in meates & such outward ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteyne to euery mans vocation. Against the which if anie man rebelle or els doeth not obey, he willett him to be auoyded.

CHAP. I.

- 3 He aduertiseth Titus touching the gouernement of the Church.
- 7 The ordonance and office of ministers.
- 12 The nature of the Cretians, and of them which sowe abroad lewish fables and inuentions of men.

401. ministers.

- 1 **P**AUL a^a seruant of God, and an Apostle of IESVS CHRIST, according to the^a faith of Gods elect & y^y knowledge of the trueth, wis according to godlines.
- 2 Vnder the hope of eternal life, which God that can not lie, hath^b promised before the^a worlde began;
- 3 But hath made his worde manifest in due time through the preaching, which is^c committed vnto me, according to the commandement of God our^c Sauour:

a That is, to preache the faith to increase their knowledge, to reache them, to liue godly, & at length they may obtaine eternal life.

Rom. 16. 25.
ephe. 3. 9.
col. 1. 26.
a. titu. 1. 10.
1. pet. 1. 20.
Gal. 1. 1.

b Hath the willingly, and of his mere liberalitie promised without fore feing our faith or workes as a cause to moue him to this free mercie. c. Who be the giue the life, and preferueth life.

- 4 To Titus my natural^d sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.
- 5 For this cause left I thee in Creta, that thou shuldest continue to redresse^y things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,
- 6 * If anie^e be vnreprovable, the hous^b bad of one wife, hauing faithful childre, which are not slandered of riote, nether are disobedient.
- 7 For a bishop must be vnreprovable, as^f Gods stewarde, not^f frowarde, nor angrie, not giuen to wine, no striker, not giuen to filthy lucre,
- 8 But harberous, one that loueth^g goodnes, wife, & righteous, ^h holie, temperate,
- 9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorte with wholsome doctrine, and improue them that say against it.

d In respect of faith which was commune to the heere, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

1. Tim. 3. 9.
e That is, without all infamie where by his autoritie might be diminished.

f Who hath the dispensation of his gifts.

g Or self willy.

h On good men.
g Towarde men.
h Towarde God.

To stoppe their mouthes. Chap.II.III. Obeye the powers, 101

i Which were
not onely the
Iewes, but also
y Hebonitis,
& Cheranthias
heretikes, w
taught that y
Law must be
ioyned with
Christ.

k He calleth
Ep meades y
Philosopher,
or Poet, whose
verse he here
reciteth, a Pro
phet, because
the Cretas fo
esteemed him:

as Lactius
witteth, the
sacrificed vnto
him as to a
God, for inu
che s he had
a maruelous
gitt to vnder
stand things to
come: w thing
Satan by the
permission of
God name o
pened to the
infidels from
time to time,
but it turneth
to their great
condemna
cion

1. Tim. 7. 4.
Rom. 14. 20.
l For inuche
as they say at
things of no
thing, & passe
not for them,
that are of im
portance, & so
giue them sel
ues, to all wic
kednes.

Chap II.
a Where with
our soules are
fed & mainte
ned in helth.

Ephef. 5. 23.
b Not running
to & fro with
out necessarie
occasions, w
is a signe of lig
hness.

Ephef. 6. 3.
colof. 3. 22.
1 pet. 3. 18.

1. Cor. 1. 2.
colof. 1. 22.
c Of what con
dicion or state
souer thei be

10 For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things, which they ought not, for filthy lucre sake.

12 One of them selues, *even* one of their owne * prophetes said, The Cretians are alwaies liars, euil beastes, slowe belyes.

13 This witnes is true: wherefore rebuke the sharply, that they may be sounde in the faith,

14 And not taking hede to * Iewish fables and commandements of men, that turne from the trueth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleuing, is nothing pure, but euen their mindes and consciences are defiled.

16 Thei professe that they knowe God, but by ¹ workes thei denie him, and are abominable and disobedient, and vnto euerie good worke reprobare.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue the selues, 11 Thre. 28 the benefite of the grace of Christ.

B Vt speake thou the things which be come a wholf. me doctrine,

2 That the Elder men be sobre, honest, discrete, sounde in the faith, in loue, & in patience:

3 The Elder women likewise, that they be in suche behaviour as becometh holines, not false accusers, not giuen to muche wine, but teachers of honest things,

4 That they may instruct the yong women to be sobre minded, that they loue their husbands, that they loue their children,

5 That thei be discrete, chaste, kepig at home, good and * subiect vnto their husbands, y the worde of God be not euil spoken of.

6 Exhorte yong men likewise, that thei be sobre minded.

7 Aboue all things shewe thy self an example of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholsome worde, which can not be reprobued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euil of.

9 * Let seruants be subiect to their masters, and please them in all things, not answerig againe,

10 Nether pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Sauour in all thigs.

11 * For the grace of God, that bringeth * saluacion vnto all men, hath appeared,

12 And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrely and righteously, and

godly in this present worlde,

13 Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ,

14 Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be a ^d peculiar people vnto him self, zealous of good workes.

^d Moste dere and precious.

15 These things speake, and exhorte, and rebuke with all ^e autoritie. Se that no man despise thee.

^e As becometh the ambassador of God.

CHAP. III.

1 Of obedience to suche as be in autoritie. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certeine priuate matters, 15 And salutations.

P Vt them in remembrance that they * be subiect to the Principalities & Powers, & that they be obedient, & ready to euerie good worke,

2 That they speake euil of no mā, that thei be no fighters, but softe, shewing all mekenes vnto all men.

3 * For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in malicioufnes and enuie, hateful, & hating one another.

4 But when the bountifulnes and loue of God our Sauour towards man appeared,

5 * Not ^e by the workes of righteousness, which we had done, but according to his mercie he saued vs, by the ^d washing of the new birth, and the reuuing of the holie Gost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, being iustified by his grace, shulde be made heires according to the hope of eternal life.

8 This is a true saying, and these things I wilthou shuldest affirme, that they which haue beleued in God, might be careful to shewe forth the good workes. These things are good and profitable vnto men.

9 * But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for thei are vnprofitable & vaine.

10 * Reiect him that is an heretike, after once or twice admonicion,

11 Knowing that he that is suche, is ^f peruerter, and ^g sinneth being damned of his owne self.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shewe forth the

Rom. 13. 1.

1. pet. 2. 13.

a Althogh rulers be infidels, yet we are bounde to

obey them in ciuill policies,

and where as thei comande

vs nothing against y worde of God.

1. Cor. 6. 11.

b For let vs consider what we our selues were when God

shewed vs sauour.

2. Tim. 1. 9.

c God doeth not iustifie vs for resp. & of anie thing.

He seeth in vs, but doeth preuent vs with his grace and freely accepteth vs.

d Baptisme is a sure signe of our regeneracion, which is wrought by the holie Gost.

e This commandement is giue to y minister, & so particularly to all men to whome the sworde is not committed: but els the magistrate, whose chief office is to mainteine Gods glorie in his Church.

ought to cut of all suche route and iniquitous members from the bodie.

1. Tim. 1. 4.

2. Cor. 1. 4.

f So that there is no hope of amendment.

g Willingly, & wittingly.

h It is probable, y he was an interpreter of the Law of Moyses, as Apollos, &c.

Pauls ioye.

To Philemon.

His great loue.

good workes for necessaric vses that thei
be not vnfruteful.

15 All that are with me, salute thee. Grete
them that loue vs in the faith. Grace be
with you all, Amen.

To Titus, elect the first bishope
of the Church of the Cre-
tians, written
from
Nicopolis in Macedonia.

THE EPISTLE OF Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this E-
pistle is a great witnes, and a declaration of the same. For sure passing the basines of his mat-
ter, he sleeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus ser-
uant to Philemon bothe robbed his master, and fled away, whome Paul hauing wonne to Christ sent
again to his master, earnestly begging his pardone, with moste waighthe arguments prouing the
duetie of one Christian to another, & so with salutations endeth.

8 He reioyceth to heare of the faith and loue of Philemō.
9 Whome he desireth to forgiue his seruant Onesimus,
and louingly to receiue him againe.

1 **P**aul a prisoner of Iesus
Christ, and our brother
Timotheus, vnto Phi-
lemon our dere friend,
& fellow helper,
2 And to our dere sister
Apphia, and to Archip-
pus our felowe souldier, & to the Church
that is in thine house:

3 Grace be with you, and peace from God
our Father, & from the Lord Iesus Christ.

a. Theſ. 1. 2
a. theſ. 1. 3.

4 I *giue thanks to my God, making men-
tion alwaies of thee in my prayers,
5 (When I heare of thy loue & faith, which
thou haſt toward the Lord Iesus, & tow-
arde all Saintes)

a Thy beneuo-
lence toward
the Saintes, w
procedeth of a
liuelic and ef-
fectual faith.
b That experi-
ence may de-
clare y you are
the mebers of
Iesus Christ.
c Meaning their
inward par-
tes & affections
were through
his charitie
comforted.

6 That the *fellowship of thy faith may be
made fruteful, and that whatſoeuer good
thig is in you through Christ Iesus, may
be known.

7 For we haue great ioye and consolacion
in thy loue, because by thee, brother, the
Saintes hearts are comforted.

8 Wherefore, though I be verie bolde in
Christ to commande thee that which is
conuenient,

9 Yet for loutes sake I rather beseeche thee,
thogh I be as I am, euen Paul aged, and
euen now a prisoner for Iesus Christ.

Coloſ. 4. 9.

10 I beseeche thee for my sonne *Onesimus,
whome I haue begotten in my bondes,

11 Which in time past was to thee vnpro-
fitable, but now profitable bothe to thee
and to me,

12 Whome I haue sent againe: thou there-
fore receiue him, y is mine owne bowels,

13 Whome I wolde haue reteined with me,
that in thy stede he might haue ministred
vnto me in the bondes of the Gospel.

14 But without thy minde wolde I do no-
thing, that thy benefite shulde not be as it
were of necessitie, but willingly.

15 It may be that he therefore ^d departed
for a season, that thou shuldest receiue him
for euer,

d He fled away
from thee.

16 e Not now as a seruant, but aboue a ser-
uant, *euen as* a brother beloued, specially
to me: how muche more then vnto thee,
bothe in the flesh, and in the Lord:

e For he is thy
seruant by co-
dicion, & also
now y Loras,
to y bothe for
thine owne sa-
ke and for the
Lords y ogh-
test to loue
him.

17 If therefore thou counte our things
f commune, receiue him as my self.

18 If he haue hurt thee, or oweth thee
oght, that put on mine accounts.

f That all thine
is mine, &
all mine is
thine.

19 I Paul haue written *this* with mine owne
hand: I wil recompense it, albeit I do not
say to thee, that thou owest vnto me euen
thine owne self.

20 Yea, brother, let me obtaine this pleasu-
re of thee in the Lord: coforte my s bow-
els in the Lord.

g Grant me
this benefite,
w shalbe mo-
re acceptable
vnto me of all
others.

21 Trusting in thine obedience, I wrote vn-
to thee, knowing that thou wilt do euen
more then I say.

22 Moreover also prepare me lodging: for
I trust through your praies I shalbe gi-
uen vnto you.

23 There salute thee Epaphras my fellowe
prisoner ^h in Christ Iesus,

h That is, for
Christis cause.

24 Marcus, Aristarchus, Demas & Luke,
my fellowe helpers.

25 The grace of our Lord Iesus Christ be
with your spirit, Amen.

Written from Rome to Philemon,
and sent by Onesimus a
seruant.

THE

THE EPISTLE TO the Ebrewes.

THE ARGUMENT.

Forasmuche as diuers, bothe of the Greke writers and Latines witnesse, that the writer of this Epistle for iuste causes wold not haue his name knowne, it were curiostie of our parte to labour muche therein. For seeing the Spirit of God is the autor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to perswade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the propheties, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through him self: for he is that eternal Priest, whereof all the Levitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he prometh from the seventh chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentie and sine verse of the same chapter: yea, and is the King to whome all things are subiect, as appeareth from thit verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may stedfastly, and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankfull to God, and dutifull to our neighbour.

CHAP. I.

- 1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.

a God, who is ever constant, and merciful to his Church, declared his wil in time past, not all at once, or after one sorte, but from time to time, and in sondre fortess: but now last of all he hath fully declared all truth to vs by his Sonne

Wis. 7. 26. col. 1. 14.

b So that now we may not credit anie new reuelations after him

Psal. 2. 7. chap. 5. 9.

act. 13. 33.

2 Sam. 7. 14.

3 chro. 22. 10.

Psal. 97. 8.

c He entrea-

teeth here of

Christ, bothe

as touching

his person,

which is verie

God, & verie

man, by whome

all things are made, and also

as touching his office, whereby he is

King, Prophet & Priest. d The Iuche image and parrene so that he that

seeth him, seeth the Father, Iohn 14. 9: for els the persone of the Father is not

seen, but apprehended by faith. e So that our finnes can be purged by none

other means. f Muche more then then all other things created. g Because



In sondre times & in diuers maners God spake in y^e olde time to our fathers by the Prophetes:

In these last dayes he hath spoken vnto vs by his Sonne, whome he

hath made heir of all things, by whome also he made the worldes,

W^ho being the brightnes of the glorie, and the ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then they.

For vnto which of the Angels said he at anie time, *Thou art my Sonne, & this day begate I thee: and againe, I *wil be his Father, and he shalbe my sonne?

And againe when he bringeth in his first begotten Sonne into the world, he saith, *And let all the Angels of God worship him.

7 And of the Angels he saith, *He maketh the Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, *O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with y^e oyle of gladnes aboute thy fellowes.

10 And, *Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.

13 Vnto which also of the Angels said he at anie time, *Sit at my right hand, til I make thine enemies thy fote stoles?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degree of Christ, 10 Because it was necessary that for our sakes he shoulde take suche an humble state vpon him, that he might be like vnto his brethren.

1 **W**herefore we ought diligently to giue hede to the things w^h we haue

CCc.ii.

Tsal. 104. 4.

h He compar-
eth the An-
gels to the
windes, which
are here bene-
ficiall as Gods
messengers.

Tsal. 45. 7.

i The admini-
stration of thy
kingdome is
iust.

k This is met
in that that y^e

worde is made

flesh, and that

the holie Ghost

was powred

on him with-
out measure, y^e

we may all

receiue of him

curie one ac-
cording to his

measure.

Psal. 103. 26.

Psal 110. 1.

mat. 22. 44.

1 cor. 15. 25.

chap. 10. 12.

We muſt di-
ligently kee-
pe in memorie
the doctrine,
which we ha-
ue learned, left
like veſſels full
of chappes we
leake, and run-
ne out our eu-
erie parte.
b Which was
the Law giuen
to Moſes by
the hands of
the Angels,
Gal. 3, 19. ad.
7. 33.
Mar. 16. 20.
c As the Gol-
den ſunne, which
only offereth
ſaluation.
d That is, the
Apollie.
e Which Efai
callerh the
new heauens,
and the newe
earth, chap 66,
2. whereof
Chriſt ſaith he
the father, Iſa 9, 6.
that is, the
head of vs his
members.
Pſal 8, 5.
f He ſpeaketh
here chiefly of
the faithful,
which are ma-
de through
Chriſt citize-
s of ¶ worlde to
come where
they ſhal enioy-
e ¶ their
prince all the-
ſe things ¶
now they haue
one only but
in parte.
Mat. 28. 18.
1. cor. 15. 27.
phil 2, 8.
g In making
him ſe followe
him ¶ Chriſt
Ie To them ¶
vbi ¶ ¶ they
ſe not theſe
things accom-
pliſhed in ma-
the Apoſtle
ſaith, that
they are ſubli-
ed in Chriſt
our captaine
who leadeh
him to the ſame
glorie ¶ ¶.
Pſal. 22. 25.
h To man, as
he is of Chriſt.
k By his ver-
tue which mo-
re manifeſtly
appeareth in
the Church.
Pſal 18. 3.
Iſa. 8, 18.
Iſo. 53. 14.
Iſo. 53. 15.
1. cor. 15. 55.
l Ieſus Chriſt
by hūbling hi
ſelf & taking
vpon him the
forme of a ſer-
uante, ¶ was our
fleſh, & mortali-
tie, giueh vs
aſſurance of our
ſaluation.
m Therefore w
a & the members
ed, are all one &
p Meaning, that
ſpeaketh this of
head of all men

by afflictions are made like to the Sone of God. ¶ The head
of one nature: so Christ wth sanctificth vs, & we s^{are} sanctifi-
ed by the union of our flesh. ¶ So this proucheth Christs humanitie.
Christ touching his humanitie put his trust in God. q^{ue}st^{ion} I say
him self, & his disciples, but properly it is applied to Christ &
his. ¶ And Gods angrer.

The disobedient.

CHAP. III.

6 For some when they heard, prouoked
m him to angre: howbeit, not all that came
out

l Which is by
faith to embrace,
and holde fast
y true doctrine
of Iesus
Christ.

"Or, fundacio of
our assurance.
m To wit,
the Lord,

Of Gods worde. Chap.III. V. Christ was like to vs.103

out of Egypt by Moses.

- 17 But with whome was he displeased fortie yerer? Was he not displeased with the that sinned, * whose " carkeises fell in the wilderness?
- 18 And to whome sware he that they shulde not enter into his rest, but vnto them, that obeyed not?
- 19 So we se that they colde not enter in because of vnbeliefe.

CHAP. IIII.

The worde without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbelieuers. 12 the nature of the worde of God.

Let vs feare therefore, lest at anie time by forsaking the promes of entering into his rest anie of you shulde seme to be deprived.

- 2 For vnto vs was the Gospel preached as also vnto them: but the worde that they heard, profited not them, because it was not ^a mixed with faith in those that heard it.
- 3 For we which haue beleued, do enter into rest, as he said to the other, * As I haue sworne in my wrath, If ^b they shal enter into my rest: aithogh ^c the workes were finished from the fundation of the worlde.
- 4 For he spake in a certeine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.
- 5 And in this place againe, If they shal enter into my rest.
- 6 Seing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbelifes sake:

- 7 Againe he appointed ^d in Dauid a certeine day by To day, after so long a time, saying, as it is said, * This day if ye heare his voyce, harden not your hearts.
- 8 For ^e if Iesus had giuen them rest, then wolde he not after this day haue spoken of another.
- 9 There remaineth therefore a rest to the people of God.
- 10 For he that is entred into his rest, shathe also ceased from his owne workes, as God did from his.
- 11 Let vs studie therefore to entre into that rest, lest anie man fall after the same example of disobedience.
- 12 For the worde of God ^f liuelie, & mightie in operation, and sharper then anie two edged sworde, & ^g entreth through, euen vnto the diuiding a sonder of the ^h soule & the spirit, and of the ioynts, & the marie, and is a discerner of the thoghtes and the intentes of the heart.
- 13 Nether is there anie creature, which is not manifest in his sight: but all things are naked & ⁱ open vnto his eyes, " with whome we haue ^j to do.

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare & vnderstand with grace, we must sepe or mixe it with faith.

Psal. 95. 11.
b Although ^g God by his rest, alter the creation of his workes, signified the spiritual rest of the faithful, yet he sware to giue rest in Chanaan which was but a figure of the heauenlie rest, and dured but for a time.

Gene. 2. 2.
Deu. 5. 14.
Chap. 3. 7.
c The perfection of Gods workes, and so his rest, signifies our heauenlie rest.

d That is, in the psalmes.
e Meaning Iosias.
f Hache cast of his appetites, mortified his flesh, renouced him self, and followeth God.

g For it mortally woudereth the rebellious, and in y^e ele^d it killeth the olde man that they shulde liue vnto God.
h Where the affections are.
i Which conteineth will & reason.

k As that thing which is clea^d a sunder men through the middes of the backe, and so is made op^d that it may be seene throughout ^{Or, concerning whome we speake.}

¹ Therefore when we heare his worde, we must tremble, knowing thereby that God soundeth our hearts.

- 14 Seing the that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

- 15 For we haue not an hye Priest, which can not be touched with the feling of our infirmities, but was in all things tempted in like sorte, yet without sinne.
- 16 Let vs therefore go boldly vnto ^g throne of grace, that we may receiue mercie, & finde grace to helpe in time of nede.

CHAP. V.

He compareth Iesus Christ with the Leuitical Priests, shewing wherein they ether agre or dissent. 11 Afterwarde he reprocueth the negligence of the Iewes.

For euerie hie Priest is taken from among men, and is ^a ordeined for men, in things pertaineing to God, that he may offer bothe ^b giftes & ^c sacrifices for sinnes,

- 2 Which is able sufficiently to haue cōpassion on them ^d that are ignorant, & that are out of the way, because that he also is cōpassed with infirmities,
- 3 And for the fames sake he is bonde to offer for sinnes, as wel for his owne parte, as for the peoples.
- 4 * And no man taketh this honour vnto him self, but he that is called of God, as was Aaron.

- 5 So likewise Christ toke not to him self this honour, to be made the hie Priest, but he that said vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.
- 6 As he also in another place speaketh, * Thou art a Priest for euer after the order of Melchi-sedec.

- 7 Which in the ^e dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard ^f him that which he feared.
- 8 And thogh he were the Sonne, yet learned he obedience, by the things which he suffered.
- 9 And being consecrate was made the author of eternal saluation vnto all them that obey him:
- 10 And is called of God an hie Priest after the order of Melchi-sedec.

- 11 Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing.
- 12 For when ^{as} concerning the time ye ought to be teachers, yet haue ye nede againe ^g we teache you the first ^h principles of the worde of God: and are become suche as haue nede of ⁱ milke, and not of strong meat.

- 13 For euerie one that vseth milke, is inexperienced in the ⁱ worde of righteousness: for he is a babe.
- 14 But strong meat belongeth to them that are of age, which through long custome ha-

a He sheweth ^g man cā haue none access to God without an hie Priest, because that of him self he is prophane & sinful
b Which were of things with out lif.
c As, of beasts which are killed.
d That is, of sinners.
1 Chron. 13. 10.

Psal. 2. 7.
chap. 1. 5.

Psal. 110. 4.
chap. 7. 17.
e Who was be the Priest and King
f Whē he liued in this worlde
g He meaneth that most earnest prayer
h Christ prayed in the garden where he swee dropes of blood.
i Being in perplexitie & fearing the horrors of death.

i He digresseth til he come to the beginning of the 7. chap.

Or, rudiments.

k Read. 1. Cor. 3. 2.

l That is, the Gospel which is y^e true knowledge that reacheth vs where we haue our iustice.

Sin against the holy Ghost. To the Hebrewes. Leui in Abrahams loines

ue their wittes exercised, to discerne bothe good and euil.

CHAP. V. I.

- 1 He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuch as God is sure in his promises.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe ^a foundation ^b of repentance from dead workes, and of faith towardes God,

2 Of the doctrine of baptismes, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this wil we do ^c if God permit.

4 *For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Ghost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, shulde be renewed againe by repentance: seeing they ^e crucified againe to them selues the sonne of God & make a mocke of him.

7 For the earth which drinketh in the raine that cometh ofte vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueith blessing of God.

8 But that which beareth thornes & briars, is reproofed, and is nere vnto cursing, whose end is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and suche as accompanie saluation, thogh we thus speake.

10 For God is not vnrighteous, that he shulde forget your worke, and labour of loue, which ye shewed towardes his Name, in that ye haue ministred vnto the Saintes, & yet minister.

11 And we desire that euerie one of you shewe the same diligence, to the ^f full assurance of hope vnto the end,

12 That ye be not slothful, but followers of them, which through faith and patience, inherite the promises.

13 For whē God made the promes to Abraham, because he had no greater to sweare by, he sware by him self,

14 Saying, *Surely I wil abundantly blesse thee and multiplie thee marueilously.

15 And so after that he had taryed patiently, he enioyed the promes.

16 For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heires of promes the stabilitie of his counsell, bound him self by another,

18 That by two immutable things, whe-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, bothe sure and stedfast, & it ^g encreth into that which is within the ^h vaile,

20 Whether the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

CHAP. V. I. I.

1 He compareth the Priesthode of Christ vnto Melchi-sedec. 11 Also Christs Priesthode with the Leuites.

1 For this Melchi-sedec ⁱ was King of Salem, the Priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, ^j he is also King of Salem, that is, King of peace,

3 Without a father, without mother, without kined, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider how great this man was, vnto whome euen the ^k Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue a ^l commandement to take, according to the Law, tithes of the people (that is, of their brethren) thogh they ^m came out of the loynes of Abraham.

6 But he whose kined is not counted among them, ⁿ receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here me that dye, receiue tithes: but there he ^o receiueith them, of whome it is witnessed, that he ^p liueth.

9 And to say as the thing is, Leui also which receiueith tithes, payed tithes in Abraham.

10 For he was yet in the loines of his father Abraham, when Melchi-sedec met him.

11 If therefore perfection had bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest shulde rise after the order of Melchi-sedec, & not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the ^q Law.

13 For he of whome these things are spokē, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprang out of Iuda, concerning the which tri-

^k He returneth to the comparison betweene Christs Priesthode & the Leuitical which he had begun to the 5. chap. 1 Which is heauen whether Christ is gone before to prepare vs place.

Gen. 14. 18

^a So called, because that Moses maketh no mention of his parents or kindred, but as he had bene suddenly sent of God into the worlde to be a figure of Christ our euerglasting Priest, & shortly taken out of the world againe, so Christ as touching his humantie had no father, and concerning his diuinitie, none other.

