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GUILIELMVS  
OLIM EX:

TINDALVS MARTYR  
AVLA GRAVD.



ut luce sua dissergam de m. l. p. n. e.  
post exterris suante

REFERT HEC TABELLA QVOD SOLVM POTVIT ARS GUILIELMI TYNDALL HVVS OLIM AVLE ALMNI, SIMVL ET ORIANDI QVI POST FELICES PVRIORIS THEOLOGIE PRIMITIAS HIC DEPOSITAS, ANTVEPLE III HOVO TESTAMENTO, HEC NON PEITATECHO III VERIACVLAM TRANFERENDO OPERAM HAVIT, ANGLIS SVIS EO VSQ. SALVIFERAMVT IIIDE NON INMERITO ANGLE APOSTOLVS AVDIRET MARTYRIOWILFORD, E PROPE  
17. XVI. DE MATYR A. 1536. VI. SIVL. AVLE. APD. (P. IO. V. RAT. P. I. HENR. IMPERITORIS GENITALI) CREDAMVS. FERDOCTVS FVS ET POLIV.

THE  
NEW TESTAMENT

OF OUR  
LORD AND SAVIOUR JESUS CHRIST.

BY  
WILLIAM TYNDALE,  
The Martyr.

THE ORIGINAL EDITION, 1526,  
BEING THE FIRST VERNACULAR TRANSLATION FROM THE GREEK.

WITH A  
MEMOIR OF HIS LIFE AND WRITINGS.

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TO WHICH ARE ANNEXED,  
THE ESSENTIAL VARIATIONS OF COVERDALE'S, THOMAS MATTHEW'S,  
CRANMER'S, THE GENEVAN, AND THE BISHOPS' BIBLES,  
AS MARGINAL READINGS.

BY J. P. DABNEY.

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## PREFACE.

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It had early entered into the plan of the present work, that it should include, in like manner as the versions succeeding Tyndale, the earlier New Testament of Wiclif; and that thus the whole would more literally exhibit the fruits of the collective labours of *all* the Ante-James translators. But the objections that successively sprung up, soon satisfied the editor, that this was a hasty thought. Wiclif is, in the first place, professedly but a translation from the Latin Vulgate, not from the Greek; and it would not be easy therefore to say, why it should have here a place, rather than the Rhemish New Testament of 1582. Then, the remote era of the work [A. D. 1380], made in the rude and changing state of the language, renders a Glossary to most readers indispensable; an appendage, to be sure, provided without much pains, were this the most serious difficulty. But the versions of the sixteenth century are knit together by a *commune vinculum* of structure and diction; and this, as was just implied, does not run back for an hundred and fifty years. Less than an half-century elapsed from the time of Tyndale's version to the last of those contained in this work [The Bishops']; and of the generation which called for either, no small part, it is natural to think, continued long enough to welcome its immediate successor. They were, in fact, not so much new versions as *revisions* of one another; and this, so true of them, is emphatically true of that of king James; though, as to qualities not denied it, so often and strangely admired, like—if it be not rather *unlike*—the bird in the fable, for borrowed plumage, and praised, as if an independent translation, for virtues not its own. The foregoing objection gives birth to yet another:—had all the variations of Wiclif been faithfully recognized, the contents of the margin, as it is, of an unwished-for extent, would have doubtless

been doubled. It is plain, that the work of the old English reformer, to receive either due honour or justice, should be given to the public by itself alone; and this, alas, will long remain a *desideratum*.

As to the other versions referred to, the Editor fondly believes, that by the scheme of comprehension pursued, the re-print of Tyndale with us, acquires a peculiar and enhanced value over the English work. To Tyndale himself, the central position is given, which is rightfully his, as the pioneer in time, as a martyr to his enterprise, and as the only truly independent translator; while the rest take their humble places as satellites. Their essential variations being given as marginal readings, a complete VARIORUM edition of the Early Vernacular versions is produced; the remarkable co-incidence of which, in their general frame-work, (as the few familiar with them well know) at once suggests and assists this mode of condensation. Their occasional discrepancies are all which it is worth the pains to select; but by this simple method some half-dozen versions are in effect and to all practical purpose, embodied at the expense of no very serious enlargement of the volume, in limits or in cost. That either would ever again be re-published, is altogether unlikely; and next to certain, if it were, that it would find a slow dispersion among antiquarians alone. But would it not be just ground both of regret and reproach, if without the slight memorial which these pages will preserve, works of such admitted excellence should pass away, and leave no trace behind? What their successive and united labours have done towards producing an exact copy of the Original, will now at a glance be seen: and not less manifest will be the great obligations, though scarcely suspected, that are due them from the authors of that version which now reigns without rival or superior—chiefly because it reigns alone. We are apt to speak of the advantage, in some walks of authorship (as in that before us), to a later work, from the number of models and guides in kindred enterprises that preceded; and to find an apology for the defects of an earlier one, in

having an unbeaten path to travel. But when we turn in the present instance to look at the results, we are well-nigh tempted to suspect that in our mother-tongue at least, the series of biblical translation has, by some chance, been inverted.

It may be thought that as to Tyndale's text, the simple duty has been left to the Editor of guarding its integrity through the press. But it has not therefore been always simple, if by simple we mean clear. While the voices of antiquarians and critics unite in the highest eulogium on the version itself, it is not to be disguised, that as to its mechanical part, every page is instamped with the marks of haste. The harassed life of its unfortunate author is made present to our thoughts; and fancy paints, without effort, the bloodhounds of a merciless church tracking his footsteps. Broken in upon in the midst of the drudgery of the press in one city, he gathers up his fragments in what condition he may, and flees to another to complete his interrupted labours. With this in full remembrance, the orthography so curiously varying, even in the same paragraph or sentence, from itself, the confounding of distinct words through a single misplaced letter, the withholding or bestowment of capitals *ad libitum*, as it were, the unsightly exchange of the leading vowels as initial letters [as *o* for *a* etc.], and the seeming disdain of rule throughout—all find a prompt solution. The first impression on the reader however, is likely to be that of a book overrun with errors; and of this the Publishers desire to disabuse him in advance. Yet the Editor has ventured to meddle with this deformity but in the most palpable cases; well understanding to how many even these blemishes are precious. His apology for doing so at all is, that indubitably it is sometimes needed. But the English publisher has strangely and inexcusably enough left him to conjecture where. He undertook (in all honesty, doubtless) to give an exact fact-simile of the First edition of Tyndale. But though no immaculate specimen of typography has yet been known, and few works, since the Art began, have called with

such peculiar propriety for a Table of Errata, that appendage is no where found. The editors of Re-prints in foreign lands have therefore to discriminate as they can, between its negligences as first given to the world, and the errors superinduced, beyond doubt, in its late revival by Mr. Bagster.

In the notation of Various Readings from the versions here embraced, *infra lineam*, regard has in the main been had only to essential differences, i. e. to differences in sense : to have extended it to particles and phrases, except when these had a bearing on the whole texture of the verse, would have been tedious to the collator, unasked for by readers, and encumbering to the work. The above rule was not indeed rigorously observed. Even verbal changes deserve a place, when curiosity might be amused by the recovery of some fast-fading word, or the ceaseless current of the language illustrated by another in a novel sense. Especially was it the wish, that the relative sources of the Version in common use might be obvious to all ; and words and clauses, not of much moment perhaps but as found in this, have been pointed out, when they might be traced to either of the earlier works, in particular. Of the class of various readings, there is a considerable number, which recur so often, that, to avoid their needless repetition, it was thought best, to give them once for all in a Tabular List with the answering expressions of Tyndale. This list will be found among the last of the preliminary pages, and the examples in question will not, except in a few instances of accidental insertion, be met with in the margin.