Num. 18. 19. deu. 18. 1.

Isa. 14. 1. ^b That is, the chief of fathers.

^c The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

^d Was begotten of Abraham.

^e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham, the Patriarke: therefore his Priesthode is more excellent then the Leuitical.

^f Because there is no mention of his death.

^g The Lawe and ^h Priesthode are bothe of one condition: so that bo the Aarous & Moses office pertaine to Christ, which is Priest & Law maker.

^a That is, the first iudgments of our Christian religion.

^b He mentioneth five points of the catechisme, & was then in view: 5. confession of amedement of life: the summe of the faith: a briefe explication of Baptisme, and laying on of hands: 5. article of the resurrection, & the last iudgement.

Mat. 12. 49. 3. pet. 2. 20.

chap. 10. 26.

^c Then the use of baptisme was declared when on the solempne dayes appointed to baptize the Church came together.

^d It is Gods singular gift to increase in knowledge, & to go forward in the vnderstanding of Gods worde.

^e They which are apostates, & sinne against the holy Ghost, hate Christ, crucified & mocke him, but to their owne destruction, & therefore fall into desperation, & can not repent.

^f Whereby it may appeare, that you are fully perswaded of life euerglasting.

^g As the holie fathers, Prophetes & martyrs, that were before vs.

Gen. 12. 3.

Gen. 17. 4.

Gen. 22. 16.

^h Because of mans wickednes, which wil not beleue God except he sweare.

ⁱ Gods worde & othe, are two things in him vchangeable.

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made *Priest* after the Law of the carnal commandment, but after the power of the endles life.

17 For he testifieth *thus*, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandment that went afore, is disanulled, because of *y* weakenes thereof, and vnprofitablenes.

19 For the Law made nothing perfite, but the bringing in of a better hope made *perfit*, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him, *The Lord hath sworn, & wil not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Testament.

23 And among the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hath an *eu*erlasting Priesthode.

25 Wherefore, he is able also *perfitely* to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, which is holie, harmeles, vndefiled, separate from sinners, and made hier then the heauen:

27 Which needeth not daily as those hie Priests to offer vp sacrifice, *first for his owne sinnes, and then for the peoples: for that did he *once*, when he offered vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie: but *y* worde of the othe that was *since* the Law, maketh the Sonne, who is consecrated for euermore.

CHAP. VIII.

6 He proueth the abolishing of the Levitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, & And by the new Couenant.

1 **N**OW of the things which we haue spoken, this is the summe, that we haue suche an hie Priest, *y* sitteth at the right hand of the throne of the maiestie in heauens,

2 And is a minister of the *a* Sanctuarie, and of the true *b* Tabernacle which the Lord pight, and not *c* man.

3 For *d* euerie hie Priest is ordeined to offer true Tabernacle, and that he muste nedes be made man, to the might haue a thing to offre, which was his bodie.

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. *Se, said he, that thou make all things according to *y* paterne, shewed to thee in the mount.

6 But now *our* hie Priest hath obtained a more excellent office, inasmuche as he is the Mediator of a better Testament, which is established vpo better promises.

7 For if that first Testament had bene fauoreles, no place shulde haue bene sought for the seconde.

8 For in rebuking them he saith, *Beholde, the dayes wil come, saith the Lord, when I shal make with the house of Israel, and with the houses of Iuda a new Testament:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded the not, saith the Lord.

10 For this is the Testamēt that I wil make with *y* house of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, and in their heart I wil write them, and I wil be their God, and they shal be my people,

11 And they shal not *teache* euerie man his neighbour & euerie man his brother, saying, Knowe *y* Lord: for all shal knowe me, from the least of the to the greatest of them.

12 For I wil be merciful to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more.

13 In that he saith a newe Testament, he hath abrogate the olde: now that *w* is disanulled & waxed olde, is readie to vanish away.

CHAP. IX.

1 How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 **T**HEN the first Testament had also ordinances of religion, and a worldlie Sanctuarie.

2 For the first *a* Tabernacle was made, wherein was the candlesticke, and the table, & the shewbread, which Tabernacle is called the Holie places.

3 And after the *b* seconde vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Arke of the Testament overlaid round about with gold, wherein the golden pot

a Which stode in outward and corporal ceremonies. *Psal. 110. 4.* *chap. 5. 6.*

i For *y* Lawe hath no vertue nor profit til a man become to Christ. *Or, it was an introduction of a better hope.*

Psal. 110. 4.

Or, couenant. *k* Therefore all others are blasphemous. *y* ether make them felices his successors, or pretende any other sacrifice.

l The frute of his Priesthode is to saue & charfully not by supplying that *y* wanteth, but by taking away the Lawe which is vnperfected by reason of our infirmities. *m* And cannot without blasphemie be said to be offered againe, or els by any creature: for none coulde offre him, but him self.

Leu. 16. 3. *n* Not that it was first made after the Lawe was giuen: but because the declaration of *y* eternal othe was the reuelled to the world.

a That is, heauen. *b* Which is *y* bodie of Christ. *c* For els it shulde be corruptible. *d* He proueth that Christs bodie is the true Tabernacle, and that he muste nedes be made man, to the might haue a thing to offre, which was his bodie.

Exod. 25. 40. *alt. 7. 44.*

e Semg the of ferings of the Leuites were but shadowes of heauenlie things, as appeared by the oracle to Moses, it followeth then *y* Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent. *Or, couenant.* *1er. 31. 31.* *roma. 11. 27.* *chap. 10. 16.*

f That is, whē Christ shal reunit our sinnes by the preaching of the Gospel. *g* Signifying *y* there shulde be no more distinction, but all shal be made one Church. *h* Man by trasgressing the bādes of the Couenant, coulde not enioie the comodities thereof. *i* Men shal not in the time of the Gospel be so ignorant as they were before, but shal knowe God muche more directly through Christ.

Or, Tabernacle *Or, ceremonies.* *a* Not heauenlie and spirital. *Exod. 26. 31.* *& 36. 31.*

b That is, on the inward side of the vaile which was hid from the people. *Exod. 26. 31.* *& 36. 31.*

The force of Christs death. To the Ebrewes. Christ once offered.

Num. 17. 10.

1. King. 8. 9.

2. Chron. 5. 10.

Exod. 27. 22.

Or, cover of the ark.

which had manna, ^{was}, and *Aarons rodde that had budded, and the * tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

Exo. 30. 10.

Leu. 16. 2.

Or, errors.

c. For so long as the Priest offered once a yere for his owne finnes & for the peoples, and also while this earthly tabernacle stood, the way to the heauēlie Tabernacle, which is made open by Christs blood, could not be entred into.

Or, perfitt.

d. Nether yet him for whom they were offered.

e. Which ceremonies although they were ordeined of God, yet considered in themselves, or els compared with Christ, are but carnal, grosse,

and earthly, & touche not the soule.

Leu. 16. 14.

Num. 19. 4.

1. Pet. 1. 19.

2. John. 1. 9.

Heb. 1. 3.

f. Til the new testament was appointed.

Leu. 17. 4.

g. Which was his bodie and humane nature

Rom. 5. 6.

1. Pet. 3. 18.

h. Which is heauen.

i. For Christ was the sacrifice, the Tabernacle and the Priest.

Gal. 3. 13.

7 But into the second went the * hie Priest alone, once euerie yere, not without blood which he offered for him self, and for the "ignorances of the people.

8 Whereby the holie Ghost this signified, that the way into the Holiest of all was, not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that colde not make holie, concerning the conscience, ^{and} him that did the seruice,

10 Which onely washen in meats and drinckes, and diuers washings, and carnal rites, vntil the time of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfitt Tabernacle, not made with hands, that is, not of this buylding,

12 Nether by the blood of goates and calues; but by his owne blood entred he in once vnto the holie place, and obteined eternal redemption for vs.

13 *For if the blood of bulles & of goates & the ashes of an heifer, sprinkling the that are vnclene, sanctifieth as touching the purifying of the flesh,

14 How muche more shal thy blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the Mediatour of the new Testamēt, that through death which was for the redēption of the transgressions that were in the former Testament, they which were called, might receiue the promes of eternal enheritance.

16 For where a testament is, there must be the death of him that made the testamēt.

17 *For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without blood.

19 For when Moses had spoken euerie precept to the people, according to the Law,

he took the blood of calves and of goates, with water and purple wolle and hyssoppe, and sprinkled bothe the booke, and all the people,

20 *Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauēlie things shulde be purified with such things: but the heauenlie things themselves are purified with better sacrifices then are these.

24 For Christ is not entred into the holie places that are made with hands, which are similitudes of the true Sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self often, as the hie Priest entred into the Holie place euerie yere with other blood,

26 (For then must he haue often suffered sinces the fundacion of the worlde) but now in the end of the worlde hath he appeared once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye, and after that cometh the iudgement,

28 So Christ was once offered to take away the finnes of many, and vnto them that loke for him, shal he appeare the seconde time without sinne vnto saluation.

CHAP. X.

The elde lawe had no power to cleanse away sinne. 10 But Christ did it with offering of his bodie once for all. 22 An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith.

FOR the Lawe hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commers thereunto.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more conscience of sinne?

3 But in those sacrifices there is a remembrance againe of finnes euerie yere.

4 For it is vnpossible that the blood of bulles & goates shulde take away finnes.

5 Wherefore when he cometh into the worlde, he saith, * Sacrifice & offering thou woldest not; but a bodie hast thou ordeined me.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

7 Then

8 Albeit there is but one sacrifice, which is Christ him selfe once offered, yet because this true & eternal sacrifice is compared with all those which were figuratiue, & is more iustified then all they, therefore he calleth it in the plural number, sacrifices.

Or, part.

r. Therefore to make any other offering or sacrifice for sinne after that Christ is dead was once offered, is blasphemie.

Which is the latter daies when Christ came.

Rom. 5. 8.

1. Pet. 3. 18.

t. Of the cleane that is, without a sacrifice for sinne: or sin abolished.

Leu. 16. 14.

a. Which was as it were the first draught and purrall of the heuēlie parente to come.

b. Which are eternal

Or, substance.

c. When Christ was made man.

Leuit. 16. 14.

Psal. 40. 7.

d. In the hebrewe it is, thou hast perced mine eares throwe, that is, hast made me prompt and ready to heare: and in greke, thou hast made me a bodie, that is, to obey thee, which bothe tends to one purpose.

e Or rolle and folding: for in olde time they vied to folde bookes like rolles.

f That is, sacrifices. g Which is, wil of God to stand content with Christs sacrifice.

Chap. 1. 13.

Psal 110. 1. 1. cor. 15. 25. chap. 1. 13. h That is, sanctified to God and made perfect.

Ierem. 31. 33. chap. 8. 8. rom. 11. 27.

i Where there remaine no liues to be forgiven, there is no more sacrifice: seeing therefore that onely Christs death haue walshed awaye all finnes, and doeth euer a fresh wile finnes do repel, there can be none other sacrifice but, & it can be no more reiterated. k For the offering of thanksgiving, is y onely sacrifice now of the Christians, is not for finnes: but a thanksgiving & an offering vp of our selues & ours for the same. l We by Christs haue y libertie w the ancient fathers colde not haue by y Law.

Chap. 6. 14. m The blood of Christs is alwayes fresh & liuelie, before the father to sprinkle and quicken vs. n That is, hauning our hearts made pure. o Of Christs seconde coming. p That is, forsake Iesus Christ, as Indas, Saul, Arius, Julian the apostat did.

7 Then I said, Lo, I come (In y beginning of the ^eboke it is written of me) that I shulde do thy wil, o God.
8 Aboue, when he said, Sacrifice & offering, and burnt offerings, & sinne offerings thou woldest not haue, nether hadst pleasure therein (which are offered by the Law)
9 Then said he, Lo, I come to do thy wil, o God, he taketh away f the first, that he may stablish the seconde.
10 By the which wil we are sanctified, ^geuē by the offering of the bodie of Iesus Christ once made.
11 And euerie Priest appeareth dailey ministering, and oft times offreth one maner of offering, which can neuer take awaye finnes:
12 But this man after he had offred one sacrifice for finnes, * sitteth for euer at the right hand of God,
13 And from hence forth tarieth, * til his enemies be made his foete.
14 For with one offering harhe h he consecrated for euer them that are sanctified.
15 For the holie Gost also beareth vs recorde: for after that he had said before,
16 * This is the Testament that I wil make vnto them after those daies, saith y Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.
17 And their finnes and iniquities wil I remember no more.
18 Now where i remission of these things is, there is no more k offering for sinne.
19 Seing therefore, brethren, that by the blood of Iesus we l may be bolde to enter into the Holie place
20 By the new and m liuing way, which he harhe prepared for vs, through the vaile, that is, his flesh:
21 And seing we haue an hie Priest, which is ouer the house of God,
22 Let vs drawe nere with a true heart in assurance of faith, n sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water.
23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)
24 And let vs consider one another, to prouoke vnto loue, and to good workes,
25 Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhorte one another, & that so daye the more, because ye se that the o duce draweth nere.
26 * For if we sinne p willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for finnes,
27 But a feareful looking for of iudgement,

& violēt fyre, which shal deuoure the aduersaries.
28 He that despiseth Moses Law, dyeth without mercie * vnder two, or thre witnessess.
29 Of how muche sorer punishment suppose ye shal he be worthie, which treadeth vnder fore the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and q doeth despite the Spirit of grace?
30 For we knowe him that hathe said, * Vengeance belongeth vnto me: I wil recompense, saith the Lord. And againe, The Lord shal iudge his people.
31 It is a feareful thing to fall into the hands of the liuing God.
32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,
33 Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became r companiōs of them which were s to tossed to and fro.
34 For bothe ye sorowed with me for my bondes, and suffed with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an enduring substance.
35 Cast not away therefore your confidence which hathe great recompense of reward.
36 For ye haue nede of patience, that after ye haue done the wil of God, ye might receiue the promes.
37 * For yet a verie litle while, and he that shal come, wil come, and wil not tarie.
38 Now the iust shal liue by faith: but if a nie withdrawe him self, my soule shal haue no pleasure in him.
39 But we are not they which withdrawe our selues vnto perdition, but folowe faith vnto the conseruation of the soule.
CHAP. XI.
1 What faith is, and a cōmendation of the same. 9 Without faith we can not please God. 16 The steadfast belefe of the fathers in oldetime.
1 Now faith is the gronde of things, which are hoped for, and the euidence of things which are not sene.
2 For by it our elders were wel a reported of.
3 * Through faith we vnderstand that the worlde was ordeined by y worde of God, so that the things which we se, are not made of things, which b did appeare.
4 By faith Abel * offred vnto God a greater sacrifice then Cain, c by * the which he obtained witness that he was d righteous, God testifying of his gifts: by the which faith also he being dead, yet e speaketh.
5 By faith was f Enoch taken awaye, that he shulde not se death: nether was he fo

Dent. 19. 17. mat. 23. 16. iohn 3. 17. 2. cor. 13. 1.

Dent. 32. 39. rom. 12. 19. q Whereby it is euident that the Apostle here onely meaneth of y sinne, w is against the holie Gost, as also Chap. 6. 4. r Defend the godlie and punish y wicked.

f For y which thing also S. Paul praisth the Philippis & the Theloniōans. g Of that pass

Habak 2. 4. rom. 1. 17. galat. 3. 11.

Chap. XI. a Haue bene approued, and so obtained saluation. b For God made all things of nothing. c Meaning, faith.

Gen. 1. 3. iohn 1. 10. d Because God receiued him to mercie, therefore he imputed him righteous. e That is, liueth. Gen. 4. 4. Mat. 23. 35. f For Enochs & Elias taking vp was such a thing, as is spoken of 1. Cor. 15. 51. & 1. thel. 4. 15. Gen. 5. 24. eieles 44. 13. & 49. 16.

The force of faith. To the Hebrewes. How faith worketh.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke him.

Gen. 6. 13.

eccl. 4. 4. 15.
B First God must know vs before we can seke him: then we must seke him with a pure heart in Christ, who is reuiled in his word: & thereby we learne to beleue Gods fre mercie towardes vs in his Sonne, through whome we obtaine the rewarde of his promises, & not of our desertes.

Gen. 12. 4.

h For all things in the worlde are subiect to corruption.
Gen. 17. 19. & 21. 2.

Eccl. 4. 4. 22.
i Eue as dead.

k Which was the enioying of the land of Canaan.
I With y eyes of faith

m And therefore re put not their confidence in things of this worlde.
n That is, of Mesopotamia.

Gen. 22. 10.
eccl. 4. 4. 20.
Gen. 21. 12.

rom. 9. 7.
o For it might seme to y flesh y the promises was contrarie to this comandement, to ascribe his sonne.

Gen. 27. 28.

Gen. 49. 15.

Gen. 47. 31.
p Or, worshipped towarde the end of his asse.
Gen. 30. 29.

7 By faith * Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his householde, through the which Arke he condemned the worlde, & was made heire of the righteousness, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promises, as in a strange country, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promises.

10 For he looked for a citie hauing a fundacion, whose buylder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue sene, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was dead, so manie as * the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

13 All these dyed in faith, and receiued not the promises, but sawe them a farre of, and beleued them, and receiued them thankfully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say suche things, declare plainly that they seke a country.

15 And if they had bene mindeful of that country, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offred vp Isaac, when he was tryed, & he that had receiued the promises, offred his onely begottē sonne.

18 (To whome it was said, * In Isaac shall thy sene be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith * Isaac blessed Iacob and Esau, concerning things to come.

21 By faith * Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and * leaning on the end of his staffe, worshipped God.

22 By faith * Ioseph when he dyed, made

mention of the departing of y childre of Israel, & gaue comandement of his bones.

23 * By faith Moses when he was borne, was hid thre monerhs of his parentes, because they feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the rewarde.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they * passed through the red sea as by drye land, which whē the Egyptians had assaied to do, they were drowned.

30 By faith the walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably.

32 And what shal I more say: for the time wolde be to short for me to tell of * Gedeon, of * Barac & of * Sampson, & of * Iephthae, also of * Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

35 The women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skinnies, and in goares skinnies, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthie of: they wandied in wildernesses and mountaines, & dennes, & caues of the earth.

39 And these all through faith obtained good reporte, & receiued not y promises,

40 God

p The enticings of the worlde, we drawe vs from God, and which we can not vse without prouoking of Gods angrie.

Iudg. 6. 11.
Iudg. 4. 6.
Iudg. 13. 24.
Iudg. 11. 1.
Eccl. 12. 7.

1. Sam. 1. 20.
Eccl. 13. 14.
q Or truste thereof.

r As Elias raised vp y widowe of Sareptas sonne, and Elisaeus the Sunamites sonne.

s They had not suche cleare light of Christ as we for thei looked for that we haue: therefore it were shame for vs, if at least we haue not as great conrariance as thei.

Christ is our example. Chap. XII. Iesus the mediator. 106

f For we are all one bodie together.

40 God prouiding a better thing for vs, that they without vs shulde not be made perfit.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euerlasting rewarde. 25 A commendation of the new Testament about the olde.

Rom. 8. 4.
ephe. 4. 23.
colof. 3. 8.

1. pet. 3. 1.
Or. multitude.
a As riches, ca-
res and su-
che like, and
so to become
Christs disci-
ples, by deny-
ing our selues,
and taking our
croffe to fol-
lowe him
Or. so easily es-
cape vs about
b As being
our marke.

c Which by
reason of our
concupiscence
afflicteth vs on
all sides.
Prou. 3. 11.
reue. 3. 17.

d He conclu-
deth that they
which refuse
the croffe, de-
nie to be of
nobar of Gods
children, but
are bastards.
e Which haue
naturally be-
gotten vs.
f As he doeth
creat our spi-
rits without a-
ny worldlie
meane, so he
doeth instru-
cte and main-
teine them by
the wonderfull
verue of his
Spirit.

g Their halfe
partely decla-
red their sloe-
nes, & partely
their inconstan-
cie in doctri-
ne: therefore
they were in
danger to be
punished.
Rom. 12. 18.
h As heretics
or apofatice.

1 W Herefore, *let vs also, seing that we are compassed with so great a "cloude of witnesse, cast away euerie thig that ^a presseth downe, and the sinne that ^b hangeth so fast on: let vs runne with patience the race that is set before vs,

2 Looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the croffe, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against sinners, lest ye shulde be wearied and faine in your mindes.

4 Ye haue not yet resisted vnto blood, striving against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, *My sonne, despise not the chastening of the Lord, nether faint when thou art rebuked of him.

6 For whome the Lord loueth, he chasteneth: and he scourgeth euerie sonne that he receiueh.

7 If ye endure chastening, God offreth him self vnto you as vnto sunnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not ^d sonnes.

9 Moreouer we haue had the fathers of our ^e bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of ^f spirits, that we might liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holines.

11 Now no chafing for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet frute of righteounes, vnto them which are thereby exercised.

12 Wherefore lift vp *your* hands which hang downe, and *your* weake knees,

13 And make straight steppes vnto your feet, lest that which is halting, be turned out of the way, but let it rather be healed.

14 *Followe peace with all men, and holines, without the which no man shal se the Lord.

15 Take hede, that no man fall away from the grace of God: let no ^h roote of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane persone as *Esaú, which for a portion of ^{Gen. 25. 34.} meat solde his byrth right.

17 *For ye knowe how that afterwarde ^{Gen. 27. 38.} so when he wolde haue inherited the blessing, he was reiecte: for he founde no place to ¹ repentance, thogh he soght the blessing with teares.

18 For ye are not come vnto the * mounte that ^k might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

19 Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

20 (For they were not able to abyde that ^l was commanded, *Yea, thogh a beast touche the mountaine, it shalbe stoned, or thrust thorow with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mounte ^m Sió, and to the cite of the liuing God, the celestial Ierusalem, and to the companie of innumerable ⁿ Angels,

23 And to the cõgregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfite men,

24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of ^o Abel.

25 Se that ye despise not him that speaketh: for if they escaped not which refused ^p him, that spake on ^q earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shouke the earth, and now hathe declared, saying, * Yet once more wil I shake, not the earth onely, but also heauen.

27 And this ^r worde, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seing we receiue a kingdome, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

29 For *euen our God is a consuming fyre. ^{Deu. 4. 24.}

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie. 3 To thinke vpon suche as be in aduersitie. 4 To mainteine wedlocke. 5 To auoide couetousnes. 7 To make muche of them that preache Gods worde. 9 To beware of strange learning. 13 To be content to suffre rebuke with Christ. 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

Ddd. ii.

i He was full of despise and disdain, but was not touched with true repentance to be displeased for his sinnes & so seke amendment.

Exod. 19. 13. & 20. 21
k Which might be touched and senet as muche as it was material, but God had considered that none shulde touche it.

Exod. 19. 13.
l Whence the worde of God must come.
m Which shal be extended through all the worlde.
n By the Gospell we are ioyned with the Angels and Patriarkes.

Gen. 4. 10.
o Which spake but rudely in comparison of Christ, who preached not true Lawe but the Gospell.

Ha. 2. 7.

p To destroy them that resist him.

Sondrie exhortacions. To the Hebrewes. The great shepherd.

Rom. 12. 10.
1. pet. 4. 9.
Gen. 18. 3.
E 19. 2.

a As incontinencie is a disease commune to men of all forties and degrees, so marriage is offered by the mercie of God to all manner of men without respect.
b The Lord.
Ios. 1. 9.
Psal. 118. 6.
c He was, is, & shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple trueth of Gods worde, is strangled.
e By reprocuing them which superstitiously put difference betwixt meats he cōdemneth all the seruice which stode in ceremonies, comparing it with the spiritual worshipping, & regeneration.
Leui. 6. 16.
E 16. 27.
f They that stick to ceremonies of Law, can not eate, that is, can not be partakers of our altar, which is thanksgiving and liberallitie, which two sacrifices or offerings are now onely left to Christians.
g So that the Priests had no piece thereof.

- 1 **L**et brotherlie loue continue.
- 2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.
- 3 Remember them that are in bondes, as though ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.
- 4 ^a Marriage is honorable among all, and the bed vndeiled: but whoremungers & adulterers God wil iudge.
- 5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for ^b he hath said, * I wil not faile thee, nether forsake thee:
- 6 So that we may boldly say, * The Lord is mine helper, nether wil I feare what man can do vnto me.
- 7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.
- 8 Iesus Christ yestern day, and to day, the same also is for euer.
- 9 Be not caryed about with diuers & strange doctrines: for it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited the that haue bene occupied therein.
- 10 We haue an altar whereof they haue no authoritie to eate which serue in the Tabernacle.
- 11 * For the bodies of those beastes whose blood is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.
- 12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.
- 13 Let vs go forth therefore out of the campe, bearing his reproche.

- 14 For here haue we no continuing citie: but we seke one to come.
- 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the frute of the lippes, which confesse his Name.
- 16 ^h To do good, & to distribute forget not: for with such sacrifices God is pleased.
- 17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioye, and not with grief: for that is vnprofitable for you.
- 18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.
- 19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.
- 20 The God of peace that brought againe from the dead our Lord Iesus, the great shepherd of the euerlasting Couenat,
- 21 Make you perseuer in all good workes, to do his wil, working in you that which is pleasant in his sight through IESVS CHRIST, to whome be praise for euer & euer, Amen.
- 22 I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.
- 23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.
- 24 Salute all them that haue the ouersight of you, and all the Saintes. They of Italie salute you.
- 25 Grace be with you all, Amen.