There are some readers, it is not unlikely, who will need instructions towards the profitable use of the Notes. The citations, as all know, stand in lieu of the words following the same numbers in the text. They are extended (whenever the case would permit,) until the versions above and below again meet : where this was inconvenient, the ordinary rules of grammar and syntax, it is hoped, will make it clear how far the marginal substitute is to run, at the first glance, or on a slight comparison. The meaning may occasionally not be so clear

in respect to insets, i. e. notes within notes. They occur only where two or more authorities are affixed to the same citation ; and the inset in crotchets denotes that one of these authorities varies from the others as to a word or clause of the fragment common to them. The clause or word within the crotchets—as an uniform rule—answers to that which directly precedes it. Perhaps it will occasionally relieve uncertainty and doubt, to say, that where the inset is meant to stand for *all* the antecedent part of the citation, it begins, (and then only), like the principal note itself, with a capital. But in relation to the notes and the dilemmas they may sometimes create, there can, as a general advice be no greater convenience than the open page of the familiar scriptures ; with whose phraseology, the marginal citations, especially if from the Geneva or Bishops, will be so apt to correspond. Crotchets in the text show the extent of the omission by the version referred to below. The reference *post* [i. e. afterwards] signifies that the authority before it, repeats the specified expression once or oftener again in the chapter, if in answer to the same word in the list. Numerical reference, it will be observed, is often made to verses in advance ; for though this was the distinction of a later day, no other sure, and yet brief, designation could be thought of for examples sometimes distant ; and it was taken for granted, that in perusing this book, the common Bible would be readily at hand.

The Memoir of Tyndale which follows, is, in substance, that by Mr. Offor, recently issued in England. But it contained so much that was redundant in the way of reflection and comment as to interfere with the prescribed limits to this undertaking, already so far expanded ; and when its tone of prejudice and asperity towards Sir Thomas More and the dominant faith, its occasional cloudiness of style and looseness of statement, with its slender claims on the whole, as a piece of biography, all were considered, it was thought best to recast its materials anew. This acknowledgment was due both to the public and the English biographer ; as the following

account could not, in propriety, be inscribed with his name, though any other would be still less appropriate.

They who have sometimes asked the sage question,—Where is the *utility* of a work like the present, have had their answer, we trust, in some things that have been advanced. We should not very sanguinely refer them, if still unsatisfied, to the contents of the volume itself. Let it be asked in return, (if this be not equally a problem to those concerned), What is the use of any *modern* translation, having the impress of research, ability and taste? The first fruits of the biblical learning of our own tongue, we “may not willingly”—and cannot creditably—“let die.” But this, not—as some strangely conceive—that they may be embalmed as curiosities, but converted to practical ends; as landmarks to denote the progress of the language, as lights to illustrate the oracles of truth. That with the smile of HIM, whose cause and kingdom it seeks to serve, such will be the results of this enterprise, the editor nothing doubts: and in that persuasion, dismisses it with the cheering sense of having been the humble instrument of diffusing, in a new—or, rather—long-lost form, so just an image of “that word of God which liveth and abideth forever.”

J. P. D.

*Andover, Aug. 9, 1837.*

MEMOIR

OF

WILLIAM TYNDALE,

WHO

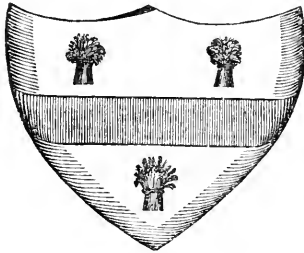
FIRST PRINTED THE N. TESTAMENT IN ENGLISH, 1525.

AND

WAS MARTYRED AT VILVOORD, NEAR BRUSSELS,

SEPTEMBER, 1536.

**ARMORIAL BEARINGS**  
OF  
**BARON DE TYNDALE.**



PEDIGREE OF WILLIAM TYNDALE THE MARTYR AS PRESERVED BY ONE  
BRANCH OF THE FAMILY.

Hugh, Baron de Tyndale, of Langley Castle, Northumberland, escaped from the field of battle when the Yorkists were overcome by the Lancastrians; lost his title and estate; he took refuge in Gloucestershire, under the assumed name of Hutchins.