Written to the Hebrewes from Italie,
and sent by Timotheus.

THE * G E N E R A L Epistle of Iames.

THE ARGUMENT.

Iames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an ydle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridel the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to utter their fautes when they haue offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

* That is, write to no one man, citie or countrey, but to all the Iewes generally, being now dispersed

^h Thanksgiving & doing good are our onelie sacrifices which please God.

Read Act. 10. 28 and 104. 104.

To endure tentacions. Chap. I. II. Receiue the worde. 107

CHAP. I.

a He exhorteth to reioyce in trouble, *b* To be seruent in prayer with stedfast belief, *c* To loke for all good things from aboue. *d* To forsake all vice, and thankfully to receiue the worde of God, *e* Not onely hearing it, & speaking of it, but to do thereafter in dede. *f* What true religion is.

I AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, w^h are scattered abroad, salutation.

My brethré, counte it excedding ioye, whē ye fall into diuers tentacions,

* Knowing that the trying of your faith bringeth forth the pacience.

And let pacience haue her^e perfite worke, that ye may be perfite and entier, lacking nothing.

If any of you lacke w^{is}dome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shal be giuen him.

* But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

Nether let that man thinke that he shal receiue any thing of the Lord.

A^d wauering minded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shal he vanish away.

For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beaurie of the facion of it perissheth: euen so shal the riche man fade away in all his wayes.

* Blessed is the man, that endureth tentacion: for when he is tryed, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

Let no man say whē he is temptēd, I am temptēd of God: for God can not be temptēd with euil, nether tempteth he any man.

But euerie man is temptēd, when he is drawne away by his owne concupiscence, and is entised.

Then when lust hath conceiued, it bringeth forth the sinne, and sinne when it is finished, bringeth forth the death.

Erre not, my deare brethren.

Euerie good^e giuing, and euerie perfite gift is from aboue, and cometh downe frō the Father of lights, with whome is no variableness, nether shadowing by turning.

Of his owne wil begate he vs with the worde of truth, that we shulde be as the first frutes of his creatures.

Wherefore my deare brethré, let enerie man be swift to heare, slowe to speake, & slowe to wrath.

For the wrath of man doeth not accomplish the righteousnes of God.

Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes y^e worde that is grafted in you, which is able to saue your soules.

* And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

For when he hath considered him self, he goeth his way, & forgetteth immediately what maner of one he was.

But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shal be blessed in his dede.

If anie man among you semeth religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

He forbiddeth to haue anie respect of persones, But to regard the poore as wel as the riche. To be leuiing and merciful, And not to boast of faith where no dedes are. For it is but a dead faith, where good workes followe not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

And ye haue a respect to him y^e weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

Are ye not partial in your selues, and are become iudges of euil thoughts?

Hearken my beloued brethren, hath not God chosen the poore of this worlde, that they shulde be riche in faith, and heirs of the kingdome which he promised to them that loue him?

But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

Do not they blaspheme the worthie Name after which ye be named?

But if ye fulfil the royal Law according

Trou. 17. 27. k That is, prompt to learne.

l For we can not heare God except we be peaceable, & modeste.

m But hindereth Gods worke in vs. *n* By hearing y^e worde preached.

Mat. 7. 21.

rom. 2. 13.

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauing him self.

10. afflictions.

Rom. 5. 3.

a Afflictions trye our faith & ingendre patience.

b Our patience ought to continue to y^e end till by working it hath polished vs, & made vs perfect in Christ.

c To endure patiently what soeuer God layeth vpon him.

Mat. 7. 7.

mar. 11. 24.

luk. 11. 9.

iohn 14. 13.

& 16. 23.

d Doubting in doctrine, or of Gods wil.

10. double.

e That he is called to the companie of Christ and his Angels.

Eccles. 14. 18.

isa. 40. 6.

1. pet. 1. 24.

f Or contemptible to y^e worlde.

Iob 5. 17.

10. in all his thoughts and desires.

10. moved to euil.

g He meaneth now of the inward tentacions as of our disordered appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him the author of euil.

i He alludeth vnto the sunne which in his course and running sometime is cleare and bright, sometime darke and cloudie: but Gods liberality is euer like it self, bright and continual thining.

a As esteeming faith and religion by the outward appearance of men.

10. acceptatit.

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Leu. 19, 18.

mat. 22, 39.

mar. 12, 31.

rom. 13, 9.

gal. 3, 14.

Leu. 19, 15.

deut. 1, 17.

E 16, 19.

Mat. 5, 19.

Exod. 20, 14.

deut. 5, 18.

f By the mercie of God & deliuereth vs from the curſe of the Lawe. g And feareth it not.

Luk. 3, 11.

1. iohn. 3, 17.

h S. Paul to y Romains and Galatians diſputeth againſt the, which attributed iuſtification to the workes: & here. S. Iames reaſoneth againſt them: vnderly condeſcend workes: therefore

Paul ſheweth the cauſes of our iuſtification, and Iames the effectes: there it is declared how we are iuſtified: here how we are known to be iuſtified: there workes are excluded as not the cauſe of our iuſtification: here they are approved as effectes proceeding thereof: there they are denied to go before them that ſhalbe iuſtified: and here they are ſaid to followe them that are iuſtified.

i In thine owne opinion. ¹⁰⁰Or, withouts worke.

Gen. 15, 6.

rom. 4, 5.

gal. 3, 6.

k Here dedes are conſidered as ioyned with true faith.

Ioſh. 2, 1.

l So that faith was not ydle. m The more his faith was declared by his obedience and good workes, the more was it known to men to be perſe, as the goodnes of a tre is known by her good frute, otherwiſe

no man can haue perſe in this worlde: for enerie man muſt pray for remiſſion of his finnes, & increaſe of faith. n Is ſo known & declared to man. o Of that barren and dead faith wherof ye boarſt. p Meaning hereby all the that were not Tewes and were receiued to grace. q Wherefore we are iuſtified only by that liuelie faith, which doeth apprehende the mercie of God towards vs in Ieſus Chriſt.

to the Scripture, which ſaith, * Thou ſhalt loue thy neighbour as thy ſelf, ye do wel.

9 * But if ye regard the perſones, ye commit ſinne, and are rebuked of the Law, as tranſgreſſours.

10 For * whoſoeuer ſhal kepe the whole Law, and yet faileth in one point, he is gilty of all.

11 For he that ſaid, * Thou ſhalt not commit adulterie, ſaid alſo, Thou ſhalt not kill. Now thogh thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſor of the Law.

12 So ſpeake ye, and ſo do, as they that ſhalbe iudged by the Law of libertie.

13 For there ſhalbe iudgement mercies to him that ſheweth no mercie, & mercies reioyce againſt iudgement.

14 What ſauieth it, my brethren, thogh a man faith he hath faith, whē he hath no workes? can the faith ſaue him?

15 For if a brother or a ſiſter be * naked and deſtitute of dailie fode,

16 And one of you ſay vnto them, Departe in peace: warme your ſelues, and fil your bellies, notwithstanding ye giue them not thoſe things which are needful to the bodie, what helpeth it?

17 Euen ſo the faith, if it haue no workes, is dead in it ſelf.

18 But ſome man might ſay, Thou haſt the faith, & I haue workes: ſhewe me thy faith out of thy * k workes, & I wil ſhewe thee my faith by my workes.

19 Thou beleueſt that there is one God: thou doeſt wel: the deuils alſo beleue it, & tremble.

20 But wilt thou vnderſtand, o thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iuſtified through workes, when he offered Iſaac his ſonne vpon the Altar?

22 Seeſt thou not that y faith wrought with his workes? & through the workes was the faith made * perſite.

23 And the Scripture was fulfilled which ſaith, * Abraham beleued God, and it was imputed vnto him for righteouſnes: & he was called the friend of God.

24 Ye ſe then how that of workes a man is iuſtified, and not o of faith onely.

25 Likewise alſo was not * p Rahab the harlot iuſtified through workes, whē ſhe had receiued the meſſengers, and ſent the out another way?

26 For as the bodie without the ſpirit is dead, euen ſo the faith without workes is dead.

2 He forbiddeth all ambition to ſeke honour aboue our brethren. 3 He deſcribeth the propertie of the tongue. 15. 16 And what difference there is betwixt the wiſdome of God, and the wiſdome of the worlde.

1 MY brethren, be not a manie maſters, knowing that we ſhal receiue the greater condemnation.

2 For in manie things we * b ſinne all. * If anie man ſinne not in c worde, he is a perfect man, and able to bridel all the bodie.

3 Beholde, we put bits into the horſes mouthes that they ſhulde obey vs, and we turne about all their bodie.

4 Beholde alſo the ſhippes, which thogh they be ſo great, and are driuen of ſierce windes, yet are they turned about with a verie ſmale rudder, whetherſoeuer y gouerner liſteth.

5 Euen ſo the tongue is a litle member, and boarſteth of great things: beholde, how great a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a d worlde of wickednes: ſo is the tongue ſet among our members, that it deſileth the whole bodie, and c ſetteth on fyre the courſe of nature, and it is ſet on fyre of hel.

7 For the whole nature of beaſtes, and of birdes and of creeping things, and things of the ſea is tamed and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnrule euil, ful of deadlie poiſon.

9 Therewith bleſſe we God euen the Father, and therewith curſe we mc, which are made after the ſimilitude of God.

10 Out of one mouth proceedeth bleſſing and curſing: my brethre, theſe things ought not ſo to be.

11 Doeth a fountaine ſend forth at one place ſweete water and bytter?

12 Can the figge tre, my brethren, bring forth the oliues, other a vine figges? ſo can no fountaine make bothe ſalte water & ſweete.

13 Who is a wiſe man and endued with knowledge among you? let him ſhewe by good conuerſation his workes in mekenes of wiſdome.

14 But if ye haue bitter enuyng and ſtriſe in your hearts, reioyce not, nether be liars againſt the trueth.

15 This wiſdome deſcendeth not fro aboue, but is earthlye, ſenſual, and diuiliſh.

16 For where enuyng and ſtriſe is, there is ſedition, and all maner of euil workes.

17 But the wiſdome that is from aboue, is fiſt f pure, then peaceable, gentle, eaſie to be entreated, ful of mercie and good frutes without s iudging, and without hypocriſie.

18 And the h frute of righteouſnes is ſowen in peace, of them that make peace.

a Vſurpe not through ambition autoritie ouer your brethren

Eccl. 14, 3.

E 19, 16.

100 Romble.

b He that wel conſidereth hiſ ſelf, ſhal nor be rigorous towards his brethren.

c He that is able to moderate his tōgue, hath attained to an excellent vertue.

100 matter. d An heape & ful meaſure of all iniquitie.

e The intemperance of y tōgue is as a flame of hell fyre.

f Without mixture and diſſimulation.

g And examining things w extreme rigor as hypocrites, who onely iuſtifie them ſelues, & condemne all others.

h So that their life is according to their profeſſion.

CHAP. IIII.

1 *Having shewed the cause of all wrong, and wickedne., and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods prouidence.*

1 **F**rom whence are warres and contentions among you? are they not hence, *euil* of your luites, that *a* fight in your members?

2 Ye luite, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your luites.

4 Ye adulterers and *b* adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? ** Whosoeuer therefore will be a friend of the worlde, maketh him self the enemy of God.*

5 Do ye thinke that the Scripture saith in vaine, The *c* spirit that dwelleth in vs, lufteth after enuie?

6 But the Scripture offereth more grace & therefore saith, ** God resisteth the proude, and giueth grace to the humble.*

7 ** Submit your selues to God: resist the deuil, and he wil flee from you.*

8 Drawe nere to God, and he wil drawe nere to you. Cense your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and *d* forowe ye, and wepe: let your laughter be turned into mourning, and *your ioye* into heauines.

10 ** Cast downe your selues before y^e Lord, and he wil lift you vp.*

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneeth his brother, speaketh euil of the Law, and *e* condemneeth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one *f* Law giuer, which is able to saue, & to destroye. ** Who art thou that iudget another man?*

13 Go to now ye that say, *s* To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

14 (And yet ye can not tel what *shal be* to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanissheth away)

15 For that ye ought to say, ** If the Lord wil, and, if we liue, we wil do this or that.*

16 But now ye reioyce in your boastings: all suche reioycing is euil.

17 Therefore, *h* to him that knoweth how to do wel, and doeth it not, to him it is sinne.

a For the Law of the members continually fighteth against the Law of the minde.

b He calleth adulterers here after the manner of the Scriptures, the which preferre the pleasures of y^e worlde to the loue of God.
John 2, 15.
c The imagination of mans heart is wicked, Gene 6, 5, & 8, 21.
Prou. 3, 34.
1 pet. 5, 5.
Eps. 1, 27.

d The Greke worde signifieth that heauines, which is ioyned with a certaine thom fafnes, as appeareth in the countenance.
1. Pet. 5, 6.

e In vsurping the autoritie of iudging, & is due to the Law.
Rom. 14, 4.

f He sheweth that this seuer iudging of others is to deprime God of his autoritie.

g We ought to submit our selues to the prouidence of God.

Al. 19, 21.
1. cor. 4, 19.

h He answereth to them, which said they knewe what was good, but they would not do it.

CHAP. V.

1 *He threatneth the wicked riche men, 7 Exhorteth vnto pacience, 12 To beware of swearing. 16 One to knowlege his fautes to another. 20 And one to labour to bring another to the truth.*

1 **G**o to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

2 Your riches are corrupt: & your garmets are motheaten.

3 Your golde and siluer is cankered, and the rust of them shal be a *b* witnes against you, and shal eat your flesh as *it were* fyre. ** Ye haue heaped vp treasure for y^e last dayes.*

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cryes of the which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of *d* slaughter.

6 Ye haue condemned and haue killed the iuste, and he hath not resisted you.

7 Be pacient therefore, brethren, vnto the comming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hath the long pacience for it, vntil he receiue the *e* former, and the latter raine.

8 Be ye also pacient therefore & setle your hearts: for the comming of the Lord draweth nere.

9 Grudge not one against another, brethre, lest ye be condemned: beholde, the iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciēce of Iob, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, ** sweare not, nether by heauen, nor by earth, nor by anie other othe: but let your s yea, be yea, and your naye, naye, lest ye fall into condemnation.*

13 Is anie among you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke among you? Let him call for the *h* Elders of the Church, and let them praye for him, and anoint him with ** i oy* le in the *k* Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

16 Acknowledge *l* your fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be seruent.

DDd. iiii.

a He menaceth them with the vengeance of God, which shal not ouerly make them to wepe, but to howle and despaire.
b And kindle the wrath of God against you.
Rom 2, 5.
c To suffice til the end of the worlde.

d Which were the dayes of the sacrifices, or feasts when they vied to banquet & fe de more abundantly then other dayes.

e Which is when the corne is lowen, & a litle before it is mowen.
f Be not greiued nor aske vengeance.

g That w^t must be affirmed, as firme it simply and without orhe: likewise that w^t must be denied: by this he taketh not from the magistrate his autoritie who may require an othe for y^e maintenance of iustice, iudgement, and truth.

Mat. 5, 34.
10, hypocrite.
h The gift of healing was then in the Church.
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, y^e signe is to no v^e.

Mat. 6, 13.
k In calling on the Name of the Lord.

l Open that w^t greueth y^e, & for h^t a remedie may be founde: and this is commended bothe for him y^e complineth, & for h^t that heareth y^e the one shulde shew his grief to the other.

1. King. 17. 1. 17
ecclie. 48. 3.
luk. 4. 25.

17 *Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite.

19 Brethren, if anie of you hathe erred fro the trueth, and some man hathe conuerted him,

20 Let him knowe that he which hathe conuerted the sinner from going astraye out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

THE FIRST EPI- stle general of Peter.

THE ARGUMENT.

HE exhortheth the faithfull to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedely attaine to the heauenlie kingdome of Christ, wherunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possided it by hope, and are therein confirmed by holines of life. And to the intent this faith shulde not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shulde be the stumbling stone to the reprobate and the sure foundation of saluation to the faithfull: therefore he exhortheth them courageously to go forward, considering what they were, and to what dignitie God hathe called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good issue their afflictions shal haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

1 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhortheth them to a godlie conuersation, forasmuche as they are now borne a newe by the worde of God.

a Which were
Iewes to whom
he was appointed
to be an Apostle.

b The free election of God is the efficient cause of our saluation, the material cause is Christs obedience, our effectual calling is the formal cause, and the final cause is our sanctification.

2. Cor. 1. 3.
ephe. 1. 3.
10, vnto obedience.

c To wit, of Christ.

d For it is but dead & vaine hope which is without Christ.

e Therefore they ought to loke for no earthly kingdome of the Messias.

f At the day of iudgements



PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia and Bithynia,

2 Elect according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 * Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hathe begotten vs againe vnto a liuelie hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortal and vnde- filed, and that fadeth not away, reserved in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though now for a season (if nedes require) ye are in heauines, through manifolde tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tryed with fyre) might be foude vnto your praise, & honour and glorie at the appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue him, in whome now, though ye se him not, yet do you beleue, and reioyce with ioye vnspokeable and glorious,

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the sufferings that shulde come vnto Christ, and the glorie that shulde followe.

12 Vnto whome it was reueiled, that not vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Gost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore

g And nedes doeth so require, when it pleaseth God to lay his crose vpon his, for to drawe the from earthly things & make them partakers of his heauenlie graces.
h At his second coming.

i rewards.

i Their ministerie was more profitable to vs then to them: for we se the things accomplished which they prophesied.

The price of our redemption, Chap. II. A stone in Sion. 109

Luk. 12. 35.
k Prepare your
felues to the
Lord.

1 Vntil his se-
conde coming.

m When you
were in ignorā
ce and knewe
not Christ.

Luk. 1. 75.

Leui. 11. 44.
¶ 19. 2. ¶ 20. 7

Deut. 10. 17.
rom. 2. 11.

galat. 2. 6.
n According to
y sinceritie of
the heart.

o Read Ezek.
20. 18.

1 *Cor. 6. 20.*
¶ 7. 27. ebr.

¶ 14. 1. *1. ioh. 1. 7.*

reuel. 1. 6.
rom. 11. 25.

ephes. 3. 9.
colof. 1. 26.

2 *tim. 1. 10.*
tit. 1. 2.

p When Christ
appeared vnto
the worlde, &
when y Gos-
pel was prea-
ched.

rom. 12. 10.
ephes. 4. 2.

q Therefore
we must renew
ee our former
nature.

1sa. 40. 6.
eccles. 14. 18.

iam. 1. 10.

13 Wherefore, * girde vp the * loynes of your minde : be sober, and trust perfectly on the grace that is broght vnto you, by the ¹reuelacion of Iesus Christ,

14 As obedient children, not facioning your felues vnto the former ^mlustes of your ignorance:

15 But as he which hathe called you, is holie, so be ye holie in * all maner of conuerfacion,

16 Because it is written, * Be ye holie, for I am holie.

17 And if ye call him Father, which without * respect of persone iudgeth accordig to euerie mans ⁿworke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, fro your vaine conuerfacion, receiued by the tradicions of the ^o fathers,

19 *But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was * ordeined before the fundacion of the worlde, but was declared in the ^p last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.

22 Seing your soules are purified in obeing the trueth through the spirit, to * loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal fede, but of ^q immortal, by the worde of God, who liueth and endureth for euer.

24 For all * flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. II.

3 *He exhorteth them to laye aside all vice, 4 Shewing that Christ is the fundacion whereupon they buylde. 9 The excellent estate of the Christians. 11 He praieth them to abstaine from fleshlie lustes. 13 To obey the rulers. 18 How seruants shoulde behaue them selues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.*

1 **W** Herefore, * laying aside all maliciousnes & all guile, & dissimulation, and enuie, and all euil speaking, As new borne babes desire * the ⁿ sincere milke of the worde, that ye maye growe thereby,

2 If so be that ye haue tasted how bountiful the Lord is.

3 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God & precious.

4

which chop and change it, and giue poyson in stede thereof.

* Or, the milke of vnderstanding which is without deccie.

And ye as liuelie stones, be made a spiritual house, and holie * Priesthode to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scripture, * Beholde, I put in ^b Sion a chief corner stone, elect and precious: and he that beleueth therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the * stone which the ^c buylders disallowed, the same is made the head of the corner,

8 And a * stone to stomble at, and a rocke of offence, euen to them which stomble at the worde being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generacion, ^ad royal * Priesthode, an holie nacion, a ^peculiar people, that ye shulde shew forth the vertues of him that hathe called you out of darkenes into his marueilous light,

10 * Which in time past were not a people, yet *are* now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Derely beloued, I beseeche you, as strangers and pilgrims, * abstaine from fleshlie lustes, which fight against the soule,

12 * And haue your conuerfacion honest among the Gentiles, that they which speake euil of you as of euil doers, maye by your * good workes which they shal see, glorifie God in the day of ^e the visitacion.

13 * Submit your selues vnto all ⁿ maner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them ^y are sent of him, for the punishment of euil doers, and for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As fre, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

17 Honour all men: * loue ^f brotherlie fellowship: feare God: honour the King.

18 * Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the ^g frowarde.

19 * For this is thankeworthie, if a man for ^h conscience towarde God endure grief suffering wrongfully.

20 For what praise is it, if when ye be buffered for your fautes, ye take it patiently: but and if when ye do wel, ye suffer *wrong* and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffred for vs, leauig vs an ensample ⁱ E Ee. i.

Ren. 1. 6.

1sa. 28. 16.

rom. 9. 33.

b Meaning, y

God hathe ap-
pointed Christ
to be chief &
head of his
Church.

Psal 118. 22.

mat. 21. 42.

act. 4. 11.

1sa. 8. 14.

rom. 9. 33.

c The Priests,
Doctors & An-
cients of the
people.

exod. 19. 6.

reuel. 1. 10.

d That is par-
takers of Christ
Priesthode &
kingdome.

*Or, gotten by
purchase.*

Hos. 2. 23.

rom. 9. 25.

Galat. 5. 17.

rom. 13. 14.

Chap. 3. 16.

Mat. 5. 16.

Rom. 13. 1.

e Your good
conuerfacion
shall be as a pre-
paratiue againt
that day that
God shal shew
mercie vnto
them and turne
them.

*Or, publike ge-
uernment.*

- that ye shulde folowe his steppes.
- 15a. 53. 9. 1. Job 3. 2. 22 *Who did no sinne, nether was there guile founde in his mouth.
- 23 Who when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed it to him that iudgeth righteously.
- 15a. 53. 9. mat. 3. 12. 24 *Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteoufnes: by whose stripes ye were healed.
- 25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bisshope of your soules.

CHAP. III.

1 How wiues ought to orde them selues toward their husbands, 3 And in their apparel. 7 The due tie of men toward their wiues, 8 He exhorteth all men to vmitte and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.

Col. 3. 18. eph. 5. 22.

1 Likewise *let the wiues be subiect to their housbands that euen thei which obey not the worde, may without the worde be wonne by the conuersacion of the wiues,

2 While they beholde your pure conuersacion, which is with feare.

1. Tim. 2. 9.

Or, maister. A But willfully do your due tie: for your con dition is not y worle for your obedience. bry nether ke ping them to streite, nor in giuing them to much libertie. e Taking care, and prouiding for her.

Gen. 18. 12.

1 Cor. 7. 1.

d Man ought to loue his wife, because they lead their life together, also for y she is the weaker vessel, but chiefly because y God hath made them as it were felowe heires together of life euertlasting.

Prou. 17. 11.

Ec. 20. 12. mat.

5. 33. rom. 12.

17. 1. thes. 5. 15

Psal. 33. 13.

e For they can not pray when they are in distention.

Isa. 1. 16.

f God hath made vs when we were his enemies, heires of his kingdom, & shal not we forgie our brethen a smale faute? g To take vengeance on him.

3 *Whose apparelling let it not be outwarde, as with broyded heere, and golde put about, or in putting on of apparel.

4 But let the hid man of the heart be vncorrupt, with a meke & quiet spirit, which is before God a thing muche set by.

5 For euen after this maner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their housbands.

6 As Sarra obeyed Abraham, and *called him "Syr: whose daughters ye are, whiles ye do wel, not being afraid of anie terrour.

7 *Likewise ye housbands, dwel with the as men of b knowledge, c giuing honour vnto the womā, as vnto the weaker vessel, euen as they which are d heires together of the grace of life, that your e prayers be not interrupted.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: be pitiful: be courteous,

9 *Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be f heires of blessing.

10 *For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

11 *Let him eschewe euil and do good: let him seke peace, and folow after it.

12 For the eyes of the Lord are ouer the righteous, and his cares are open vnto their prayers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

14 *Notwithstanding blessed are ye, if ye suffre for righteoufnes sake. Yea, h feare not their feare, nether be troubled.

15 *But sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 *And that with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euildoers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For it is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 *For Christ also hath once suffered for sinnes, y iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the k spirit.

19 By the which l he also went, & preached vnto the spirits that were in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the daies of *Noe, while the arke was preparing, wherein fewe, that is, eight soules were saued in the water.

21 To the which also the figure that now saueh vs, euen Baptisme agreeth (not the putting awaye of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is *at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffre as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 Forasmuche then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforwarde shulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantōnes, lustes, dronkenness, in glottonie, drinkings and in abominable idolatries.

4 Wherein it semeth to them strange y ye runne not with the vnto the same excess of ryote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

Mat. 5. 10. h That is, whē thei thinke to make you afraid by their threatnings. Isa. 5. 13. i Giue him praise & depēde on him. Chap. 2. 12.

Rom. 8. 4. ebr. 9. 15.

k By the power of God. l Christ being from y beginning head and gouernour of his Church, came in y daies of Noe, not in bodie, w then he had not, but in spirit, and preached by y mouth of Noe for the space of 120 yeres to y disobedient, w wolde not repē, & therefore are now in prison referred to the last iudgement.

Gen. 6. 14. mat. 24. 38. luk. 17. 26. ebr. 11. 3.

Or, personer. l Or, the taking to wince of a good conscience.

a Our sacrificacion standeth in two points, in dyig to sinne, & liuing to God. b Or, bodie

Ephes 4. 23.

is ready to iudge quicke and dead.

b Although the wicked thinke this Gospel newe, & vexe you that imbrace it: yet, bittre it bene preached to them of time past, which now are dead, to the intent: y^e them might haue bene couened, or dead to sinne in the keth, & also might haue liued to God in the spirit, which two are the effect of the Gospel.
Prou. 10, 12.
Rom. 12, 13.
ebz. 13, 2.
Rom. 12, 6.
phl. 2, 1, 4.
c As hate moueth vs to reproche our brother, when he offendeth vs: so lone hideth and pardoneth the faultes, which he committeth against vs, though they be neuer so manie.

Ma. 5, 110.

d That is, by the iudicelles.

107. punishemr.
Iere. 25, 29.
luk. 23, 31.

Prou. 2, 31.
e As concerning this life where he is punished.

6 For vnto this purpose was the Gospel preached also vnto the b dead, that they might be condemned, according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboute all things haue feruent loue among you: for e loue couereth the multitude of sinnes.

9 Be ye herberous one to another, without grudging.

10 *Let euerie man as he hath receiued the gifte, minister the same one to another, as good disposers of the manifold grace of God.

11 If anie man speake, let him talke as y^e wordes of God. If anie man minister, let him do it as of the abilitie which God ministrerth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in as muche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed are ye: for the Spirit of glorie, and of God resteth vpon you: which on their d parte is euil spoken of: but on your parte is glorified.

15 But let none of you suffer as a murderet, or as a thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if anie man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time is come, that iudgement must beginne at * the house of God. If it first begin at vs, what shal the end be of the which obey not the Gospel of God?

18 *And if the righteous scarcely be saved, where shal the vngodlie and the sinner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him in wel doing, as vnto a faithful Creator.

and what rewardes they shal haue if they be diligent.
5 He exhorteth yong persones to submit them selues to the elders, 8 To be sober, and to watche that they may resist the enemye.

THe a elders which are among you, I beseeche which am also an elder, and a witnes of the sufferings of Christ, and also a partaker of the glorie that shal be reuiciled,

2 Fede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chief shepherd shal appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, & submit your selues euerie ma, one to another: *decke your selues inwardely in lowlines of minde: for God * resisteth the proude and giueth grace to the humble.

6 Humble * your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast * all your care on him: for he careth for you.

8 Be sober and watch: for * your aduersarie the deuil as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, after y^e ye haue suffered a litel, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I suppose, haue I writen briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Church y^e is at c Babylō elected together with you, salureth you, and Marcus my sonne.

14 Grete ye one another with the * kyffe of loue. Peace be with you all which are in Christ Iesus. Amen.

a By elders he vnderstandeth all the which preache, teache, or minister in the Church.

*Or, Christ.
*Or, which is committ to you or, as muche as in you lyeth.

Rom. 12, 10.

Lam. 4, 6.

Lam. 4, 10.

Tsal. 54, 23.
Wisd. 12, 13.
mat. 6, 25
luk. 12, 22.
Luk. 22, 31.

b Nothing cometh vnto vs, which we see not to appertene to the rest of Christs members: and therefore we ought not to refuse that condition which is commune to all the Saintes.

c Which was a famous citie in Assyria where Peter then was the Apostle of the circumcision.

Rom. 16, 16.
1 cor. 16, 20.
2 cor. 13, 13

that ye shulde folowe his steppes.
1sa. 53. 9. **22** *Who doth no sinne, nether was there guile founde in his mouth.
1. iob. 22. **23** Who when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed it to him that iudgeth righteously.
1sa. 53. 5. **24** *Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteoufnes: by whose stripes ye were healed.
mat. 2. 17. **25** For ye were as shepe going astray: but are now returned vnto the shepherd and bisshope of your soules.

CHAP. III.

1 How wiues ought to orde them selues toward their husbands, *3* And in their apparel. *7* The due tie of men toward their wiues. *8* He exhorteth all men to vnitie and loue. *14* And patiently to suffer trouble by the example and benefite of Christ.

Col. 3. 18. **1** Likewise let the wiues be subiect to their housbands that euen thei which obey not the worde, may without the worde be wonne by the conuersacion of the wiues,
ephe. 5. 22.

2 While they beholde your pure conuersacion, which is with feare.

1. Tim. 2. 9. **3** *Whose apparelling let it not be outward, as with broyded heere, and golde put about, or in putting on of apparel.

Or, maister. **4** But let the hid man of the heart be vn-corrump, with a meke & quiet spirit, which is before God a thing muche set by.

Or, neither keeping them to freite, nor in giuing them to much libertie. **5** For euen after this maner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their housbands.

Or, prouiding for her. **6** As Sarra obeyed Abraham, and called him *Syr: whose daughters ye are, whiles ye do wel, not being afraid of anie terrour.

Gene. 18. 12. **7** *Likewise ye housbands, dwel with the as men of knowledge, giuing honour vnto the womā, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.
1 Cor. 7. 1. **8** Finally, be ye all of one minde: one suffre with another: loue as brethren: be pitiful: be courteous,
Gene. 18. 12. **9** *Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are therunto called, that ye shulde be heires of blessing.

Or, they can not pray when they are at distention. **10** *For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.
1sa. 1. 16. **11** *Let him eschewe euil and do good: let him seke peace, and folow after it.

1sa. 1. 16. **12** For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

Mat. 5. 10. **14** *Notwithstanding blessed are ye, if ye suffre for righteoufnes sake. Yea, feare not their feare, nether be troubled.

1sa. 8. 13. **15** *But sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

Chap. 2. 18. **16** *And that with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For it is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

Rom. 5. 6. **18** *For Christ also hath once suffered for sinnes, vs iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the spirit.

19 By the which he also went, & preached vnto the spirits that were in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the daies of *Noe, while the arke was preparing, wherein fewe, that is, eight soules were saved in the water.

21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIIII.

1 He exhorteth men to cease from sinne, **2** To spende no more time in vice, **7** To be sober and apt to praye, **8** To loue eche other, **12** To be patient in trouble, **15** To beware that no man suffre as an euil doer, **16** But as a Christian man, and so not to be ashamed.

FOrasmuche then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforwarde shulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantones, lustes, dronkennes, in glotonie, drinkings and in abominable idolatries.

4 Wherein it semeth to them strange ye runne not with the vnto the same excessse of riot: therefore speake they euil of you.

5 Which shal giue accountes to him, that

Mat. 5. 10. h That is, whē thei thinke to make you afraid by their threatnings.

1sa. 8. 13. 1 Giue him praise & depēde on him.

Chap. 2. 18.

Rom. 5. 6. ebr. 9. 15.

k By the power of God. i Christ being from y beginning head and gouernour of his Church, came in y daies of Noe, not in bodie, w then he had not, but in Spirit, and preached by y mouth of Noe for the space of 120 yeres to y disobedient, w wolde not repēt, & therefore are now in prison refered to the last iudgement.

Gen. 6. 14.

mat. 24. 18.

luk. 17. 26.

Ebr. 1. 3.

Or, persouer. *Or, the talking to witness of a good conscience.*

a Our sanctification standeth in two points, in dyng to sinne, & liuing to God.

Or, bodie

Ephe. 4. 23.

THE SECONDE EPI

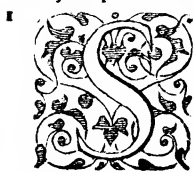
stle general of Peter.

THE ARGUMENT.

THe effect of the Apostle here is to exhorteth the which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace towardes me moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godlie: wherefore by godlie life he being now almost at deaths dore, exhorteth the to approue their vocation, not setting their affections on worldlie things (as he had oft writ vnto them) but lifting their eyes owarde heauen, as they be taught by the Gospel, whereof he is a cleare witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shulde promise to them selues quietnes by professing the Gospel, he warneth the bothe of troubles which they shulde susteine by the false teachers, and also by the mockers & contemners of religion, whose maners and trade he liuely setteth forthe as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

CHAP. I.

- 4 Forasmuche as the power of God hath given them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts. 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mention of his owne death. 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpon the mounte.



SIMON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the ^a righteousnes of our God and Sauour

Iesus Christ:

- 2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,
3 According as his ^b godlie power hath giuen vnto vs all things that pertaine vnto life and godlines, ^d through the knowledge of him that hath called vs vnto glorie and vertue.
4 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shulde be partakers of the ^e godlie nature, in that ye flee the corruption, which is in the worlde through lust.
5 Therefore giue euen all diligence thereunto: ioyne moreouer ^f vertue with your faith: and with vertue, knowledge:
6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:
7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.
8 For if these things be among you, and abunde, they will make you that ye neither shalbe ydle, nor vnfruitful in ^g knowledge of our Lord Iesus Christ.
9 For he that hath not these things, is blinde, & can not see farre of, & hath forgotté that he was purged from his olde finnes.

- 10 Wherefore, brethren, giue rather diligence to make your calling & election ^h sure: for if ye do these things, ye shal neuer fail.
11 For by this meanes an entering shalbe ministred vnto you abundantly into the everlasting kingdome of our Lord & Sauour Iesus Christ.
12 Wherefore, I wil not be negligēt to put you alwaies in remembrance of these things, thogh that ye haue knowledge, and be established in the present trueth.
13 For I thinke it mete as long as I am in this ^k tabernacle, to stirre you vp by putting you in remembrance.
14 Scing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.
15 I wil endeavour therefore alwaise, that ye also may be able to haue remembrance of these things after my departing.
16 For we folowed not ^{*} deceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:
17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glorie, ^{*} This is my beloued Sonne, in whome I am wel pleased.
18 And this voyce we heard when it came from heauen, being with him in the ^l holie mounte.
19 We haue also ^m moste sure ⁿ worde of the Prophetes, to ^o which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntill the ^p day dawne, and the ^q daye starre arise in your hearts.
20 ^{*} So that ye first know this, that no propheticie in the Scripture is of ^r anie priuate ^s motion.
21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake

^a In that he declared him self iuste and faithful in accomplishing his promises by Christ.

^b He speaketh of Christ as he is God and Sauiour.
^c That is, saluation.

^d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.
^e Or, through his glorie.

^f We are made partakers of ^g diuine nature, in ^h we flee ⁱ corruption of the worlde: or as Paul writeth, are dead to sinne, & are not in the flesh.
^g Godlie maners.

^h The Greeke worde signifieth him, that naturally can not see, except he holdeth nere his eyes. So Peter calleth such as can not see heauelie things which are farre of, purer blinde or fauldbinde.

^h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing ⁱ the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
ⁱ For God wil euer vpholde you.
^k In this bodie, 2. Cor. 5:3.

Ioh. 21, 19.

1. Cor. 13, 17.

2. Tim. 3, 16.

Or, spiritual and crasite.

Mat. 17, 5.

1 For by Christ's presence it was for the time holie.

^m That is, the doctrine of the Prophetes.

ⁿ A perfect knowledge then under the Law.

2. Tim. 3, 16.

^o Meaning, Christ the sunne of iustice, by his Gospel.

^p Cometh not of men.

^q Or, scripture and tradition.

The Angels not spared. Chap.II.III. Of deceiuers. III

spake as they were moued by the holie Ghost.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

Mat. 20, 29. 1 Tim. 4, 2. Ind. 11.

BVt* there were false prophetes also among the people, euē as there shalbe false teachers among you: which shal bring in damnable heresies, euen denying the Lord, that hath bought them, & bring vpon them selues swift dānation.

**Or, insatiable & wasteful.*

2 And manie shal followe their* damnable wayes, by whome the way of trueth shalbe euil spoken of,

3 And through couetousnes shal they with fained wordes make* marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not.

a This is euidently sene in the Pope & his Priests, w by lies & flatteries sel mens soules, so that it is certene that he is not the successeur of Simon Peter, but of Simon Magus. Iob. 4, 18. Ind. 6.

Gen. 7, 2. Gen. 19, 24.

4 For if God spared not the* Angels, that had sinned, but caste them downe into hell and deliuered them into chaines of darkenes, to be kept vnto damnation:

5 Nether hath spared the olde worlde, but sated* Noe the eight persone a preacher of righteousness, and broght in the flood vpō the worlde of the vngodlie,

6 And* turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after shulde liue vngodlie,

Gen. 19, 26.

7 *And deliuered iuste Loth vexed with the vnclenlie conuersation of the wicked, **8** (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to day with their vnlawful dedes.)

9 The Lord knoweth to deliuer the godlie out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of vnclennes, and despise the gouernement, which are presumptuous, and stand in their owne conceite, and feare not to speake euil of thē that are in dignitie.

1 King. 22, 22. Job. 1, 12.

b Albeit the Angels condemne the vices and iniquities of wicked magistres, yet they blame not the autoritie and power which is giuen them of God.

c As beasts without reason or wit followe whether nature leadeth them: so these wicked men destitute of Spirit of God, onely seek to fulfil their sensualitie, and as they are velleis made to destruction, & appointed to this iudgement, so they fall into the snares of Satan to their destruction. d For in your holie feasts they sit as members of the Church where at in deue they be but hypocrites, & so deceiue you, read Iude 12.

11 Where as the Angels which are greater bothe in power and might,* giue not brailling iudgement against them before the Lord.

12 But these as* brute beasts, led with sensuality and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through their owne corruption.

13 And shal receive the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spottes they are: and blottes, & delicting them selues in their deceiuings, in feasting with you,

14 Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right waye, haue gone astraye, following the way of* Baalam, the sonne of Bofor, which loued the wages of vnrighteousnes.

Nomb. 22, 23. Ind. 11.

16 But he was rebuked for his iniquitie: for the domme asle speaking with mans voyce, forbade the foolishnes of the Prophet.

17 *These are welles without water, and cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

Iude 12. e They haue some appearence outwarde, but within they are drie and barren, or at moste they cause but a tempest.

18 For in speaking swelling wordes of vanitie, they beguile with wantōnes through the lustes of the flesh them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are them selues the* seruants of corruption: for of whome soeuer a man is ouercome, euen vnto the same is he in bondage.

Iohn 8, 34. rom. 6, 20.

20 *For if they, after they haue escaped frō the filthines of the worlde, through the knowledge of the Lord, & of the Sauour Iesus Christ, are yet tågled againe therein, and ouercome, the latter end is worse with them then the beginning.

Mat. 12, 45. ebr. 6, 4. & 10, 26. f Which cometh by hearing the Gospel preached.

21 For it had bene better for them, not to haue knowen the way of righteousness, thē after they haue knowen it, to turne frō the holie* commandement giuen vnto them.

**Or, doctrine.*

22 But it is come vnto them, according to the true prouerbe, *The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

Prov. 29, 27.

CHAP. III.

He sheweth the impitie of them which mocke at Gods promises. 7 After what sorte the end of the worlde shalbe. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures. 18 Concluding with eternal thanks to Christ Iesus.

THis seconde Epistle I now write vnto you, beloued, wherewith* I stirre vp, and warne your pure mindes,

a For we fall quickly asleepe and forget that which we are taught.

2 To call to remēbrance the wordes, which were tolde before of the holie Prophetes, and also the commandement of vs the Apostles of the Lord and Sauour.

3 *This first vnderstand, that there shal come in the last dayes, mockers, which wil walke after their lustes,

1 Tim. 4, 1. 2 Tim. 3, 1. Ind. 18.

4 An I say, Where is the promes of his cōmīng: for since the fathers dyed, all things continue a like from the beginning of the creation.

b He meaneth thē which had once professed Christian religion, but became afterwarde contemners & mockers, as Epicurians & athiests.

5 For this they* willingly knowe not, that the heauens were of olde, and the earth

that was of the water and by the water, by the worde of God.

e As touching
the beautie the-
reof, & things
which were
therein, except
them we were
in the arke.

6 Wherefore the worlde that then was, per-
rished, ouerflowed with the water.

7 But the heauens & earth, which are now,
are kept by the same worde in store, and
reserued vnto fyre against the day of iud-
gement, and of the destruction of vngod-
lie men.

8 Derely beloued, be not ignorant of this
one thing, that one day is with the Lord,
* as a thousand yeres, & a thousand yere,
as one day.

Psal. 90. 4.

9 The Lord is not slacke concerning his
promes (as some men count slackenes) but
is pacient towarde vs, and * wolde haue
no man to perish, but wolde all men to co-
me to repentance.

Ex. 33. 32.

1 Tim. 2. 4.
d He speaketh
not here of the
secret & eter-
nal counsell of
God, whereby
he electeth
whome he plea-
seth him, but
of the prea-
ching of the
Gospel where-
by all are cal-
led and bidden
to the banket.
Mat. 24. 44.
1. thes. 5. 2.
reuel. 3. 3.
e 16. 35.

10 * But the day of the Lord wil come as a
thief in the night, in the which the heauens
shal passe away with a noyce, and the ele-
ments shal melt with heate, and the earth
with the workes, that are therein, shalbe
burnt vp.

11 Seing therefore that all these things must
be dissolued, what maner perfoncs ought ye
to be in holie conuersation and godlines,

12 Loking for, and hastning vnto the com-

ming of the day of God, by the which the
heauens being on fyre, shalbe dissolued, &
the elements shal melt with heat.

13 But we loke for * new heauens, and a new
earth, according to his promes, wherein
dwelleth righteousnes. *Isa. 65. 17.
& 66. 22.
reuel. 21. 1.*

14 Wherefore, beloued, seing that ye loke
for suche things, be diligent that ye may
be founde of him in * peace, without spot-
te and blameles.

e In quiet con-
science.

15 * And suppose that the long suffring of
our Lord is saluation, euen as our beloued
brother Paul according to the wisdome gi-
uen vnto him wrote to ^f you,

Rom. 2. 4.

16 As one, that in all his Epistles speaketh of
these things: amog the which some things
are s hard to be vnderstand, which they
that are vnlearned and vnstable, peruert,
as they do also other Scriptures vnto their
owne destruction.

f Albeit his
epistles were
writ to pec-
cariar Chur-
ches, yet they
containe a ge-
neral doctrine
appertaining
to all men
g As no man
condemneth
the brightnes
of the sunne be-
cause his eye
is not able to
sustaine the
clarities there-
of: so the hard-
nesse of
we can not so-
metime com-
pass or perfec-
tly vnderstand
in the Scriptu-
res, ought not
to take away
from vs the
vse of Scrip-
tures.
h 6. 1. 1. 1.

17 Ye therefore beloued, seing ye knowe
these things before, beware, lest ye be also
plucked away with the error of the wic-
ked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowled-
ge of our Lord and Sauour Iesus Christ:
to him be glorie bothe now and for euer
more. Amen.

THE FIRST EPI- stle general of Iohn.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in
Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man
can beleue in Christ, vntill he doeth endeavour him self to kepe his commandments, which thing being
done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the
spirits. Lastly of all he doeth earnestly exhorthe them vnto brotherlie loue, and to beware of deceiuers.

Iohn 2. 12.

i The trutes of
our faith must
declare whe-
ther we be ioy-
ned in God
or no: for God
being y verie
puriue & light
will not haue
fellowship
with them
lie in sinne and
darkenes.
g In an euil
conscience, &
without the
fear of God.
h That is,
Christ with vs
and we with
our selues.
i Ebr. 9. 14.
j. Pet. 1. 19.
k. 1. 6.
l. King. 8. 46.
m. 2. 36.
n. 20. 9.
o. 7. 20.
p If we be not
ashamed, ear-
nestly & open-
ly to acknow-
ledge our sel-
ues before God
to be sinners.

CHAP. I.

2 True witness of the euerlasting worde of God. 7 The
blood of Christ is the purgation of sinne. 10 No man
is without sinne.

a That is,
Christ God e-
ternal.
b That is,
Christ being
man.



That which was a from
the beginning, which
we haue b heard, which
we haue sene with our
eyes, which we haue lo-
ked vpon, and our hands
haue handled of y Wor-

de of life,

2 (For the life appeared, and we haue sene
it, and beare witness, and shewe vnto you
the eternal life, which was d with the Fa-
ther, and appeared vnto vs)

3 That, I say, which we haue sene & heard,
declare we vnto you, that ye may also ha-
ue fellowship with vs, and that our fellow-

e Which gi-
ueth life and
had it in him
self, Ioh. 14.
d Before all be-
ginning.
e The effect of
the Gospel is,
f we all being
joynded toge-
ther in Christ
by faith, shal-
de be the son-
nes of God.

ship also may be with the Father and with
his Sonne Iesus Christ.

4 And these things write we vnto you, that
your ioye may be ful.

5 This then is the message which we haue
heard of him, and declare vnto you, that
God * is f light, & in him is no darkenes.

6 If we say y we haue fellowship with him,
and walke in s darkenes, we ly, & do not
truely.

7 But if we walke in the light as he is in the
light, we haue fellowship h one with ano-
ther, and the * blood of Iesus Christ his
Sonne clenseth vs from all sinne.

8 * If we say that we haue no sinne, we decei-
ue our selues, and trueth is not in vs.

9 If we i acknowledge our sinnes, he is faith-
ful and iust, to forgie vs our sinnes, & to
clense vs from all vnrighteousnes.

Or, do I sine.

10 If we say we haue not sinned, we make him a lier, and his worde is not in vs.

CHAP. II.

1 *Christ is our Advocate.* 20 *Of true loue, & how it is tried.* 18 *To beware of Antichrist.*

1 MY babes, these things write I vnto you, that ye sinne not: and if any mā sinne, we haue an Advocate with the Father, Iesus Christ, the Iust.

2 And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole worlde.

3 And hereby we are sure that we knowe him, if we kepe his commandements.

4 He that saith, I knowe him, and keperh not his commandements, is a lier, and the truth is not in him.

5 But he that keperh his worde, in him is the loue of God perfit in dede: hereby we knowe that we are in him.

6 He that saith he remaineth in him, ought euen so to walke, as he hathe walked.

7 Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

10 He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whether he goeth, because that darkenes hathe blinded his eyes.

12 Litle children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because ye haue known him that is frō the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue knowe the Father. I haue writē vnto you, fathers, because ye haue known him, that is from the beginning. I haue writen vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

15 Loue not the worlde, nether the things that are in the worlde. If any mā loue the worlde, the loue of the Father is not in him.

16 For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

17 And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an ointement frō him, that is the Holie, & ye haue known all things.

21 I haue not writen vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye is of the trueth.

22 Who is a lier, but he that denyeth that Iesus is Christ: the same is the Antichrist that denyeth the Father and the Sonne.

23 Whosoever denyeth the Sonne, the same hathe not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continue in the Sonne, & in the Father.

25 And this is the promise that he hathe promised vs, euen eternal life.

26 These things haue I writen vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

28 And now, litle children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his coming.

29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

1 *The singular loue of God towards vs.* 7 *And how we againe ought to loue one another.*

1 Beholde, what loue the Father hathe shewed on vs, that we shulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe like him: for we shal se him as he is.

3 And euerie man that hathe this hope in him, purgeh him self, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye knowe that he appeared that he

a Christ is our onlie Advocate and atonement: for the office of intercession and redemption are ioyned together.

b That is, of them which haue embraced the Gospel by faith in all ages, degrees, & places: for there is no salvation without Christ.

c That is, by faith and to obey him: for knowledge can not be without obedience.

d When by the loueth God: so that to loue God is to obey his worde.

e When the lawe was giuen.

f Loue thy neighbour as thy self: is the olde commandement taught in the Law: but when Christ saith, So loue one another as I haue loved you, he giueth a newe commandement onely as touching the forme, but not as touching the nature or substance of the precept.

Chap. 1. 14.

g He nameth all the faithful children, as he being their spiritual father, attributing to olde men knowledge of great things, to yong men strength, to children obedience & reuerence to their gouernours.

h For Christs sake.

i Or, the deuil.

Or, the deuil.

i As it is aduertisarie to God.

Iam. 4. 4.

k To lue in pleasure.

l Wantonnes, m Ambition & pride.

n Which seemed to haue bene one of our number, because for a timethey occupied a place in the Church. o The grace of the holie Ghost which is Christ. q In this Epistle which I now write vnto you.

r He that taketh away or diminisheth either of the natures in Christ, or he that can foundeth or separeth them, eis he that putteth not difference betweene the persone of the Sonne, & also he that beleueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

s Then the infidels worship not the true God.