—Alicia, daughter and sole heiress of Hunt, of Hunt's Court at Nibley, in Gloucestershire.

John Tyndale, otherwise called Hutchins, of Hunt's Court at Nibley, Gloucestershire.

John Tyndale, otherwise Hutchins, an eminent merchant of London, persecuted by Bishop Stokesly.

William Tyndale, otherwise Hutchins, strangled and burnt at Vilvoorde, near Brussels, September, 1536.

Thomas Tyndale, whose descendant, Lydia Tyndale, married the celebrated Quaker, honest John Roberts, of Lower Sidington, near Gloucester.



MEMOIR  
OF  
WILLIAM TYNDALE,

The Martyr.

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“ Though I am olde, clothed in barbarous wede,  
Nothyng garnysshed with gaye eloquency,  
Yet I tell the trowth, yf ye lyst to take hede  
Agaynst theyr frowarde, furious frenesy  
Which reckon it for a great heresy,  
And vnto laye people greuous outrage  
To have goddes worde in their natyfe langage.”

TYNDALE'S COMPENDIOUS OLDE TREATISE.

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CHAPTER I.

ERA IN WHICH HE LIVED—DESCENT—BIRTH—EDUCATION—ORDINATION—TAKES THE VOWS AT GREENWICH—TRANSLATES PORTIONS OF THE NEW TESTAMENT—RETURNS TO HIS NATIVE COUNTRY AS TUTOR IN A KNIGHT'S FAMILY—BECOMES AN OBJECT OF PERSECUTION—COMES TO LONDON—IS A POPULAR PREACHER.

THE efforts to throw off the dominion of the Romish Church, commenced long before, began to assume, early in the reign of Henry the Eighth, a definite and threatening aspect. Their success in no feeble measure, was accelerated by the insufferable pride and pomp of the prelates, and the bare-faced debaucheries of the monks. So indisputable was the latter, that when it was in controversy pressed home upon Sir Thomas More, he could extricate himself from the dilemma no other-

wise, than by saying, "Our mater is not of the lyuyng but of the doctryne."\*

At this period it was, that Luther cast away, without any reserves, his allegiance to the common Head of Christendom, and as one of the earliest steps in the work of Reformation, published the Bible in German. The spirit of translation spread apace. In January 1525, the aged Le Fevre printed the New Testament in French. And meanwhile, He of equally honored and endeared memory to British Christians, was preparing to give to the world, the Scriptures in his vernacular language—the fruits of many years of anxious and interrupted labour.

The ancient family of Tyndale were settled for centuries on the banks of the Tyne, in Northumberland. The stock could boast of baronial dignity, having its seat at Langley Castle, a small but strong fortress, whose ruins time has spared: they stand pleasantly on a rising ground in Tyndale.† During the wasting wars between the houses of York and Lancaster, Hugh, the then Baron de Tyndale, whose lot had been cast with the weaker party, escaped from the field of battle and took refuge in Gloucestershire. Despoiled of his honours, possessions, and even of his name—for in his extremity he had been driven to assume that of Hytechins—the fugitive could hardly have thought that these disasters would lead to an alliance, destined to immortalize his ill-starred and renounced name. The concealed Baron married Alicia, daughter and sole heiress of — Hunt, Esq., of Hunt's Court, Nibley, Gloucestershire.

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\* Confutacyon of Tyndale, Vol. II. p. 364.

† Thomas Tyndale, writing to his cousin, February 3, 1663, gives this account of his family:—"I have here-tofore heard that the first of your familie came out of the north, in the time of the wars between the houses of York and Lancaster, at what time many of good sort (their side going down) did fly for refuge and succor where they could find it. That it was your predecessor his fortune to come into Gloucestershire, changing his name to that of Huchins, and that afterwards he married there, and so having children, he did before his death declare his right name, and from whence, and upon what subject he came thither, and so taking his own name, did leave it unto his children."—Rudder's Gloucestershire, p. 757.