But he that cofesseth the Sonne, haue also the Father.

t Christ communicateth himself vnto you and teacheth you by the holie Ghost & his ministers.

u By this name he meaneth the whole Church of Christ in general.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ.

c As the members and head are which make one perfect bodie.

d That is, in whome sinne doeth reigne, so the ickerh no more be sanctified.

Wherefore Christ came.

I. Iohn. To trye the spirits.

1^a. 5. 9.
1. pet. 3. 22.

might *take away our finnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hathe not sene him, neither hathe knowen him.

7 Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

John 9. 44.

e As appeared by Adam.

8 He that *committeth sinne, is of the deuill: for the deuill sinneth from the *beginning: for this purpose appeared the Sonne of God, that he might lise the workes of the deuill.

9 Whosoever is borne of God, sinneth not: for his *fledge remaineth in him, neither can he sinne, because he is borne of God.

f Which is the holie Gost.
g He can not be vnder the power of sinne because the Spirit of God correcteth his euil and corrupt affections.
h He descended from the first table of 7 commandments to the seconde.

John 13. 34.

e 15. 12.

Gen. 4. 8.

10 In this are the childre of God known, and the children of the deuill: whosoever doeth not righteousnes, is not of God, neither he that ^b loueth not his brother.

11 For this is the message, that ye heard fro the beginning, that * we shulde loue one another,

12 Not as * Cain which was of the wicked, and slewe his brother: & wherefore slewe he him? because his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, thogh y^e worlde hate you.

14 We knowe that we are translated from death vnto life, because we ⁱ loue the brethren: * he that loueth not ^{his} brother, abideth in death.

i This loue is the special fruge of our faith and a certaine signe of our regeneration.
Chap. 2. 10.
1^a. 19. 17.

15 Whosoever hateth his brother, is a man-slayer: & ye knowe that no manslayer hathe eternal life abiding in him.

John 15. 13.

oph. 3. 2.

16 * Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe ^{our} liues for the brethren.

Luk. 3. 12.

17 * And whosoever hathe this worldes good and seeth his brother haue nede, and shutteth vp his copassion from him, how dwelleth the loue of God in him?

k Which is not the cause, wherefore we are y^e sonnes of God, but a more certaine signe.
l If our conscience being guiltie of any thing, be able to condemne vs, muche more y^e iudgement of God, which knoweth our hearts better thet we our selues, is able to condemne vs.

John 15. 7.

e 16. 23.

Mat. 21. 22.

chap. 5. 24.

John. 6. 29.

e 17. 3.

John 13. 34.

e 15. 10.

18 My little children, let vs not loue in worde, nether in tongue ^{onely}, but in ^k dede & in trueth.

19 For thereby we knowe that we are of the trueth & shal before him assure our hearts.

20 For if our ^l heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldenes toward God.

22 * And whatsoeuer we aske, we receiue of him, because we kepe his comandements, and do those things which are pleasing in his sight.

23 * This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 * For he that kepeth his commadements,

dwelleth in him, and he in him: & hereby we knowe that he abyedeth in vs, ^{euen} by the Spirit which he hathe giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 How the Spirit of God may be knowne from the Spirit of error. 7 Of the loue of God and of our neighbours.

1 **D**erely beloued, beleue not euerie spirit, but trye the ^a spirits whether they are of God: for many false Prophetes are gone out into the worlde.

a The which boast that thei haue the Spirit to preache or prophecie.

2 Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus ^b Christ is come in the flesh, is of God.

b Who being very God came from his Father and toke vpon him our flesh. He y^e confesseth or preacheth this truely, haith the Spirit of God, els not.

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the ^c spirit of Antichrist, of whome ye haue heard, how y^e he shulde come & c: now already he is in the worlde.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then ^d he that is in the worlde.

c He began to buyde the myserie of iniquitie.
d Satan the prince of the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, * he that knoweth God, * heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the spirit of error.

John 8. 47.
e With pure affection & obedience.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 * In ^f this appeared y^e loue of God toward vs, because God sent his onely begottē Sonne into the worlde, that we might liue through him.

John 3. 16.
f Trueth is it, y^e God hathe declared his loue in many other things, but herein hathe passed all other.
g By his onely death.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our finnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hathe sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

John 1. 18.
1. tim. 6. 16.

13 Hereby knowe we, that we dwell in him, and he in vs: because he hathe giuen vs of his Spirit.

14 And we haue sene, and do testifie, that the Father sent the Sōne to be the Sauour of the worlde.

15 Whosoever ^h confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

h So that his confession proceedeth of faith.

16 And we haue knowen, and beleued the loue that God hathe ⁱ in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

i Or, toward vs.
j By inspiring it into vs.

17 Herein is the loue perfite in vs, that we shulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.

k Suche as
shuld trouble
the conscience.

18 There is no ^k feare in loue, but perfect loue casteth out feare: for feare hath painfulness: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

l For god pre-
teth him self
to vs in them,
which beare
his image.

20 If anie man say, I loue God, and hate his brother, he is a lyer: for^l how can he that loueth not his brother whome he hath sene, loue God whome he hath not sene?

Iohn 13. 43.
e 15. 12.

21 * And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

1. 10. 13 Of the frutes of faith. 14. 20 The office, autoritie, & diuinitie of Christ. 21 Against images.

a Is regenerat
by the vertue
of his Spirit.

1 W^a hoseuer beleueth that Iesus is the Christ, is ^a borne of God, & euerie one that loueth him, which begate, loueth him also which is begottr of him.

b The loue of
God must go
before, or els
we ca not loue
aright.

2 In this we knowe that we loue the children of God, when we loue^b God, & kepe his commandements.

Mat. 11. 30.

c They are easie
to the sonnes
of God, & we
are led with
his Spirit: for
thei delite
therein.

3 For this is the loue of God that we kepe his commandements: and his^c commandements are not^c grieuous.

1. Cor. 13. 17.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, ^cuen our faith.

d That is, re-
generation.

5 * Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sonne of God?

e The water &
blood that ca-
me out of his
side, declare y
we haue our
sinnes washed
by him, & he
hath made ful
satisfactio for
the same.

6 This is that Iesus Christ that came by ^d water & blood, not by water onely, but by water and blood: and it is the^e spirit, y^e beareth witness: for the Spirit is ^e truth.

f Our minde
inspired by y
holie Gost.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Gost: and these thre are one.

g Which testi-
fien to our
hearts, that we
be y children
of God.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agre in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the wit-

ness of God, which he testified of his Sonne.

10 * He that beleueth in the Sonne of God, ^{John 1. 32.} hath the witness^h in him self: he that beleueth not God, hath made him a lyer, because he beleued not the recorde, y^h God witnessed of his Sonne.

11 And this is the recorde, that God hath given vnto vs eternal life, and this life is in his Sonne.

12 He that hath the Sonne, hath the life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, ^{Mat. 7. 7.} that if we aske anie thing according to his wil, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of him.

Mat. 7. 7.

e 21. 22.

chap. 3. 22.

h Although e-
uerie sinne be
to death, yet
God through
his mercie par-
doneth his in
his Sonne
Christ.

Mat. 12. 31.

mar. 3. 29.

Luk. 12. 10.

i As theirs is
whome God
doeth so forsa-
ke that they
fall into viter
dispaire.

k Gueeth not
him self to o-
uer to sinne, y
he forgetteth
God.

l Takeh hede
that he sinne
not.

m That is, Sa-
tan.

n With a mortal
wounde.

Luk. 24. 46.

o That is, all
me generally,
as of them sel-
ues lye as it
were buried
in euil.

p Christ verie
God.

q Meaning fro
euerie forme
and faction of
thing which is
set vp for a-
nie deuotio
to worship
God.

16 If anie man se his brother sinne, that is not vnto death, let him aske, and he shal giue him life for them that sinne not^h vnto death. * There is a sinneⁱ vnto death: I say not that thou shuldest praye for it.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We knowe that whosoever is borne of God, ^k sinneth not: but he that is begotten of God, ^k kepeth him self, & the^m wickedⁿ toucheth him not.

19 We knowe that we are of God, and the whole worlde^o lyeth in wickednes.

20 But we knowe that the Sonne of God is^o come, & hath giue vs a minde to knowe him, which is true: and we are in him that is true, ^o that is, in his Sonne Iesus Christ: this same is verie^p God, and eternal life.

21 Babes, kepe your selues fro^q idoles, Amē.

THE SECONDE

Epistle of Iohn.

He writeth vnto a certeine ladie, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue. 7 Warneth them to beware of suche deceiuers as denie that Iesus Christ is come in the flesh, 8 Praieth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.

r According to
godlines & not
anie world-
lie affection.



The Elder to the^r elect Ladie, and her children, whome I loue in^r the trueth: and not I onely, but also all that haue known^r y^r trueth, For the trueths sake

which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with^r b^r trueth and loue.

4 I reioyced greatly, that I founde of thy children walking^r in trueth, as we haue receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we^r loue one another.

b We can not
receiue y^r grace
of God, ex-
cept we haue
the true know-
ledge of him,
of the which
knowledge loue
proceedeth.
c According to
Gods worde.

Iohn 15. 3.

- ^a *Or, doctrine.* 6 And this is the loue, that we shulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.
- 7 For manie deceiuers are entred into the worlde, which confesse not y^e Iesus Christ is come in the flesh. He that is suche one, is a deceiuer and an Antichrist.
- ^d By suffering our selues to be seduced. 8 Loke to your selues, that we lose not the things, which we haue done, but that we may receiue a new reward.
- ^e He that passeth the limites of pure doctrine. 9 Whofoever transgresseth, and abideth not in the doctrine of Christ, hath not

- God. He that continueth in the doctrine of Christ, he hath bothe the Father and the Sonne.
- 10 If there come anie vnto you, and bring not this doctrine, receiue him not to house, neither bid him, ^f God speede. *R^m. 16, 17.*
- 11 For he that biddeth him, God speede, is partaker of his euil dedes. Although I had manie things to write vnto you, yet I wolde not write with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.
- 12 The sonnes of thine elect sister grete thee, Amen. *Or, worthy.*

THE THIRD EPI- stle of Iohn.

- 3 He is glad of Gaius that he walketh in the truth, 8 Exhorteth them to the loving vnto the poore Christen in their persecution, 9 Sheweth the unkinde dealing of Diotrephes, 12 And the good reports of Demetrius.



- He Elder vnto the beloued Gaius, whome I loue in the truth.
- Beloued, I wish chiefly y^e thou prosperedst & farest wel, as thy soule prospereth.
- 3 For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.
- 4 I haue no greater ioye then this, that is, to heare that my sonnes walke in a veritie.
- 5 Beloued, thou doest faithfully whatfoeuer thou doest to the brethren, & to ^b strangers,
- 6 Which bare witness of thy loue before the Churches. Whome if thou bringest of their iourney as it ^c besemeth according to God, thou shalt do wel,
- 7 Because that for his Names sake they wet forth, and toke nothing of the Gentiles.

- 8 We therefore ought to receiue suche, that we might be helpers to the truth.
- 9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
- 10 Wherefore if I come, I wil declare his dedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither he him self receiueth the brethren, but forbiddeth them y^e wolde, and thrusteth them out of the Church.
- 11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not sene God.
- 12 Demetrius hath good reporte of all men, and of the truth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.
- 13 I haue manie things to write: but I wil not with yncke and pen write vnto thee.
- 14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

^a This is, in godlie contention, as they haue bothe the knowledge & feare of God.

^b By keeping hospitalitie.

^c If y^e furnisheth the with necessities towarde their iourney, knowing y^e the Lord faith, He that receiueh you, receiueh me.

Or, worthy.

THE GENERAL Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people from the trueith of God, and willet them to haue no societie with suche, whome he setteth forth in their liuelie colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Iude



Iude a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified * of God the Father, and ^b referred to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the comune saluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly cōtende for the maintenance of ^ŷ faith, which was ^d once giuen vnto the Saintes.

For there are certeine ^{mē} crept in which were before of olde * ordeined to this cōdemnation: vngodlie men *they are* which turne the grace of our God into wantonnes, and * denye God the onelie Lord, and our Lord Iesus Christ.

5 I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterwarde which ^f beleued not.

6 The * Angels also which kept not their first ^estate, but lest their owne habitation, he hath referred in euerlasting chaines vnder darkenes vnto ^ŷ iudgement of the great daye.

7 As * Sodom and Gomorrhe, and the cities about thē, which in like maner as they did, cōmitted, and followed ^b strange flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre.

8 Likewise notwithstanding these ⁱ dreamers also defile the flesh, and despise gouernement, and speake euil of them that are in autoritie.

9 Yet ^k Michael the Archangel, when he strove against the deuil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, ^l The Lord rebuke thee.

10 But these speake euil of those things, which they knowe not: and whatsoeuer things they knowe ^m naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 Wo be vnto thē: for they haue followed the way * of Cain, and are cast away by the

deceite * of Balaams wages; and perish in the ^a gainesaying * of Core.

12 These are spottes in your feasts of charitie when they feast with you, without ^r all feare, seding them selues: cloudes *they are* without water, caryed about of windes, corrupt trees & without frute, twise dead, & plucked vp by the rootes.

13 *They are* the raging waues of the sea, forming out their owne shame: *they are* wandering starres, to whome is referred the blackenes of darkenes for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * Beholde, the Lord cometh with thousands of his Saintes,

15 To giue iudgement against all men, and to rebuke all ^ŷ vngodlie among thē of all their wicked dedes, which they haue vngodly cōmitted, & of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes ^{||}: * whose mouths speake proude things, hauing mens persones in admiration, because of a vantage.

17 But, ye beloued, remember the wordes which were spokē before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there shulde be mockers * in the last time, which shulde walke after their owne vngodlie lustes.

19 These are makers of sectes, fleshlic, hauing ^r not the Spirit.

20 But, ye beloued, edifie your selues in your most holie faith, praying in the holie Gost,

21 And kepe your selues in ^ŷ loue of God, loking for the mercie of our Lord Iesus Christ, vnto eternal life.

22 And haue compasfion of some, ^r in putting difference:

23 And other saue with ^r feare, pulling thē out of the fyre, and hate euen the ^u garment spotted by the flesh.

24 Now vnto him that is able to kepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

25 *That is*, to God onely wise, our Sauour, be glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

FFF. ii.

a The faithfull are sanctified of God: the Father in the Son ne by the holie Gost.
b That he shulde kepe you, Iohn 17, 6.

c Against the assaies of Saran and heretikes
d That ye shulde kepe it for euer.

e. Pet. 2, 1.
e He confirmeth their heart against the contenters of religion and Apostates, shewing that such men trouble not ^ŷ Church at all adueniures, but are appointed thereunto by ^ŷ de terminat counsell of God.

Nom. 14, 37.

f. Pet. 2, 4.

f Their incredulitie was the fountaine of all their euil.

g. original.

Gen. 19, 24.

g Then shalbe their extreme punishment.
h Most horrible pollutions.

i Which thewe the selues dull and impudent.

k It is moste like that this example was writ in some of those booke of the Scriptures which are now lost.

Nob. 37, 14. Ios. 10, 13.

2. Chro. 9, 29.

l In Zacharie

3, 2 Christ vnder the name of the Angel rebuked Satan as knowing ^ŷ he went about to hinder the Church: but he re we are admonished not to seke to reuege our selues by euil speaking, but to referre the thing to God.

m By their carnal iudgement. * Gen. 4, 9.

Nom. 22, 23.
Nom. 16, 1.

2. Pet. 2, 16.

n For as Core,

Dathan and Abiron rose vp and spake against Moses,

so do these against them ^ŷ are in autoritie

o These were general feastes which ^ŷ faithfull kept, partly to protect their brotherly loue, & partly to reuege the needie, full, in Apologie. chap. 39.

Renel. 3, 7.

p Either of God, or of his Church.

q This saying of Enoch might for the worthines the reof haue bene as a comune saying among men of all times, or els haue bene written in some of those booke which now remaine not: yet by the promise of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20, 31.

r. Psal. 16, 10.

|| In vngodlines and iniquitie.

1. Tim. 4, 1.

2. Tim. 1, 1.

2. Pet. 3, 3.

r Of regeneration.

s Some may be woe with gentles, other by sharpenes.

t By sharpe reproofes to drawe thē out of danger.

u He willett not onely to set of the euil but to take away all occasions which are as preparatiues, & acceptories to the same.

THE REVELATION

of Iohn the Diuine.

As declared in
Iohn.

THE ARGUMENT.

IT is manifest, that the holie Gost wolde as it were gather into this moſte excellent booke a ſumme of thoſe prophecies, which were writen before, but ſhulde be fulfilled after the coming of Chriſt, adding alſo ſuche things as ſhulde be expedient, as wel to forewarne vs of the dangers to come, as to admoniſh vs to beware ſome, and encourage vs againſt others. Herein therefore is liuely ſet forth the Diuinitie of Chriſt, & the testimonies of our redemption: what things the Spirit of God alloweth in the miniſters, and what things he reproveth: the providence of God for his elect, and of their glorie and conſolation in the day of vengeance: how that the hypocrites which ſting like ſcorpions the members of Chriſt, ſhall be deſtroyed, but the Lambe Chriſt ſhal defende them, which beare witnes to the trueth, who in deſpite of the beaſt and Satan wil reigne ouer all. The liuelie deſcription of Antichriſt is ſet forth, whoſe time and power notwithstanding is limited, and albeit that he is permitted to rage againſt the elect, yet his power ſtretcheth no farther then to the hurt of their bodies: and at length he ſhal be deſtroyed by the wrath of God, when as the elect ſhal giue praiſe to God for the victorie: neuertheleſs for a ceaſon God wil permit this Antichriſt, and ſtrompter vnder colour of faire ſpeech and pleaſant doctrine to deceiue the worlde: wherefore he aduertifeih the godlie (which are but a ſmale portion) to auoide this harlots ſterities, and bragges, whoſe ruine without mercie they ſhal ſee, and with the heauenlie companies ſing continual praifes: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vtied, is now caſt with his miniſters into the pit of fyre to be tormented for euer, where as contrariwiſe the faithfull (which are the holie Cite of Ieruſalem, & wiſe of the Lambe) ſhal enioye perpetual glorie. Read diligently: iudge ſoberly, and call earnestly to God for the true vnderſtanding hereof.

CHAP. I.

1 The cauſe of this reuelation. 2 Of them that read it. 3 Iohn writeth to the ſeuē Churches. 4 The maiestie and office of the Sonne of God. 5 The viſion of the candleſtickes and ſtarres.

a Of things which were hid before.

b Chriſt receiued this reuelation out of his fathers boſome as his owne doctrine, but it was hid in reſpect of vs ſo that Chriſt as Lord and God reueiled it to Iohn his ſeruāt by the miniſterie of his Angel, to the edification of his Church c To the good & bad. d Which expounded the olde prophecies, & ſheweth what ſhal come to paſſe in the newe teſtament.

e xxi. 3, 14. And began euen then.

f ſal. 99, 38.

g 1. Cor. 15, 21.

h ſol. 1, 18.

i Ebr. 9, 14.

k 2. pet. 1, 19.

l 2. ioh. 1, 9.

m 1. Pet. 2, 5.

n Meaning the Church vniuerſal.

o That is, from the holie Gost: or theſe ſeuē Spirits were miniſters before God the Father & Chriſt, whome after he calleth the hornes and eyes of the Lambe, chap. 5, 6. In a like phraſes Paul taketh God, and Chriſt, and the angels to witnes, 1. Tim. 5, 21.



He a reuelation of IESVS CHRIST, which God gaue vnto him, to ſhewe vnto his ſeruants things which muſt ſhortly be done: which he ſent, and ſhewed by his Angel vnto his ſeruāt Iohn,

Who bare recorde of the worde of God, and of the testimonie of Ieſus Chriſt, and of all things that he ſawe.

Blessed is he that readeth, and they that heare the wordes of this propheticie, and kepe thoſe things which are writen therein: for the time is at hand.

Iohn, to the ſeuē Churches which are in Asia, Grace be with you & peace frō him Which is, & Which was, & Which is to come, and from the ſeuē Spirits which are before his Throne,

And from Ieſus Chriſt, which is a faithfull witnes, & the firſt begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, & waſhed vs frō our ſinnes in his blood,

And made vs Kings and Prieſtes vnto

God euen his Father, to him be glorie, & dominion for euermore, Amen.

Beholde, he cometh with cloudes, and euerie eye ſhal ſee him: yea, euen they which pierced him through: and all kindreds of the earth ſhal waile before him, Euen ſo, Amen.

I am A and W, the beginning and the ending, ſaith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Ieſus Chriſt, was in the yle called Patmos, for the worde of God, and for the witnessing of Ieſus Chriſt.

And I was rauished in ſpirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

Saying, I am A and W, the firſt and the laſt: and that which thou ſeeſt, write in a booke, & ſend it vnto the ſeuē Churches which are in Asia, vnto Epheſus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

Then I turned backe to ſee the voyce, that ſpake with me: & when I was turned, I ſawe ſeuē golden candleſtickes,

And in the middes of the ſeuē candleſtickes, one like vnto the Sonne of man, clothed with a garment downe to the

Mat. 24, 36.

iſa. 3, 14.

iude 14.

h They that contemned Chriſt & moſte cruelly perſecuted him, and put him to death, ſhal then acknowledge him.

Chap. 21, 6.

Or, for him

i Alpha and Omega are the firſt and laſt letters of the a b c of the Grekes.

k Which ſome call ſunday:

l Paul the firſt day of the week, 1. Cor. 16, 1.

m 2. Cor. 10, 7.

n It was eſtabliſhed after that the Iewes Sabbath was abolithed.

o I am he before whome nothing was, yea, by whome whatſoeuer is made, was made, and he that ſhal remaine when all things ſhal periſh, euen I am the eternal God.

p Of which ſome were fallen: others de- cayed: ſome

q That is, him whole voyce I heard.

r Meaning the Churches.

s Which was Chriſt the head of the Church.

t As the chief Prieſt.

u Meaning the Churches.

v Which was Chriſt the head of the Church.

w As the chief Prieſt.

x Meaning the Churches.

y Which was Chriſt the head of the Church.

z As the chief Prieſt.

ſeete,

The keyes of hel & death. Chap. II. Balaams doctrine. 115

^f For in him was no concupiscence, which is signified by girding the loynes.
^g To signifie his wisdom, eternitie & diuinitie.
^e To se the secret of the heart.
¹⁰ alumine.
^u His iudgements are more perfect.
^g Bothe because all nations praise hi, & al to his worde is heard & preached through the worlde.
Dan. 10. 9.
Isa. 41. 4.
^g 44. 6.
^y Which are pastors of the Churches.
^a This sworde signified his worde and the vertue thereof, as is declared, Ebr. 4. 12.
^a To comfort me.
^b Equal God with my Father, and eternal.
^c That is, power ouer them.
^d In the latter dayes.
^e In my protection.
^f That is, the ministers, Mal. 2. 3.

feete, and girde about the pappes with a golden girdle.
¹⁴ His head, and heeres were white as white wolle, & as snowe, and his eyes were as a flame of fyre.
¹⁵ And his fete like vnto fine brasse, burning as in a fornace: and his voyce as the sounde of many waters.
¹⁶ And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: & his face shone as the sunne shineth in his strength.
¹⁷ And when I sawe him, I fell at his fete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,
¹⁸ And am aliuie, but I was dead: & beholde, I am aliuie for euermore, Amen: & I haue the keyes of hel and of death.
¹⁹ Write the things which thou hast sene, and the things which are, and the things which shal come hereafter.
²⁰ The myserie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starres are the Angels of the seuen Churches: & the seuen candlestickes which thou sawest, are the seuen Churches.

CHAP. II.

¹ He exhorteth foure Churches. ⁵ To repentance, ¹⁰ To perseuerance, patience and amendement. ^{5. 14. 20.}
²³ As wel by threatenings. ^{7. 10. 17. 26} As promises of rewarde.

Vnto the Angel of the Church of Ephefus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes.

² I knowe thy workes, and thy labour, and thy patience, and how thou canst not forbear them which are euil, and hast examined them which say they are Apostles, and are not, and hast founde them liars.

³ And thou hast suffed, and hast patience, and for my Names sake hast labored, and hast not fainted.

⁴ Neuertheles, I haue somewhat against thee, because thou hast left thy first loue. Remember therefore from whence thou art fallen, and repent, and do the first workes: or els I wil come against thee shortly, and wil remoue thy candlestick out of his place, except thou amende.

⁶ But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

⁷ Let him that hathe an eare, heare, what

the Spirit saith vnto y Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradise of God.

⁸ And vnto the Angel of the Church of the Smyrniās write, These things saith he that is first, and last, Which was dead and is aliuie.

⁹ I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blasphemie of them, which say they are Iewes and are not, but are the Synagogue of Satan.

¹⁰ Feare none of those things, which thou shalt suffer: beholde, it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tried, and ye shal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.

¹¹ Let him that hathe an eare, heare what the Spirit saith to the Churches. He that ouercometh, shal not be hurt of the secōde death.

¹² And to the Angel of y Church which is at Pergamus write, This saith he which hath the sharpe sworde with two edges..

¹³ I knowe thy workes & where thou dwellest, even where Satans throne is, and thou kepest my Name, and hast not denied my faith, euen in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.

¹⁴ But I haue a fewe things against thee, because thou hast there them that mainteine the doctrine of Balaam, w^{ch} taught Balac, to put a stumbling blocke before the children of Israel, that they shulde eat of things sacrificed vnto idoles, and commit fornication.

¹⁵ Euen so hast thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

¹⁶ Repent thy self, or els I wil come vnto thee shortly, and wil fight against them with the sworde of my mouth.

¹⁷ Let him that hathe an eare, heare what the spirit saith vnto y Churches, To him that ouercometh, wil I giue to eate of the Manna that is hid, and wil giue him a white stone, and in the stone a new name written, which no man knoweth sauing he that receiueth it.

¹⁸ And vnto y Angel of y Church which is at Thyatira write, These things saith the Sonne of God, which hathe his eyes

h Meaning, y life euertlasting thus by corporall benefices he raiseth the vp to consider spirital blessings.
ⁱ This thought to be Policarpus who was minister of Smyrna 86 yeres, as he himself confessed before Herodes when as he was led to be burned for Christs cause.
^k The eternal diuinitie of Iesus Christ is here most plainly declared with his manhode, & victorie ouer death to assure his y they shal not be ouercome by death.
^l This was the persecution vnder the emperour Domitian.
^m In spiritual treasures.
ⁿ They are not Abrahams children according to y faith.
^o Here he nameth the author of all our calamities, in encouraging vs manfully to fight against him, in promising vs the victorie.
^p The end of affliction is y we may be tried and not destroyed.
^q Signifying manie times as Genes. 31. 41.
^r nomb. 14. 22, although there shalbe cofort and release.
^s The first death is the natural death of y bodie, the secōde is the eternal death: fro the which all are free that belieue in Iesus Christ, Ioh. 5. 24.
^t The worde of God is the sworde with two edges.
^u Ebr. 4. 12.
^v All townes and countreies whence Gods worde & good liuing is banished, are the throne of Satan, and also those places where the worde is not preached sincerely, nor maners a right reformed.
^w In the verie heat of persecution and slaughter of the Martyrs they continued in the pure faith, and therefore are commended after a sorte.
^x All suche are like counsellours to Balaam, which for lucre perswade to idolatrie, or whoredome.
^y And not commune to all.
^z Suche a stone was wont to be giuen to them that had gotten anie victorie or prize, in signe of honour, and therefore it signifieth here a token of Gods fauour and gracie: alio it was a signe that one was chosen in iudgement.
^a The new name alio signifieth, reuolue ad honour.

The fercher of the heart. Reuelation. Of perseuerance.

107, 41. c. m. 10.

b To helpe
Sainds.

2. King. 16. 31.

c As that har-
lot Iezabel
maintained stra-
ge religion and
exercised crue-
ltye against
the seruants of
God, so are the
re amog them
that do y like.
d They that
consent to ido-
latrie and falsie
doctrines, com-
mit spiritual
whoredome,
whereof fol-
loweth corpor-
all whoredome.
Hos. 4. 13.
1 Sam. 16. 7.
psal. 7. 10.

1ere. 11. 29.

17. 10.

e Them that
followe her
wayes.

f The falsie
teachers ter-
med their do-
ctrine by this
name, as thogh
it obtained the
most depe
knowledge of
heauenly thigs,
& was in deed
drawen out of
the depe don-
ge of hell: by
such termes
now the Ana-
baptists, Liber-
tines, Papiſts,
Arrians, &c vie
to beautifie
their monstrous
errors and
blasphemies.

psal. 2. 9.

g The childre
of Iezabel.

a The mini-
ſter liueth whē
he bringeth
forth the good
frutes, els he
is dead.

Chap. 16. 15.

13. 3. 2.

2. pet. 3. 10.

4. 1. 10.

b Either by

consenting to

idolaters, or

els polluting

their consci-
ence with any
evil.

like vnto a flame of fyre, and his fete li-
ke fine brasse.

19 I knowe thy workes and thy loue, and
bseruice, and faith, and thy pacience, and
thy workes, & that they are mo at the last,
then at the first.

20 Notwithstanding, I haue a fewe things
against thee, that thou suffrest the woman
* Jezabel, which calleth her self a Prophe-
tesse, to teache and to deceiue my seruants
to make them commit fornication, & to
eat meats sacrificed vnto idoles.

21 And I gaue her space to repent of her
fornication, and she repented not.

22 Beholde, I wil cast her into a bed, and
them that commit fornication with her,
into great affliction, except they repent
them of their workes.

23 And I wil kill her children with death:
& all the Churches shal knowe that I am
he which searche the reines and hearts:
and I wil giue vnto euerie one of you ac-
cording vnto your workes.

24 And vnto you I say, the rest of them of
Thyatira, As many as haue not this learn-
ing, neither haue knowne the depnes
of Satan (as they speake) I wil put vpon
you none other burden.

25 But that which ye haue all ready, holde
fast til I come.

26 For he that ouercometh and kepeth my
workes vnto the end, * to him wil I giue
power ouer nations,

27 And he shal rule them with a rodde of
yron: & as the vessels of a porter, shal thei
be broken.

28 Euen as I receiued of my Father, so wil
I giue him the morning starre.

29 Let him that hathe an eare, heare what
the Spirit saith to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true pro-
fession of faith and to watching. 1. With promises
to them that perseuere.

3 And write vnto the Angel of the
Church w^h is at Sardi, These things
saith he that hathe y^e ſeuē Spirits of God,
and the ſeuē ſtarres, I know thy workes:
for thou haſt a name that thou^a liueſt, but
thou art dead.

2 Be awake and ſtrēgthen the things which
remeine, that are readie to dye: for I haue
not founde thy workes perſite before
God.

3 Remember therefore, how thou haſt re-
ceiued and heard, and holde faſt, and re-
pent. * If therefore thou wilt not watch, I
wil come on thee as a thefe, and y^e ſhalt not
knowe what houre I wil come vpon thee.

4 Notwithſtanding thou haſt a fewe names
yet in Sardi, which haue not b^e defiled their
garments: and they ſhal walke with me in
white: for they are worthie.

5 He that ouercometh, ſhalbe clothed in
white aray, & I wil not put out his name
out of the * booke of life, but I wil confeſſe
his name before my Father, & before his
Angels.

6 Let him that hathe an eare, heare, what y^e
Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angel of y^e Church
which is of Philadelphia, Theſe things
ſaith he that is Holie and True, which ha-
the the * keye of Dauid, which openeth
and no man ſhutteth, and ſhutteth and no
man openeth,

8 I knowe thy workes: beholde, I haue ſet
before thee an open dore, and no man ca-
ſh^u it: for thou haſt a liued ſtrength and
haſt kept my worde, and haſt not denied
my Name.

9 Beholde, I wil make them of the ſynago-
gue of Satan, which call them ſelues Iewes
and are not, but do lye: beholde, I ſay, I wil
make them, that they ſhal come and wor-
ſhip before thy ſete, and ſhal knowe that I
haue loued thee.

10 Be cauſe thou haſt kept the worde of my
pacience, therefore I wil deliuer thee fro
the houre of tentation, which wil come
vpon all the worlde, to trye them that
dwell vpon the earth.

11 Beholde, I come ſhortly: holde y^e which
thou haſt, that no man take thy crowne.

12 Him that ouercometh, wil I make a pil-
lar in the Temple of my God, and he ſhal
go no more out: and I wil write vpon him
the Name of my God, & the name of the
citie of my God, which is the new Ieruſalē,
which cometh downe out of heauē fro my
God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y^e
Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of
the Laodiceans write, Theſe things ſaith
y^e Amen, the faithful and true witneſſe, the
beginning of the creatures of God.

15 I knowe thy workes, that thou art nether
colde nor hote: I wolde thou werſt colde
or hote.

16 Therefore, be cauſe thou art luke warme,
and nether colde nor hote, it wil come
to paſſe, that I ſhal ſpewe thee out of my
mouth.

17 For thou ſaiſt, I am i¹ riche & increaſed
with goods, & haue i¹ nede of nothing, and
knoweſt not how thou art wretched & mi-
ſerable, and poore, and blinde, and naked.

18 I couēl thee robie of me gold: tryed by
the fyre, that thou maielt be made riche, &
white raimēt, that thou maielt be clothed
and that thy filthie nakednes do not appea-
re: and i¹ anoint thine eyes with eye ſalue,
that thou maielt ſe.

19 As manie as I loue, I * rebuke and chaſtiſe:
be zealous therefore and amende.

20 Beholde,

Chap. 20. 12.

21. 27.

philip. 4. 4.

1ſa. 22. 22.

1ob. 22. 14.

c Which ſigni-
fieth y^e Chriſt
bathe all the
power ouer y^e
houſe of Da-
uid, which is y^e
Church, ſo y^e
he may ether
receiue or put
out whome he
wil.

d Which is to
aduance the
kingdome of
God.

e I wil cauſe
the in thy fight
to hūble them
ſelues, & to gi-
ue due honour
to God, and to
his Sonne
Chriſt.

f Let no man
plucke, them
away w^h thou
haſt wonne to
God: for they
are thy crow-
ne, as S Paul
writeth, ſayig,
Brethre, ye are
my ioye & my
croune Phil.
4. 1. 1. theſ. 2. 19

g That is, Tru-
eth it ſelt.

h Of whome
all creatures
haue their be-
ginning.

i Perſuading
thy ſelt of that
which thou
haſt not.

k Thus the hy-
pocrites boar
of their owne
power and do
not vnderſtand
their infirmities
to ſeke to
Chriſt for re-
medie.

l I ſuffer y^e eyes
of thine vnder-
ſtanding to be
opened.

Pro. 3. 22.

1ſa. 12. 5.

m Nothing
more diſplea-
ſeth God theſe
indifferēcie, &
coldenes in re-
ligio, & there-
fore he wil ſpe-
we ſuche out
as are not zealous
and ſeruant.

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & open the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouer came, & sit w my Father in his throne.

22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 3 And 24. seates about it with 24. elders sitting vpon them, and foure beasts praising God day and night.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

And immediatly I was rauished in the spirit, & beholde, a throne was set in heauen, and one sate vpon the throne.

And he that sate, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seven lampes of tyre, burning before the throne, which are the seven spirits of God.

And before the throne there was a sea of glasse like vnto cristall: and in the middes of the throne, & rounde about the throne were foure beasts full of eyes before and behinde.

And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast was like a flying egle.

And the foure beasts had eche one of the six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

And when those beasts gaue glorie, and honour, and thanks to him that sate on the throne, which liueth for euer and euer,

The foure and twentie elders fell downe before him that sate on the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

Thou art worthis, o Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the boke, 2. 14 And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship 9 For their redemption and other benefites.

And I sawe in the right hand of him that sate vpon the throne, a Boke written within, and on the backside, sealed with seven seales.

And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the boke, and to lose the seales thereof.

And no man in heauē, nor in earth, nether vnder the earth, was able to open the Boke nether to loke thereon.

Then I wept muche, because no mā was founde worthie to open, and to reade the Boke, nether to loke thereon.

And one of the elders said vnto me, Wepe not: beholde, the lion which is of the tribe of Iuda, the rote of Dauid, hathe obtained to open the Boke, and to lose the seven seales thereof.

Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, stode a Lambe as though he had bene killed, which had seven hornes, & seven eyes, which are the seven spirits of God, sent into all the worlde.

And he came, and toke the Boke out of the right hand of him that sate vpon the throne.

And when he had raken the Boke, the foure beasts and the foure and twentie elders fell downe before the Lambe, hauing euerie one harpes and golden viasles full of odours, which are the prayers of the Saintes,

And they sung a new song, saying, Thou art worthie to take the Boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tōge, and people, and nation,

And hast made vs vnto our God Kings and Priests, and we shal reigne on the earth.

Then I behelde, and I heard the voyce of manie Angels rounce about the throne and about the beasts, and the elders, & there were thousand thousands,

Saying with a loude voyce, Worthie is the Lambe that was killed to receiue power and riches, and wisdome, and strength, & honour, and glorie, and praise.

And all creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore,

FFF.iiii.

In my seate royal, and to be partaker of mine heauenly ioyes.

Before that he make mention of great afflictions of the Church, he setteth forth the maiestie of God, by whose will, wisdom and prouidence all things are created, & gouerned, to teache vs patience.

He describeth the Diuine and incomprehensible vertue of God the father as chap. 8. 6, and 9. Some who is ioyued with him.

By these are meant all the holie companie of the heauens, d From the throne of the Father, & the Sonne, proceedeth the holie Ghost, who tawing all but one throne, declare the vnitie of God-head.

The holie Ghost is as a lightening vnto vs that beleeue, and as a fearful thunder to the disobedient.

The worlde is compared to a sea because of the changes and vnstabilities.

It is as cleare as cristall before the eyes of God, because there is nothing in it so lielle that is hid from him. Or, vnder the throne.

They are called Cherubins, Eze. 10. 20. We are hereby taught to giue glorie to God in all his workes.

They wil challege no authority, honour nor power before God.

Chap. 5. 12.

A multitude taken of earthly princes, w iudge by bookes & writings, & here it doeth signifie all the counsels & iudgements of God which are openly knowen to Christ the Sonne of Dauid, vers 5.

That is, manie.

Gen. 49. 10.

This vision confirmeth the power of our Lord Iesus, who is the Lambe of God that taketh away the sinne of the worlde, d That is, manifold power. e Signifying the fulnes of the Spirit, which Christ poureth vpon all. f The Angels honour Christ: he is therefore God.

This declareth how the prayers of the faithful are agreeable vnto God, read 8. 4. chap. 8. 4. h Our Saviour Iesus hath redeemed his Church by his blood shed, & gathered it of all nations. i Pet. 2. 8.

Not corporally.

Dan. 7. 10.

Chap. 4. 11.

The crye of martyrs. Reuelacion. Christ sealeth his.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the sixe seales, and manie things follow the opening thereof, so that this containeth a general prophecie to the end of the worlde.

After, I behelde when \bar{y} Lambe had opened one \bar{a} of the seales, & I heard one of the foure beasts say, as it were the noyce of thunder, Come and se.

Therefore I behelde, and lo, there was a white horse, and he that \bar{a} fate on him, had a bowe, and a crowne was giuen vnto him, and he went forthe cōquering that he might ouercome.

And when he had opened the seconde seale, I heard the seconde beast say, Come and se.

And there went out another horse that was \bar{e} red, & power was giuen to him that \bar{a} fate thereon, to take peace from the earth and that they shulde kil one another, and there was giuen vnto him a great sworde.

And whē he had opened the thirde seale, I heard the thirde beast say, Come and se. Then I behelde, & lo, \bar{a} blacke horse, & he that \bar{a} fate on him, had balances in his hand.

And I heard a voyce in the middes of the foure beasts say, A \bar{h} measure of wheat for a \bar{i} penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not.

And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and se.

And I looked, & beholde, \bar{a} pale horse, & his name that \bar{a} fate on him was Death, and \bar{h} el followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with sworde, and with hōger, and with death, and with the beasts of the earth.

And when he had opened the \bar{i} ift seale, I sawe vnder the altar \bar{m} the foules of them, that were killed for the worde of God, & for \bar{y} testimonie which they mainteined.

And they cryed with a lowde voyce, saying, How long, Lord, holie and true! doest not thou iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was said vnto them, that they shulde rest for a litle ceason vntil their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

And I behelde when he had opened the sixt seale, and lo, there was a great \bar{n} earth quake, & the \bar{o} sunne was as blacke as \bar{p} sackcloth of heere, and the \bar{q} moone was li-

The Church miserably defaced with idolatrie and affli-

ke blood.

And the \bar{r} starres of heauen fel vnto the earth, as a figgetre casteth her grene figes when it is shaken of a mightie winde.

And \bar{t} heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche men, and the chief capitaines, and the mightie men, and euerie bondman, and euerie fre man, hid them selues in dennes, and among the rockes of the mountaines,

And said to \bar{t} he mountaines and rockes, \bar{u} Fall on vs, and hide vs from the presence of him that sitteth on the throne, & fro the wrath of the Lambe.

For the great day of his wrath is come, and who can stand?

CHAP. VII.

He seeth the seruants of God sealed in their foreheades out of all nations and people. \bar{i} Which though they suffer trouble, yet the Lābe sedeth them, leadeth them to the fountaines of liuing water. \bar{i} And God shall wipe awaye all teares from their eyes.

And after that, I sawe foure Angels \bar{a} stand on \bar{y} foure corners of the earth, holding the foure \bar{a} windes of the \bar{b} earth, \bar{y} the windes shulde not blowe on the earth, nether on the \bar{c} sea, nether on anie \bar{d} tre.

And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a laude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, \bar{e} Hurt ye not the earth, nether the sea, nether the trees, til we haue \bar{f} sealed \bar{y} seruants of our God in their foreheades.

And I heard the number of them, which were sealed, and there were sealed \bar{g} an hūdreth and foure and fortie thousand of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeō were sealed twelue thousand. Of the tribe of \bar{h} Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin

were sealed twelue thousand. Of the tribe of Dan, were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

And he that \bar{i} sealed them, said, These are the sealed of my God.

And I behelde, and lo, a white cloud, and upon the white cloud \bar{j} a white throne, and he that \bar{k} sat on the white throne, his feet were like unto fine gold.

And he that \bar{l} sat on the white throne, his eyes were like unto fire.

And he that \bar{m} sat on the white throne, his knees were like unto fine gold.

And he that \bar{n} sat on the white throne, his feet were like unto fine gold.

And he that \bar{o} sat on the white throne, his eyes were like unto fire.

And he that \bar{p} sat on the white throne, his knees were like unto fine gold.

And he that \bar{q} sat on the white throne, his feet were like unto fine gold.

And he that \bar{r} sat on the white throne, his eyes were like unto fire.

And he that \bar{s} sat on the white throne, his knees were like unto fine gold.

And he that \bar{t} sat on the white throne, his feet were like unto fine gold.

And he that \bar{u} sat on the white throne, his eyes were like unto fire.

And he that \bar{v} sat on the white throne, his knees were like unto fine gold.

And he that \bar{w} sat on the white throne, his feet were like unto fine gold.

And he that \bar{x} sat on the white throne, his eyes were like unto fire.

And he that \bar{y} sat on the white throne, his knees were like unto fine gold.

And he that \bar{z} sat on the white throne, his feet were like unto fine gold.

And he that \bar{a} sat on the white throne, his eyes were like unto fire.

And he that \bar{b} sat on the white throne, his knees were like unto fine gold.

And he that \bar{c} sat on the white throne, his feet were like unto fine gold.

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And he that $\bar{$

The prayers of the Saints. Chap. VIII. The bottomles pitte. 117

were sealed twelue thousand.

9 After these things I behelde, & lo, a great multitude, which no man could number, of all nations & kindreds, and people, & tongues, stood before the throne, and before the Lambe, clothed with long white robes, and had palmes in their hands.

10 And they cried with a loud voice, saying, *Saluacion cometh of our God, that sitteth vpon the throne, & of the Lambe.*

11 And all the Angels stood rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, will dwell among them.

16 * They shal not hunger more, neither thirst any more, neither shal the sunne light on them, neither any beate.

17 For the Lambe, which is in the middes of the throne, shal gouerne them, and shal leade them vnto the liuelie fountaines of waters, and God shal wipe away all teares from their eyes.

18 They shal haue no more grief and paine, but they shal be comforted by Iesus Christ the mediator of redemption, which is our God. He shal giue them life and conferre them in eternal felicitie.

CHAP. VIII.

1 The seventh seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

1 And when he had opened the seventh seal, there was silence in heauen about halfe an houre.

2 And I sawe the fouen Angels, which stood before God, and to them were giuen fouen trumpettes.

3 Then another Angel came and stood before the altar hauing a golden censer, and muche odours was giuen vnto him, that he shulde offre with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before

the face of God by the means of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.

God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the fouen Angels, which had the fouen trumpettes, prepared themselves to blowe the trumpettes.

7 So the first Angel blew the trumpet, and there was haile & fire, mingled with blood, and they were cast into the earth, and the third part of the trees was burnt, & all greene grass was burnt.

8 And the seconde Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & the third parte of the shippes were destroyed.

10 Then the third Angel blew the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and many men dyed of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third parte of the sunne was smitten, & the third parte of the moone, and the third parte of the stars, so that the third parte of them was darkened: and the day was smitten, that the third parte of it could not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heauen, saying with a lowde voice, Wo, wo, wo to the inhabitants of the earth, because of the foules to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

That is, of the Church. Of the ministers and teachers, which haue not taught, as they ought to do. These are plagues for the contempt of the Gospel. Horrible threatnings against the infidels & rebellious persons.

CHAP. IX.

1 The first and sixth Angel blowe their trumpettes: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bounde, are loosed. 18 And the third parte of men is killed.

1 And the first Angel blew the trumpet, & I sawe a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne,

keyes in his armes. Abundance of heresies and errors, which couer with darknes Christ and his Gospel.

d Locustes are
false teachers,
heretikes, and
worldlie fustil
Prelates, with
Monkes, Fre-
res, Cardinals,
Patriarkes, Ar-
chebishops,
Bishops, Doc-
tors, Barche-
lers & masters
which forsake
Christ to main-
teine false doc-
trine.
e False and de-
ceivable doctrine,
which is
pleasant to the
flesh.
f That is, se-
cretly to per-
secute and to
sing with the-
ir taile as scor-
pions do: such
is the faction
of the hypo-
crites.

Isa. 2, 19.
hose. 10, 8.

luk. 23, 30.
chap. 6, 16.

Wisd. 16, 9.

g For the fal-
se prophetes
can not destroye
the elect, but
suche as are or
deined to per-
dition.

h That is, the
infidels whome
Satan blindeth
with the effica-
cie of error.

i Thogh the
elect be hurt,
yet they can
not perishe.

k The elect
for a certeine
space and at ti-
mes are in trou-
bles: for the
greshoppers
endure but fro
April to Septe-
ber, which is
five moneths.

l For at the be-
ginning y sing
of their consci-
ence semeth as
nothing, but ex-
cept their sone
fike remedie,
they perishe.

m Suche is the
terror of the
unbelieving co-
science, which
hath no assur-
ce of mercie,
but feleth the
iudgement of
God against it.

n When men
embrace error and
refuse the true
simplicitie of Gods
worde.

o Which signifieth
that the Popes
clergie shalbe
proude, ambitious,
bolde, stout, rali,
rebellious, stub-
born, cruel, lecherous
& autors of warre
& destruction
of the simple
children of God.

p That is, they
pretend a certeine
title of honour,
which in dede be-
logeth nothing
vnto the, as the
Priests by their
crownes and
strange apparel
declare.

q That is, they
persecute great
gentlemen & loue:
they are wise,
politike, subtil,
eloquent & in
worldlie craftines
passe all in all
their doings.

r Signifying their
oppression of the
poore & crueltie
against Gods
children.

s Which signifie
their hardenes
of heart and ob-
stinacion in
their errors,
with their as-
surance vnder
the protection
of worldlie
princes.

t For as thogh
they had wings,
so are they
lifted vp about
the comune
sorte of men
& esteemed
moste holie &
do all things
w rage & fier-
cenes.

u To infect
& kill w their
venemous doc-
trine.

and the ayre were darkened by the smoke of the pit.

And there came out of the smoke ^d Locustes vpon the earth; and vnto them was giuen ^e power, as the ^f scorpions of the earth haue power.

And it was commanded them, that they shulde not hurt the ^g grasse of the earth, nether anie grene thing, nether anie tree: but onely those ^h men which haue not the seale of God in their foreheades.

And to them was commanded that they shulde not ⁱ kil them, but that they shulde be ^k vexed fise moneths, and that their paine shulde be as the paine that cometh of a ^l scorpion, when he hathe stung a mā.

* Therefore in those daies shal men ^m seeke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

* And the forme of the locustes was like vnto ⁿ horses prepared vnto battel, and on their heades were as it were ^o crownes, like vnto golde, and their faces ^p were like the faces of men.

And they had heere as the ^q heere of women, and their ^r teeth were as the teeth of lions.

And they had ^s habbergions, like to habbergions of yron: and the founde of their ^t wings was like the founde of charrets when manie horses runne vnto battel.

And they had tailles like vnto scorpions, and there were ^u stings in their tailles, & their power was to hurt mē fise moneths.

And they haue a King ouer them, which is the ^x Angel of the bottomles pit, whose name in Hebrew is, ^y Abaddon, and in Greke he is named Apollyon.

One wo is past, & beholde, yet two wo es come after this.

¶ Then the first Angel blew the trūpet, & I heard a ^z voyce from the foure hornes of the golden altar, which is before God,

Saying to the first Angel, which had the trumpet, Lose the foure ^a Angels, w are bounde in the great riuier Euphrates.

And the foure Angels were losed, which were prepared at an ^b houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

And the number of horsen men of warre

were twētie thousand times ten thousand: for I heard the number of them.

And thus I sawe the horsen in a vision, and them that sate on them, hauing fyrie habbergions, & of Iacynth & of brimstone, & the heads of the horsen were as ^y heads of lyons: and out of their mouthes went forth the fyre and smoke and brimstone.

Of these thre was the third parte of mē killed, that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

For their power is in their ^c mouthes, & in their tailles: for their tailles were like vnto serpents, and had heades, wherewith they hurte.