This property descended to John Tyndale *alias* Hytchins, his son and heir;\* who had three sons; John who became a distinguished merchant in London,† and William the subject of this memoir. Several branches of the family were honoured with knighthood: Sir John Tyndale attended at the coronation of Queen Ann Boleyn, as a Knight of the Bath.

William Tyndale was born at Hunt's Court,‡ about the year 1477. At a very early age he became a very diligent student in the University of Oxford, having been instructed from a child in grammar, logic, and philosophy:§ he continued there until his proficiency in the Greek and Latin languages enabled him to read the New Testament to his fellow students in St. Mary Magdalen Hall, and to those of Magdalen College.||

Oxford was at this time, the most celebrated seat of learning in the world:—Erasmus, who was a student in St. Mary's, thus writes to a friend in Italy:—"Here I have met with humanity, politeness, learning not trite and superficial, but deep, accurate, true old Greek and Latin learning, and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy: in Groeyn I admire an universal compass of learning; Linaere's acuteness, depth, and accuracy are not to be exceeded." Here Tyndale took his degrees and laid the foundation of that skill in the learned languages so essential to the worthy accomplishment of the enterprise he was soon to take upon him. His name indeed illustrates the history of the sister University also; for from some cause it appears that he

\* MSS. and Pedigree in possession of J. Roberts, Esq., Temple. See an extract placed before p. 1 of this Memoir.—Rudder's Gloucestershire, p. 757.

† One of his descendents, Lydia, married JOHN ROBERTS, of Sidington near Cirencester in 1646; a man of signal piety, and the head, in those parts, of the Quakers. He with his son, suffered severe persecution for his adherence to those principles; of which an interesting memoir is published by the Society of Friends.

‡ Atkin's Gloucestershire, p. 304.

§ Wood's "Athenæ Oxon."

|| The painting from which the portrait is engraved, is preserved in Magdalen Hall.

entered as a student at Cambridge, where he is said to have again taken a degree. Here he formed a lasting friendship with John Frith, his junior in years, but of eminent attainments, deep piety, amiable and unassuming manners, and withal a zealous reformer. Tyndale was ordained at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh of March, 1502, by Thomas, suffragan Bishop of Pavaden, by authority of William Warham, Bishop of London, and was set apart as priest to the nunnery of Lambley, in the diocese of Carlisle. He took the vows and became a friar in the monastery at Greenwich in 1508.

The Rev. R. H. Barham of St. Paul's has happened to light upon a memorandum in Latin, of some interest in this connexion. On the title-page of the "*Sermones de Herolt*," a small folio, 1495, in the Cathedral library, is inscribed:—"Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508."

To this period of his life, an allusion is found in the preface to his "*Parable of the Wicked Mammon*, May, 1528:" "A year before came one Jerome *a brother of Greenwich also*, through Worms to Argentine, saying that he intended to get his living with his hands, and to live no longer idly, and of the sweat and labour of those captives which they had taught not to believe in Christ, but in cut shoes and russet coats."

For some years previous to taking the vows, Tyndale not only had read the holy oracles to his fellow students, but by presenting in an English garb sundry portions of the New Testament,\* evinced his early zeal for that sort of enterprise

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\* The English biographer has, it appears, in his hands, the original autograph of these translations, which "valuable MS." he derived "from the library of that eminent antiquary, the Rev. H. White of Lichfield Cathedral." It is in 4to., the margins ornamented with borders, and each portion accompanied with an ancient drawing in

which has perpetuated his name. The version in these selections of scriptures, scarcely varies even in unimportant words, from his first printed edition, twenty-three years posterior in date ! an attestation, not to be gainsaid, to his singular proficiency and ripeness as a translator. That he was already, in his own apprehension at least, an obnoxious man, we may gather from the prayer interwoven in one of the drawings, referred to in the note, cherubs holding the scroll on which it is written : "DEFEND ME, O LORD, FROM ALL THEM THAT HAYT ME. W. T." How long Tyndale continued with the Greenwich community, is left in uncertainty.