And the remnant of the men which were not killed by these plagues, ^d repented not of the workes of their hands that they shulde not worship deuils, and ^e idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se,

neither heare nor go.

Also they repented not of their murther, and of their forcerie, nether of their fornicacion, nor of their thefte.

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And I sawe another mightie ^a Angel come downe from heauen, clothed with a cloude, and the ^b raine bowe vpon his head, & his face was as the ^c sunne, and his ^d feete as pillars of fyre.

And he had in his hand a litle ^e boke open, and he put his right fore vpon the sea, and ^f left on the earth,

And cryed with a ^g slowde voyce, as when a lyon roareth: and when he had cryed, seven ^h thondres vttered their voyces.

And when the seven thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, ⁱ Scale vp those things which the seven thondres haue spoken, & write the not.

And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,

And sware ^j by him that liueth for euermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, w therein are, that time shulde be no more.

But in the daies of the voyce of the seventh Angel, whē he shal beginne to blowe the trumpet, even the ^k myserie of God shalbe finished, as he hathe declared to his seruants the Prophetes.

shalbe ^l stoned. ^m The whole graces of Gods Spirit bent them: suches against Antichrist. ⁿ Belene that that is written: for there is no need to write more for the vnderstanding of Gods children. ^o That is, by God with whome Christ by his diuinitie is equall. ^p The faithful shal vnderstand and se this myserie of the last iudgement, the damnacion of Antichrist and infidels, & all the glorie of the iust at the resurrection.

8 And

c Which signifieth their false doctrine & hypocritie.

d And therefore were iustly destroyed. *Psal. 115, 4. & 133, 15.*

a Which was Iesus Christ y came to comfort his Church against y furious assailes of Satan and Antichrist: so that in all their troubles, the faithful are sure to finde consolacio in him. b Iesus Christ beareth y testi monie of Gods loue towards vs.

c It ome came all the darkenes of the Angel of the bottomles pit. *Dan. 12, 7.*

d Straight, strong & pure fro all corrup tions.

e Meaning the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his had. f Which declareth that in despite of Antichrist y Gospel shulde be preached through all the world: so that the enemies

shalbe stoned. g The whole graces of Gods Spirit bent them: suches against Antichrist. h Belene that that is written: for there is no need to write more for the vnderstanding of Gods children. i That is, by God with whome Christ by his diuinitie is equall. k The faithful shal vnderstand and se this myserie of the last iudgement, the damnacion of Antichrist and infidels, & all the glorie of the iust at the resurrection.

In this third
vision is de-
clared how
the Church
is compassed
about with
Iesus Christ
the Sonne of
righteousnes,
is perfected
b. The Church
readeth vnder
fore what fo-
lower is muta-
ble, and in-
constant, with
all corrupt af-
fections and
such like.
c Which sig-
nifie God and
his worde.
d The Church
eater with a
moſte ſeruent
deſire longed
f Christ ſhul-
de be borne,
that the faich-
ful might be
regenerate by
his power.

And she was with childe and ^d cryed tra-
uailing in birth, and was pained readie to
be deliuered.

And his taile drue the third parte of the
starres of heauen, & cast thē to the earth.
And the dragon stode before the woman,
which was readie to be deliuered, to de-
uoure her childe when she had brought it
forthe.

And the womā fled into twildernes where she hath a place prepared of God, that they shulde fede her there a thousand, two hundreth and threscore dayes.

But they preuailed not, nether was their
place founde anie more¹ in heauen.

o The I heard a loude voyce, saying, Now
is saluation in heauen, and strength & th
kingdome of our God, and the power o
his Christ: for the accuser of our brethre
is cast downe, which accused them befor
our God day and night.

12 Therefore reioyce, ye heauens, & ye that dwell in thē. Wo to theⁿ inhabitāts of the earth, and of the sea: for the deuill is com downe vnto you which hathe great wrath knowing that he hathe but a short time.

14 But to the woman were given two wings of a great eagle, y^e she might flie into the wilderness, into pher place, where she nourished for a time, & times, and halfe time, from the presence of the serpent.

15 And y^e serpent cast out of his mouth wa
 and fleshlie lustes. o And was overcome of Christ, the
 his members. p Which the Lord had appointed for he
 meanes to his Church to escape the furie of Satan making h
 ue to the support thereof.

6 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragō had cast out of his mouth.

8 And I stode on the sea sande.

8 The beast deceiveth the reprobate, 2. 4. 12. And is confirmed by another beast. 17 The privilege of the beasts marke.

2 And the beast which I sawe, was like a
leopard, and his fete like a beares, and his
mouth as the mouth of a lion: and the dra-
gon gaue him his power and his throne, &
great autoritie.

4 And they worshipped the dragon which gaue power vnto the beast, & they ^b worshipped the beast, saying, Who is like vn to the beast! who is able to warre with him

6 And he opened his mouth vnto blasphemie against **God**, to blaspheme his Name and his tabernacle, & the y^e dwel in heauē

8 Therefore all that dwell vpon the earth
shal worship him, whose ^m names are not
*written in the Booke of life of the Lambe
which was slaine ⁿ from the beginning of
the worlde.

he must be killed by a sword: here is the
patience, & the faith of the Saintes.

ii And I behelde another beaſt comming
vp out of the ſea, which had two hornes

in Antichrist hathe no power ouer \S elcē. n As God ordeined
beginning, \mathcal{K} all \mathcal{S} ciences were as figures & characters of Christ
whiche led foule to captiuitie, & the fclow to the felicitie of
dome of Chailt is to leaue, & bringeth men thither: \mathcal{S} o \mathcal{S} of
of earth & leadeeth to perfection, & is begone, & established
tounes, beautes, craft, creatiōn & tyrānie. q. Whiche figure
& the kingdom, and therefore he giueth in his armes two
two fowdes caried before him. So Boniface the eight wth
the Tūble, the wēd him self one day in apparell as a Pope,
as he was the Emperour, and the two hories' for the bishop
herof.

r Satā was not able to destroy the head nor the bodie, and therefore she-
with his rage against the mē-
bers.

a Here is the
description of
the Romaine
empire which
standeth in
crueltie and
tyrannie.

b Meaning Rome, because it was first governed by them.

Kings or Emperours after Nero, and also is compassed about with seven mountains.

c Which signi-
ficant manic pro-
duces.
d By these
beasts are lig-

nified the Macedoniâs, Persians & Chaldeans whom the Romaines overcame.

That is, the devil.

f This maie
be vnderftand
of Nero, who
moued y^e firft
persecution a

gainst y^e Church
che, and after
flew him self
so y^e the fami
lie of the Ce
fars ended i

him.
g For y emp
re was establ
shed againe
by Veipa-
sian.

the statutes, ordinances, decrees, ceremonies & religion of Romaine empire.

Antichrists
me & power
limited.

2, dies, not in
- foule

He meaneth
y^e vniuersal d

g of S. Paul spe
r. keth to the

Thessalonians
ned frō before a
rists death. oThe

p As the king
opes kingdome
by ambitio, coue

the priesthood
keys, and hath
which first ordeine

& the next day
s mitre are sign

The beasts marke. Chap. XIII. The fall of Babylon. 119

r He spake de
uclish doctrine,
accused Gods
worde of im-
perfection, set
vp mans tradi-
tions, and spa-
ke things con-
trarie to God
and his worde.
f For the Po-
pe in ambitio,
crueltie, idola-
trie, & blasphemie did follow
& imitate the
ancient Romanes.

t Broghte the
to idolatrie &
affirmed the
with the name
of that holie
empire (as h
termerh it)
u The man of
sinne accordi-
ng to operation
of Sathebe
v all power,
signes & mira-
cles of mi-
2. The 2. 10.
x Before the
whole empire
w representeth
the first beast,
and is y image
thereof.
y For the first
empire Romane
was as the
paterne, & this
second empire
is but an image
& shadowe
thereof.
z For except y
Pope confirme
the auctoritie
of the King of
Romaines, he
is not esteemed
worthy to be
made Emperour.

a The same things w the Pope, or false prophetes instruct him in. b Receiue the ordinances & decrees of the seat of Rome, & ro kisse y vilens fote, if he were put therunto. c Whereby he renoueth Christ: for as faith, y worde & the Sacraments are y Christis markes: so this Antichrist will accept none but such as wil approue his doctrine: so y it is not ynough to chesle Christ, & to belieue y Scriptures, but a man must subscribe to y Popes doctrine: moreouer their chrimatories, graifings, vowes, othes & shauings are signes of this marke in so muche as no natio was excepted y had not manie of these marked beasts. d He y is not sealed w Antichrists marke, can not be suffered to liue among men. e Suche as may be vndersta by mans reason: for about 666 yeres after this reuelatio y Pope or Antichrist bega to be manifest in the worlde: for these characters x p q. signifie 666: & this nuber is gathered of y smale nuber, x a t e i v o s. w in the whole make 666 & signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vlieth in all things y Latin toge, & in respec thereof he conuenech y Ebrewe & Greke wherein y worde of God was first & best writ: & because Italie in olde time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrie chiefly he shulde come.

nes like the Lambe, but he r spake like the dragon.

12 And he did all that the first beast colde do before him, & he caused the earth, and them which dwell therein, to worship the first beast, whose deadlie wounde was healed.

13 And he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,

14 And deceiued the that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, sayig to them that dwell on the earth, that they shulde make the y image of the beast, which had the wounde of a sworde, & did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast shulde speake, and shulde cause that as manie as wolde not worship the image of the beast, shulde be killed.

16 And he made all, bothe small and great, riche and poore, fre and bonde, to receiue a marke in their right hand or in their foreheads.

17 And that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Heare is wisdom. Let him that hathe wit, count the number of the beast: for it is the number of a man, and his number is six hundreth, thre score and six.

a The same things w the Pope, or false prophetes instruct him in. b Receiue the ordinances & decrees of the seat of Rome, & ro kisse y vilens fote, if he were put therunto. c Whereby he renoueth Christ: for as faith, y worde & the Sacraments are y Christis markes: so this Antichrist will accept none but such as wil approue his doctrine: so y it is not ynough to chesle Christ, & to belieue y Scriptures, but a man must subscribe to y Popes doctrine: moreouer their chrimatories, graifings, vowes, othes & shauings are signes of this marke in so muche as no natio was excepted y had not manie of these marked beasts. d He y is not sealed w Antichrists marke, can not be suffered to liue among men. e Suche as may be vndersta by mans reason: for about 666 yeres after this reuelatio y Pope or Antichrist bega to be manifest in the worlde: for these characters x p q. signifie 666: & this nuber is gathered of y smale nuber, x a t e i v o s. w in the whole make 666 & signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vlieth in all things y Latin toge, & in respec thereof he conuenech y Ebrewe & Greke wherein y worde of God was first & best writ: & because Italie in olde time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrie chiefly he shulde come.

CHAP. XIII.

1 The notable copanie of the Labe. 6 One Angel annou-
ceth the Gospel, 8 Another the fall of Babylon, 9 And
the thurde warneth to flee fro the beast. 13 Of their ble-
sednes which dye in the Lord. 18 Of the Lords haruest.

Then I looked, and lo, a Labe stode on mount Sion, and with him an hundreth, fortie & foure thousand, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the founde of manie waters, & as the founde of a great thunder: & I heard the voyce of harpers harping with their harpes.

3 And they sung as it were a newe song before the throne, & before the foure beasts,

and the Elders, and no man colde learne that song, but the hundreth, fortie and foure thousand, which were boght from the earth.

4 These are they, which are not defiled with womē: for they are virgins: these fol-
lowe the Labe whither soeuer he goeth: these are boght from men, being the first frutes vnto God, and to the Lambe.

5 And in their mouths was founde no guile: for they are without spot before the throne of God.

6 ¶ Then I sawe another Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kindred, and tongue, and people,

7 Sayig with a loude voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, say-
ing, It is fallen, it is fallen, Babylon the great citie: for the made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the thirde Angel followed them, saying with a loude voyce, If any mā worship the beast and his image, and receiue his maik in his forehead, or on his hand,

10 The same shal drinke of the wine of the wrath of God, yea, of y pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimstone before the holie Angels, & before the Lambe.

11 And the smoke of their torment shal ascende euermore: & they shal haue no rest day nor night, which worshippe the beast and his image, and whosoever receiue the print of his name.

12 Here is the pacience of Saintes: here are they that kepe the commandements of God, and the faith of Iesus.

13 The I heard a voyce fro heauen, saying vnto me, Write, Blessed are the dead, which hereafter dye in the Lord. Euē so faith the Spirit: for they rest from their labours, and their workes followe them.

14 ¶ And I looked, & beholde, a white cloude, and vpon the cloude one sitting like vnto the Sone of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Tēple, crying with a loude voyce to him:

to wrath: so that he suffreth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement. p The faithful are exhorted to pacience. q For they are deliuered from the horrible troubles which are in the Church, and rest with God. r Of the Lords cause. r Which are ingrafted in Christ by faith, which rest on him and reioyce to be with him: for immediately after their death they are receiued into ioye. f Signifying that Christ shal come to iudgement in a cloude, euen as he was sene to go vp.

e None can praise God, but the elect whom he hathe boght.

f By whoredome: & vnder this vice he comprehendeth all other: but this is chiefly mee of idolatrie w is the spiritual whoredome.

g For their whole delite is in y Labe Iesus and they loue none but him. h Which declareth that the faithful ought to liue iustly and holily, that they may be y first frutes & an excellent offering of the Lord.

i For as muche as their sinnes are pardoned, & they are cled w the iustice of Christ.

k By this Angel are meant y true ministers of Christ w preache the Gospel faithfully.

l Isa. 51. 9. Iere. 51. 8. chap. 18. 8.

m The Gospel teacheth vs to feare God and honour him, w is y beginning of heauenlic wisdom.

n Signifying Rome, for as muche as the vices which were in Babylon, are founde in Rome in greater abundance, as perfection of the Church of God, oppressio & sclauerie w destruction of the people of God, confusion, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shal this wicked kingdome of Antichrist haue a miserable ruine, though it be great & seemeth to extend throughout all Europa.

o By y which fornicatio God is provoked

p The faithful are exhorted to pacience. q For they are deliuered from the horrible troubles which are in the Church, and rest with God. r Of the Lords cause. r Which are ingrafted in Christ by faith, which rest on him and reioyce to be with him: for immediately after their death they are receiued into ioye. f Signifying that Christ shal come to iudgement in a cloude, euen as he was sene to go vp.

g For their whole delite is in y Labe Iesus and they loue none but him.

h Which declareth that the faithful ought to liue iustly and holily, that they may be y first frutes & an excellent offering of the Lord.

i For as muche as their sinnes are pardoned, & they are cled w the iustice of Christ.

a Iesus Christ rulerh in his Church to defend and comfort it, though the beast rage neuer so muche: and seing Christ is present euer with his Church, there can be no vicarie: for where there is a vicarie, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the number of the Church shulde be great, and that they shulde speake boldly, and aloud, and so glorifie the Lord.

Seuen last plagues.

Reuelation. The bloodie drinke blood.

Isa. 3. 13.

Mat. 13. 39.

a The overthrowe of the people is compared to an haru. 13. 19. 5: also to a vintage. 13. 6. 3.

u This is spoken familiarly for our capacity, alluding vnto an house-band man who suffereth himself to be aduertised by his seruants when his haruest is ripe, and not that Christ hath neede to be tolde when he shulde come to iudgement for the confort of his Church and destruccio of his enemies.

x This was Christ who is also the altar, the Priest and sacrifice.

y That is, a certaine place appointed and not in the heauen.

z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

that fate on the cloude, * Thrust in thy sickle & reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that fate on the cloude, * thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the * altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the * horse bridles by the space of a thousand and six hundreth furlongs.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

a This is the fourth vision which containeth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godlie.

b Meaning an infinite number of Gods ministers, which had infinite manners of sortes and punishments. Exod. 15. 1.

c Psal. 145. 17. Iere. 30. 16.

c Signifying this brutell and inconsistent world mixt with fyre, that is, troubles and afflictions, but the Saintes of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie.

d Or, after and desce.

d Which is to declare that Gods iudgements are cleare, iust and

And I sawe another * signe in heauē hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a * glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the * seruant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy * wayes, King of Saintes.

4 * Who shal not feare thee, o Lord, and glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the tēple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and * bright linnen, and hauing their * breastes girded with golden girdles.

e As readie to execute the vengeance of God.

7 And one of the ^f foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was ful of the smoke of the glorie of God and of his power, and no mā was able to enter into the Tēple, til the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take hede and watch.

And I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noyesome, and a grievous * fore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

3 And the secōd Angel powred out his vial vpon the sea, and it became as the ^b blood of a dead man: and euerie liuing thing dyed in the sea.

4 And the thirde Angel powred out his vial vpon the riuers & fountaines of waters, and they became ^d blood.

5 And I heard the Angel of the * waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are wortheie.

7 And I heard another out of the Sanctuarie say, Eue so, Lord God almightie, ^f true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with ^s heat of fyre,

9 And men boyled in great heat, and ^h blasphemed the Name of God, which hathe power ouer these plagues, and they repented not, to giue him glorie.

10 And the fift Angel powred out his vial vpon the throne of the ⁱ beast, & his kingdom waxed darke, & they ^k gnawe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

12 And the sixt Angel powred out his vial vpon the great riuē ^l Euphrates, and the water thereof dried vp, that the way of

f By the foure beastes are met all the creatures of God & willingly serue him for the punishment of the infidels.

g God giueth vs full entrie in to his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the full end of all things.

a This was like the first plague of Egypt, which was sores and boiles or pockes: and this reigneth continually among Canons, monks, friers, nuns, Priests and such filthy vermin which beate the marke of the beast.

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

c That is, corrupt & iust.

d The first plague of Egypt was like vnto this.

e He bringeth forth the seuen Angels: one which is gouernour of the waters, and the other from vnder the altar, as witnesses & commēders of Gods iust iudgements.

f For as much as thou destroyest the rebellous, & preuentest thine.

g Signifying famine, drought and hote diseases which procede thereof.

h The wicked were hardhearted & stubborn when God punished them.

i This answereth to the ninth plague of Egypt, which signifieth the

Popes doctrine is an horrible plague of God, & kepeth men still in darke ignorance and errors. k They shal shewe their furie, rage & blasphemie against God when the light of his Gospel shal shine. l By Euphrates which was the strength of Babylon, is meant riches, strength, pleasures and commodities of Rome: the second Babylon, & the faithful & true Kings & Priests in Christ, haue taken away by disclosing their wicked deceit.

m That is, a strong number 13 of this great deuil & Pope ambassadours which are euer crying and croaking like frogs and come out of Antichrists mouth, because they shal speake nothing but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians.

Chap. 3.7.
mat. 24. 44.
luk. 12. 39.
n Albeit they call them selues spiritual and holie fathers.

o For in all Kings courtes & Pope hath had his ambassadours to hinder the kingdom of Christ.
P Of righteousnes and holines, where with we are cled through Iesus Christ.

Jer. 25. 15.
q As if he wolde say, The craftines of destruction wher as Kings and princes shal warre against God, but by craft of Satan are brought to that place where they shal be destroyed.

r This is the last iudgement when Christ shal come to destroy wicked and deliuer his Church. f Meaning the whole number of them that shal call them selues Christians, whereof some are so in dede, some are Papistes and vnder pretence of Christ serue Antichrist, and some are neuters which are neither on the one side nor of the other. t Signifying, all strange religions, as of the Iewes, Turkes & others, which then shal fall with that great whore of Rome, & be tormented in eternal paines.

13 And I sawe thre vnclane spirites like frogges come out of the mouth of the dragon, & out of the mouth of the false prophet.

14 For they are the spirites of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almighty.

15 (*Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his garmets, lest he walke naked, and men se his filthines)

16 And they gathered them together into a place called in Hebrue & Arma-gedon.

17 ¶ And the seuen Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, and lightnings, & there was a great earthquake, suche as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great citie was diuided into thre partes, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenes of his wrath.

20 And euerie yle fled away, & the mountaines were not founde.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe.

a Which was Christ Iesus who wil take vengeance on this Romish harlot.

b Antichrist is compared to an harlot because he seduceth the worlde with vaine wordes, doctrines of lies, & outward appearance.

c Meaning, diuers nationes & countreies.

d The beast signifieth an ciuit Rome: y woman that

sitteth thereon, the newe Rome which is the Papistrie, whose crueltie and blood sheding is declared by skarlat. e Full of idolatrie, superstition and contempt of the true God.

Then there came one of the seuen Angels, which had the seuen viales, and talked with me, saying vnto me, Come: I wil shewe thee the danacion of the great whore that sitteth vpon many waters, With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a skarlat coloured beast, full of names of blasphemie, which had seuen heads, &

ten hornes.

4 And the woman was arrayed in purple & skarlat, & gilded with golde, & precious stones, and pearles, and had a cup of golde in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name written, A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I sawe her, I wadded with great marueile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast sene, was, and is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwell on the earth, shal wondre (whose names are not written in the Booke of life from the fundacion of the worlde) when they beholde the beast that was, and is not, and yet is.

9 Here is the minde that hath the wifdome. The seuen heads are seuen mountaines, whereon the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, & shal go into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kigdome, but shal receiue power, as Kings at one houre with the beast.

13 These haue one minde, and shal giue their power, and autoritie vnto the beast.

14 These shal fight with the Lambe, & the Lambe shal ouercome them: for he is Lord of Lords, & King of Kings: & they that are on his side, called, and chosen, and faithful.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shal make her desolate and naked, & shal eat her flesh, & burne her with fyre.

17 For God hath put in their hearts to fulfil his wil, & to do with one consent for to giue their kigdome vnto the beast, vntill the wordes of God be fulfilled:

f This woman is the Antichrist, that is, the Pope with y whole bodie of his Alesie creatures, as is expounded, ver. 18, whose beautes onely standeth in outward pompe & impudencie and craft like a brumpe.

g Of false doctrines & blasphemies.

h Which none can knowe to auoide but the elect.

i This is the Romaine empire which being fallen into decay, the whore of Rome vnturned

autourtie, and proceeded from the deuil and thither shal retorne.

k Which are about Rome.

l For after y Empire was decayed, in Nero, Galba, Otho, Vitellius, Vespasian &

Titus dyed in leste then fourte yeres and reigned.

m Kings: Domitian then reigned, and after him Cocceius Nerva

which was the seuen.

n He meaneth Traian the emperor who was a Spanyard & adopted by Nerva, but

because he persecuted faithfull, he goth also to perdition.

o He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes

subiect to the same.

1. Tim. 6. 15.

chap. 19. 16.

o And breake them to shivers as a potters pot.

p Diuers nationes as the Gothes, Vandales, Huns, and other nations which were once subiect to Rome, shal rise againe & destroy it.

q That in reede of doing homage to Christ Iesus, they shal be cast into a reprotable sente to vnto him.

serue Antichrist, & to dedicate them selues, and theirs wholly

To flee from Babylon. Reuelation. The whores marchants.

18 And the womā which thou sawest, is the great citie, which reigneth ouer 7 Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlde are sorie for the fall of the whore of Babylon 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightily with a loude voyce, saying, * It is fallen, it is fallen, Babylon 7 great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vnclane and hareful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce frō heauen say, d Go out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembred her iniquities.

6 Rewarde her, euē as she hath rewarded you, and giue her double according to her workes: & in the cup that she hath filled to you, fil her the double.

7 Inasmuche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for the saich in her heart, * I sit being a quene, and am no widowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burning,

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchāts of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne^k wood, and of all vessels of yuorie, and of all vessels of maste precious wood, & of brasfe, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and frankincense, and wine, and oile, and fine floure, and whear, & beastes, and shepe, and horses, and charerts, & seruants, and soules of men.

14 (And the^a apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchāts of these things which were waxed riche, shal stand a farre of frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and whosoever traual on the sea, shal stand a farre of,

18 And crye, when they se the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast^e dust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her^e costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hath pgien your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, & cast it into the sea, saying, With such violence shal the great citie Babylon be cast, and shalbe founde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpetters shalbe heard no more in thee, and no craftes man, of whatsoeuer craft he be, shalbe founde any more in thee: and the founde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants. 10 The Angel wil not be worshipped. 17 The soules and birdes are called to the slaughter.

2 And

124.21.9.

ierem 51.8.

chap. 14.8.

a This description of the overthrow of the great whore is like to that whereby the prophetes vie to declare the destruction of Babylon

b He describeth Rome to be y^e succie of all abomination and deuillishness, and a kinde of hell.

c The greatest parte of the worlde hath bene abused & seduced by this spiritual whoredome.

d When God threatneth y^e wicked, he euer comforteth & counselth his what they ought to do, y^e is, that they do not communicat with y^e sinnes of the wicked.

124.47.8.

e The greke word is, that her sinnes followe one another, and so rise one after another, that they growe to suche a heape, y^e at length they touche y^e verie heauen

f Blessed is he that can paye to the whore the like, as is written psal.

137.9.

g The glorious boasting of the trumpet.

h But full of people & mightie

i. Bothe they that temporally haue had profice by the trumpet, and also the spiritual marchāts that for sorow & wāt of their gaine crye out and despaire.

k Which is vnderodoriferous and precious.

1 Such as the wantons vse at Rome

m This is the vilest ware y^e the marchāts sel, and best cheape, which soules notwithstanding y^e Sonne of God redeemed with his precious blood, 1. pet.

n. That is, the things which thou lovedst best.

o And so shewe signes of great sorrow

* Or, noble & stately

p And hath reuenged your cause in punishing her.

124.51.8.

q It shal not be like to other cities & may be buylded againe, but it shalbe destroyed without mercie.

r The Romish prelates and marchants of soules are at Kings & princes: so that their couetousnes and pride must be punished: secondly their crafts & deceits, and churly their cruelties.

1 **A**Nd after these things I heard a great voyce of a great multitude in heauen, saying, ^a Hallelu-iah, saluacion & glorie, and honour, and power be to the Lord our God.

2 For ^b true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornicacion, and hath aduenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: & her smoke rose vp for euermore.

4 And the foure and twentie Elders, & the foure ^d beastes fell downe, and worshiped God that sat on the throne, saying, ^e Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and great.

6 And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the ^f mariage of the Labe is come, and his wife hath made her self readie.

8 And to her was grated, that she shulde be arayed with pure fyne linen and shining. for the fine linen is the righteounes of Sanctes.

9 Then he said vnto me, Write, ^g Blessed are they which are ^h called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, ⁱ to worship him: but he said vnto me, So thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the ^j testimonie of Iesus. Worship God: for the ^k testimonie of Iesus, is the spirit of prophecie.

11 And I sawe heauen open, and beholde a white ^l horse, and he that sat vpon him, was called, ^m Faithful & true, & he ⁿ iudgeth and fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were ^o manie crownes: and he had a name written, that no man ^p knewe but him self.

13 And ^q he was clothed with a garment dipte in ^r blood, and his name is called, **THE VERDE OF GOD.**

14 And the ^s warriors which were in heaue,

followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe ^t sword, that with it he shulde smite the heathen: for he ^u shal rule the with a rodde of yron: for he it is that treadeth the wine presse of the fiercesnes and wrath of almightie God.

16 And he hath vpon his garment, and vpon his ^v thigh a name written, ^w THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the ^x sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of Kings; & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre me and bondemen, and of smale and great.

19 And I sawe the beast, and the Kings of the earth, and their ^y warriors gathered together to make battel against him, that sat on the horse & against his souldiers.

20 But the beast was ^z taken, and with him that false prophete that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, & them that worshiped his image. These bothe were aliae cast into a lake of fyre, burning with brimstone.

21 And the remnant were slayne with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 **Satan being bounde for a certeine time. 7 And after let vs vexeth the Church grieuously 10. 14 And after the worlde is iudged, he and his are cast into the lake of fyre.**

1 **A**Nd I sawe an ^a Angel come downe from heauen, hauing the ^b keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde serpent, which is the deuil and Satan, and he bounde him ^c a thousand yeres,

3 And cast him into the bottomles pit, and he shut him vp, and sealed the dore vpon him, that he shulde deceiue the people no more, til ^d a thousand yeres were fulfilled: for after that he must be losed for a litle season.

4 And I sawe ^e seates: and they sat vpon

their impietie and stubbernes. ^f That is, from Christs nativity vnto the time of Pope Syluester the seconde: so long the pure doctrine shulde after a sorte remaine. ^g After this terme Satan had greater power then he had before. ^h The glorie and auctorite of them that suffer for Christs sake.

^a That is, praise ye God, because ^y Antichrist & all wickednes is take out of the worlde. ^b So that all the same, are constrained and ought nothing to doute of the saluacion of ^f faithful. ^c The wicked shalbe burned in continual fyre, ^y neuer shalbe extinguished. ^d By the foure beastes are met all creatures. ^e Signifying ^y his iudgements are true & iust, and ^y we ought to praise him euermore for the destruction of the Pope.

^f God made Christ ^y bridegrome of his Church at the beginning, and at the ^l last day it shalbe fully accomplished when we shal be joyued w our head.

^g That is, the Aug 1.

^h Whome God of fre mercie calleth to be partakers of his h auenlie graces, & deliuereth from ^f filthie pollution of Antichrist. ⁱ Who are charged to rise, of Iesus, or w am partaker of ^f same Gospell & faith.

^j He the weth that none ought to be worhiped but onely God, & that he is of their no ber whome God vseth to reuile his secrets by the Prophetes, ^y they may declare them to others, also that we must beleue no other spirit of prophecie, but that which doeth testifie of Iesus, and lead vs to him. ^k Whereby is signified that Iesus Christ our Iudge shalbe victorious, and shal triumph ouer his enemies.

^l He meaneth Christ n. So that the wicked shal tremble before his face. ^m To shewe that he was ruler of all the worlde. ⁿ That is, none can haue so full reuelacion howe Christ is verie God, eternal, infinite and almightie, as he him self. ^o Whereby is signified his victorie, and the destruction of his enemies. ^p Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the Iudge of the quicke and dead. ^q This declareth that his Angels shal come with him to Iudge the worlde.

^t Which drieth the wicked into eternal fyre. ^u Psal. 2. 9.

^v Tim 6. 15. chap. 17. 14.

^w Which declareth his humanity, wherein he is Lord of all, and shal iudge ^y world. ^x This signifieth ^y the day of iudgement shalbe cleare, and euident, so that none shal be hid: for the trumpet shal blowe a lowde & all shal vnderstand it.

^y For the Pope & ^y worldlie princes that fight against Christ, even vntil the last day. ^z The overthrowe of the beast and his ^w shalbe chiefly accomplished at the seconde coming of Christ.

^a This Angel representeth ^y ordre of ^f Apostles, whose vocation & of fice was from heaue: or may signifie Christ, w shulde treade downe the serpents head. ^b Hereby he meaneth the Gospel where by he is shut up to ^f faithful. ^c Satan is chained that he ca not hurt them, yea & ^f ministers here by open it to the infidels, but through

them, and iudgement was giuen vnto them, and I ſawe the ſoules of them, that were beheaded for the witnes of Ieſus, and for the worde of God, & which did not worſhip y^e beaſt, nether his image, nether had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Chriſt a thousand yere.

5 But the reſt of the ſe dead men ſhal not liue againe, vntill the thouſand yeres be finiſhed: this is the ^h firſt reſurreccion.

6 Blessed and holie is he, that haſte parte in the firſt reſurreccion: for on ſuche the ſeconde death haſte no power: but they ſhal be the Priests of God and of Chriſt, & ſhal reigne with him a thousand yere.

7 * And when the thouſand yeres are expired, Satan ſhal be loſed out of his priſon,

8 And ſhal go out to deceiue the people, which are in the foure quarters of the earth: *ehen* ⁿ Gog and Magog, to gather them together to battel, whole number is, as the ſand of the ſea.

9 And they went vp into the plaine of the earth, & compassed the tents of the Saints about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuil that deceiued them, was caſt into a lake of fyre & brimſtone, where the beaſt and the falſe prophet ſhal be tormented euen day and night for euermore.

11 And I ſawe a great white throne, and ^o one that ſate on it, from whoſe face fled away bothe the earth and heauen, & their place was no more founde.

12 And I ſawe the dead, bothe great & ſmall ſtand before God: and the bokes were opened, & another boke was opened, which is the boke of life, and the dead were iudged of thoſe things, which were written in the bokes, according to their workes.

13 And the ſea gaue vp her dead, which were in her, and ^q death and hell deliuered vp the dead, which were in them: & they were iudged euerie mā according to their workes.

14 And death and hell were caſt into the lake of fyre: this is the ſeconde death.

15 And whoſoeuer was not founde written in the boke of life, was caſt into the lake of fyre.

CHAP. XXI.

24. The blessed estate of the godlie. 27 And the miserable condicon of the wicked. 11 The description of the heauenlie Ierusalem, and of the wife of the Lambe.

8 And I ſawe * a new heauen, & a new earth: * for the firſt heauen, and the firſt earth were ^b paſſed away, & there was

no more ſea.

2 And I Iohn ſawe the ^c holie citie newe Ierusalem come ^d downe from God out of heauen, prepared as a bride trimmed for her houſband.

3 And I heard a great voyce out of heauen, ſaying, Beholde, the Tabernacle of God is with men, and he wil dwell with them: & they ſhal be his people, and God him ſelf ſhal be their God with them.

4 * And God ſhal wipe ^e away all teares fro their eyes: & there ſhal be no more death, nether ſorowe, nether crying, nether ſhal there be anie more paine: for y^e firſt things are paſſed.

5 And he that ſate vpon the throne, ſaid, * Beholde, I make all things new: and he ſaid vnto me, Write: for theſe wordes are faithful and true.

6 And he ſaid vnto me, * It is done, I am ^a and ^a, the beginning and the end. I wil giue to him that is a thirſt, of the ^f well of the water of life freely.

7 He that ouercometh, ſhal inherit all things, and I wil be his God, & he ſhal be my ſonne.

8 But the ſeafeſul and vnbeleuing, and the ^h abominable and murderers, & who remongers, and forcerers, and idolaters, & all liars ſhal haue their parte in the lake, which burneth with fyre and brimſtone, which is the ſeconde death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with me, ſaying, Come: I wil ſhewe thee the ⁱ bride, the Lambes wife.

10 And he caryed me away in the ſpirit to a great & an hie mountaine, & he ſhewed me the great ^k citie, holie Ierusalem, ⁱ deſcending out of heauen from God,

11 Hauing the glorie of God: and her ſhining was like vnto a ſtone moſt precious, as a ^m Iaſper ſtone cleare as cryſtal,

12 And had a great ⁿ wall and hie, and had twelue ^o gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt parte there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſtſide three gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambs twelue ^p Apoſtles.

15 And he that talked with me, had a golde rede to meaſure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure ſquare, and the length is as large as the bredth of it, and he meaſured the citie with the rede, twelue thouſand ſur long: and the length, and the bredth, and the height of it are equal.

^e The holie companie of the el. & ^d Meaning, that God by his diuine maiſtie wil gloriſie & renewe his, & take them vnto him.

ⁱ ſa. 25. 8. chap. 7. 17. ^e All occaſions of ſorowes ſhal be taken away: ſo that they ſhal haue perpetual ioy. ⁱ ſa. 43. 19. 3. cor. 5. 17.

^f I ſa. 43. 1. ^e I ſa. 43. 1. ^f I ſa. 43. 1. ^g Thei which feare man more then God. ^h Thei which mocke & iſt at religion.

ⁱ Meaning the Church, which is married to Chriſt by faith.

^k By this deſcription is declared the incomprehenſible excellencie, & the heauenlie companie do enioye.

^l It is ſaid to come downe from heauen, becauſe all the benefices that the Church haſte, they acknowledge it to come of God through Chriſt.

^m Euer greene & flouriſhing. ⁿ Signifying y^e faithful ſhal be ſurely kept in heauen.

^o That is, iſt ce ynough to enter: for els we knowe there is but one way & one gate, vnto Ieſus Chriſt.

^p For the Apoſtles were meaneſes where by Ieſus Chriſt the true Iudiceion was reueled to the world.

^f That is, whileſt they haue remained in this life.

^g He meaneth the, which are ſpiritually dead: for in whom ſaith liueth, he is dead to God.

^h Which is to receiue Ieſus Chriſt in true faith, & to riſe from ſinne in newnes of life.

ⁱ The death of the ſoule, & is eternal damnation.

^k Shal be true parakers of Chriſt and of his dignitie. I ſa. 1. 1. for euer.

^l After that the chaine is broke and the true preaching of Gods worde is corrupt.

^m By them are meant diuers & ſtrange enemies of the Church of God, as the Turke, the Sarazins and others, read Ezech 38. 2. by whom the Church of God ſhulde be grievouſly cormpted.

ⁿ Philip 4. 4. chap. 3. 5. ^o 2. 12. 3.

^p Which was Chriſt, prepared to iudgement y^e glorie and maiſtie.

^q Euerie mans conſcience is as a boke where in his dedes are written, & ſhal appeare when God openeth the boke.

^r Underſtanding all kindes of death where by men haue bene ſlayne.

^s Iſtelf & death are the laſt enemies, ſhal be deſtroied.

ⁱ ſa. 65. 17. ^e 66. 21.

^f Pet. 2. 13. ^a All things

ſhal be renewed and reſtored into a moſt excellent and perfeſt eſtate, and therefore the day of the reſurreccion is called, The day of reſtauration of all things, Act. 3. 21. ^b For all things ſhal be purged from their corruption, and the faithful ſhal enter into heauen with their head Chriſt.

The Lambe is the temple. Chap. XXII. Adde not, nor diminish. 122

- 17 And he measured the wall thereof, an hundred, fortie & foure cubites, by the measure of man, that is, of the Angel.
- 18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
- 19 And the fundacions of the wall of the citie were garnished with all maner of precious stones: the first fundacion was Iasper: the secod of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:
- 20 The fift of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleueth of a Iacynth: the twelue an Amethyst.
- 21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.
- 22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.
- 23 *And the citie hath no node of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
- 24 *And the people which are saved, shal walke in the light of it: and the Kings of the earth shal bring their glorie and honour vnto it,
- 25 *And the gates of it shal not be shut by day: for there shalbe no night there.
- 26 And the glorie, and honour of the Gentiles shalbe broght vnto it.
- 27 And there shal entre into it none vncleane thing, nether whatsoeuer worketh abomination or lies: but they which are written in the Lambes * Boke of life.

CHAP. XXII.

1 The river of the water of life. 2 The frutesfullnes & light of the citie of God. 3 The Lord giueth ever his seruants warning of things to come. 4 The Angel wil not be worshipped. 5 To the worde of God may nothing be added nor diminished therefrom.

And he shewed me a pure ^a river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

In the ^b middes of the strete of it, and of ether side of the river, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie ^c moneth: & the leaues of the tre ^d serued to heale the nations with.

And there shalbe no more curse, but the throne of God & of the Lambe shalbe in it, and his seruants shal serue him.

And they shal se his face, and his Name shalbe in their foreheades.

* And there shalbe no ^e night there, and they nede no candle, nether light of ^f sun

ne: for the Lord God giueth them light, and they shal reigne for euermore.

6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he ^g he keepeth the wordes of the prophecie of this boke.

8 And I am Iohn, which sawe and heard these things: and when I had heard & seene, * I fell downe to worship before the fete of the Angel, which shewed me these things.

9 But he said vnto me, Se thou ^h do it not: for I am thy felowe seruant, & of thy brethren the Prophetes, and of them which kepe the wordes of this boke: worship God.

10 And he said vnto me, ⁱ Seale not ^j the wordes of the prophecie of this boke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: & he which is filthy, let him be filthy still: and he ^k is righteous, let him be righteous still: & he ^l is holie, let him be holie still.

12 And beholde, I come shortly, & my reward is with me, ^m to giue euerie man according as his worke shalbe.

13 I am ⁿ ^o the beginning & the end, the first and the last.

14 Blessed are they, that do his commandments, that their right may be in the ^p tre of life, & may entre in through the gates into the citie.

15 For without shalbe dogges & enchaters, & whoremongers, & murderers, & idolaters, & whofoeuer loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the ^q generacio of Dauid, and the bright morning ^r starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, ^s Come: & let him ^t is a thirst, come: & ^u let whofoeuer ^v wil, take of the water of life frely.

18 For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, ^w if any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this boke.

19 And if any man shal diminish of ^x the wordes of ^y this boke of this prophecie, God shal take away his parte out of the Boke of life, and out of the holie citie, and fro those things which are written in this boke.

20 He which testifieth these things, faith, ^z Surely, I come quickly. Amen. Euen so ^{aa} come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

HHh. ii.

^a This declar-
eth ^b Christ
is God insepa-
rable with his
Father.

Isa. 60. 13.

Isa. 60. 5.

^c Here we se
as in infinit
other places
Kings & Prin-
ces (contrarie
to that wic-
ked opinion of
the Anabaptists)
are partakers
of the heauen-
ly glorie, if
they rule in
fear of the
Lord.

Isa. 60. 11.

Thiis. 4. 4.

chap. 3. 5.

Eccl. 10. 11.

Chap. xxii.

^a He alludeth
to the visible
paradise to set
forth the more
sensibily the
spiritual: and
this agreeth
with that which
is written, Eccl.

47. 1.

^b Meaning ^c
Christ who is
the life of his
Church, is com-
mune to all his
and not pecu-
liar for any
one sorte of
people.

^d For there are
all things
pleasant & full
of all contem-
pation conti-
nually.

^e Which some
time were
vnpure as Gen-
tiles, but now
are purged &
made whole
by Christ.

Isa. 60. 15.

^f The light shal
be vncangea-
ble and shine
for euer.

^g Now this is
the seconde ti-
me that he suf-
fered him self
to be caried a-
way with the
excellencie of
his person: & is
to admonish
of our infirmi-
tie & readines
to fall, except
God strengthe
vs miraculou-
ly with his Spirit.

Chap. 19. 10.

^h This is not
then as the o-
ther Prophe-
cies which
were com-
manded to be
hid til the time
appointed, as in
Daniel 12. 4, be-
cause ⁱ these
things shulde
be quickly ac-
complished, &
did now begin
they shal li-
ue eternally
the ^j Sone of God
I that matu-
reine false do-
ctrine and de-
cline therein.

Rom. 2. 8.

Isa. 41. 4.

Eccl. 4. 6.

chap. 11. 8.

Eccl. 18. 6.

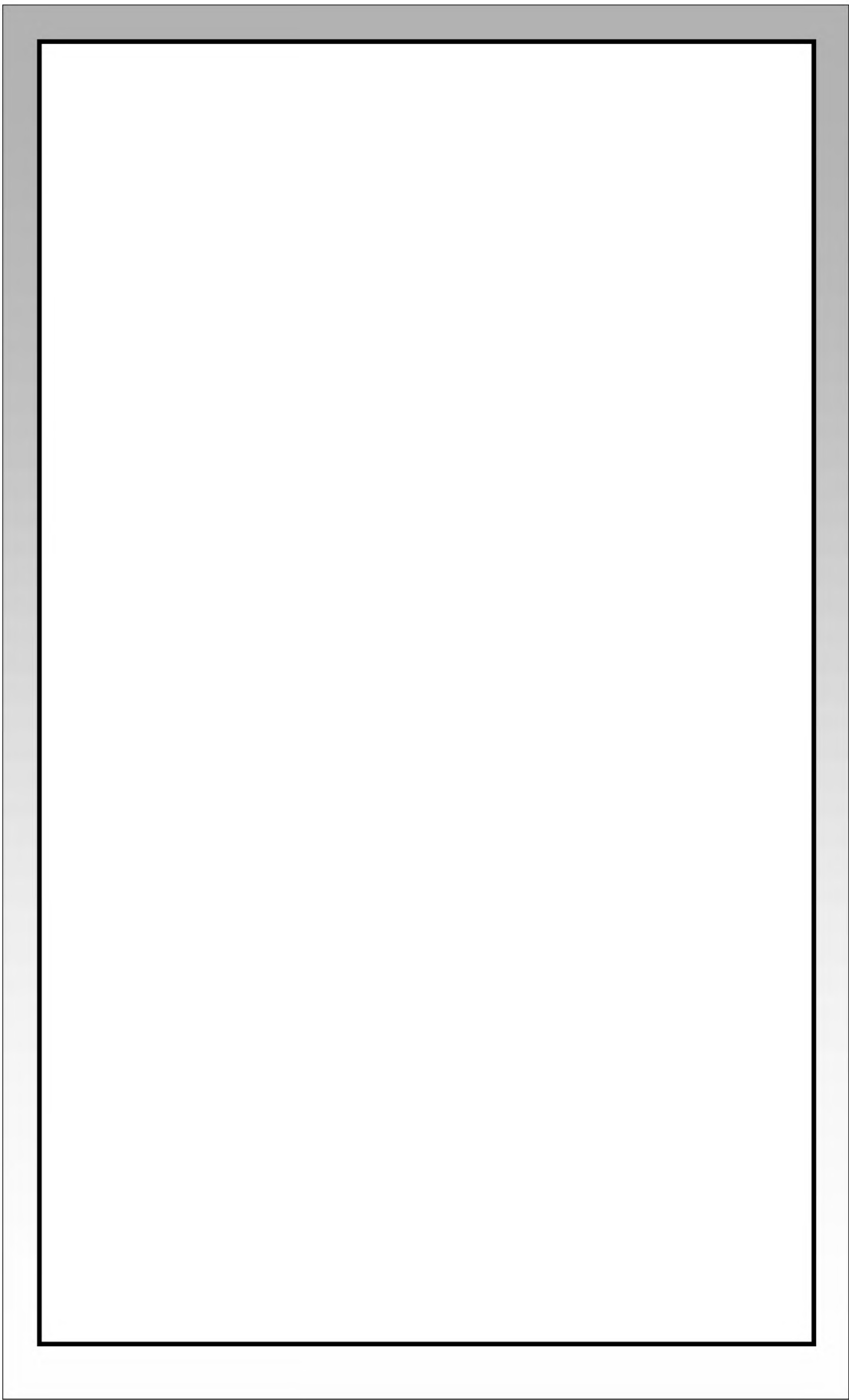
^k For Christ is
the light ^l gi-
ueth light to
euerie one
commeth into
this worlde
let them be
afraid of Gods
horrible iud-
gements, & ad-
mone as thei
heare the Lam-
be call, let them
come.

Isa. 55. 1.

^m He that se-
luch him self
oppressed with
afflictions, and
desireth the
heauenly graces
and comfort.
O that is, ⁿ who
God begeth
to reforme
will by his Spi-
rit.

^o Seeing the
Lord is at hand,
we ought to be
constant and re-
ioyce, but we
must beware
we cote not
the length nor
shortenes of
Lords coming
by our owne
imagination, 2.
Pet. 3. 9.

^p This declar-
eth the ear-
nest desire that
the faithful
shal be deli-
uered out of
these miseries,
and to be ioy-
ned with their
head Christ Ie-
sus.



[[1]]. All men (all individuals) are sinners and fall short of God's perfect standard

Romans 3: 23 states that

For all have sinned, and come short of the glory of God;

[[2]]. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ, and on what He did for us.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[[3]]. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". The work of Humans cannot meet the standard of God's Holiness by effort. God's good work of sending Jesus Christ to save us, and our response *of believing - of having faith* - in Jesus Christ, that is what saves each of us. When the New Testament informs us that Jesus Christ came to Earth for the purpose of dying for our sins, we need to remember the great conclusion of this event: After Jesus died, He rose again. He triumphed over death and took upon himself the sins of the entire world, at the time that He died and arose again. It is Jesus Christ who died in our place, so that we would not have to die for our sins. But what we chose to believe about God and His message does determine where we spend eternity.

It is up to each of us - personally and individually - to decide if we want to go to Heaven, and if we want to find inner peace and reconciliation with God. When we decide to believe in Jesus Christ and in his payment for us, for our sins, this is the beginning of the process that God begins in us, to transform us to have a better inner life, and an improved character.

From that time forward, we are different, and God begins to instruct us so that we can learn how to have personal growth and spiritual strength.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves:
it is the gift of God:9 Not of works, lest any man should boast.

[[4].God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us,
in that, while we were yet sinners, Christ died for us.]))

[[5]]. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[[6]]. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, and by placing your faith in his death and in His resurrection in Jesus Christ, you know for a fact that you have been given Eternal Life.

I John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[[7]]. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

I John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from **all** unrighteousness.

This verse is a promise to each of us: when we confess our sins to God, and pray to him in the name of Jesus Christ, God hears our prayers and grants our request for His forgiveness. This restores the line of communication and reconciliation between us and God.

What is a standard prayer to become a Christian ?

Dear God,

I pray that you would hear my prayer.

I understand that I do need you.

I ask you to forgive me of all of my sins.

Please come into my life, and change me.

Please help me to understand you.

Please give me great wisdom and the

desire to study your teachings.

Please help me to obtain accurate copies

of the New Testament and to be able to

study and understand them. I ask you

to do all of this in the name of Jesus,

Amen.

Lord God of Heaven,

Thank you for helping me to find this information.

I pray that you would help those who posted this.

I pray that you would help them to be able to continue.

Please give them the strength, resources and support
that they need and are able to use.

Please watch over them.

God, Please help me to know you and understand you better.

Help me to be kind to others, and encourage those
who are in my life. I ask these things in the name of Jesus,

Amen

What does the New Testament teach about itself ?

II Timothy 3:16

16 All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:

What does the New Testament teach about the End of Days ?

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

I John 3:

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him.

And hereby we know that he abideth in us, by the Spirit which he hath given us.

4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

II Timothy 2:15

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

NTNT1789

What is the Christian Trinity ?

The Christian Trinity is One God

The Christian Trinity is composed of:

1. God the Father
2. God the Holy Spirit
3. Jesus Christ (Jesus the Messiah)

**The Christian “Trinity” is also called the “Triune God”
or - historically called - the “Godhead”.**

The Christian Trinity does *NOT* consist of:

1. Jesus 2. Mary 3. Joseph

or

1. God the Father, 2. Jesus and 3. Joseph

*Books you may want to read
to learn more about the Trinity:*

The Apostolicity of Trinitarianism: or, The testimony of history,
to the positive antiquity of the doctrine of the Holy Trinity.

By George Stanley Faber (2 Vol.)

George Stanley, 1773-1854

Some of these books are available
at [Archive.org](https://archive.org)

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