Returning to his native country he exchanged the life of a friar for that of tutor and chaplain in the family of Sir John Welch, a knight of Gloucestershire, whose liberal table was sure to procure him the frequent visits of the neighboring prelates and clergy. Luther having now become, from his bold defiance of the Pope, the one-absorbing topic, the chaplain was sometimes betrayed into dispute with his patron's guests, on the new heresy ; when, mortified at the ignorance of his authorized guides, he warmly urged the study of the New Testament. This led them, in Fuller's witty phrase, to prefer resigning Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company. His lady, who passed as a sensible woman, felt hurt when she saw the great men, she had been brought up to venerate, baffled in the discussion, and asked Sir William Tyndale,\* if it was likely that she could prefer his judgment to that of such wealthy prelates. He was wise enough to forbear reply to a temper already evidently ruffled. Soon after however having translated "Erasmus's Enchiridion," he dedicated the manuscript to Sir

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imitation of some ancient missal. His initials W. T. occur in many places, and on two of the ornamental pillars he has placed the date, 1502 ; the capital of one having an inscription preceding the date,—*TIME TRIETH, 1502.*

\* The title given at that time to all priests : which after the Reformation gave place by degrees to that of Reverend.

John and his lady, which they read attentively, and to their happy conversion. But though firmly seated anew in their regard, the hostility of the beneficed clergy had been aroused, which could be quieted only by a citation to appear before the ordinary. With a deep sense of his danger, it was his fervent prayer on the way, that God would strengthen him to contend firmly, at all hazards, for the truth of his word. His persecutors had assembled strong; but whether from the influence of his protecting knight, or the secret providence of God, their courage failed, and he escaped without accusation. The ordinary however "rated him like a dog."

Tyndale, soon after this, consulting an old doctor, who had been chancellor to a bishop, he privately told him, that, in his opinion, the Pope was antichrist, but advised him by no means to avow any sentiment of the kind, as it would be at the peril of his life. The caution however was little suited to a nature like his; for being in company with a popish divine, he argued so conclusively in favor of a vernacular translation of the Bible, that the divine, unable to answer him, exclaimed, "We had better be without God's laws than the Pope's." This fired the spirit of Tyndale; and he indignantly replied: "I defy the Pope and all his laws; and, If God give me life, ere many years the ploughboys shall know more of the Scriptures than you do:" a pledge which he amply redeemed.

He now became so "turmoiled," that regarding his stay in Gloucestershire as likely to involve the safety of his friends as well as himself, he left that county and preached frequently at Bristol, in London and other places; it is said, to crowded congregations. Continuing his connexion with the Romish church, while he sought to win souls to Christ, persecution, he knew, was only to be evaded by the avoidance of bad names and controversial questions. Even this was a difficult course to be followed long, and especially by a spirit so little disposed, as we have just seen, to do violence to its conviction.

At this period it was, in the language of Fuller, that "he

tendered his services to Cuthbert Tonstall, a great scholar himself and therefore probable to prove a patron to a learned man." His commendation as such, by Erasmus, had indeed led Tyndale to hope for a chaplaincy in his palace, where without molestation he might pursue his biblical labors. An introduction from Sir John Welch to Sir H. Guilford, procured him through the latter, an audience of the Bishop. To him Tyndale presented an oration of Isocrates which he had translated into English, trusting for his success mainly to this evidence of his Greek scholarship; "but though suing for himself in two tongues, both proved ineffectual; the Bishop returning that *he had more already than he could well maintain.*" Upon this disappointment he found an asylum in the house of Humphrey Monmouth, a worthy alderman, with whom he lived about half of the year 1523.

When a few years after, Monmouth was sent to the Tower on suspicion of heresy, this service to Tyndale was the heaviest count in his indictment. His memorial to the lord legate and the privy council, witnessed by Bishop Tonstall, are with the original articles, in the Harleian collection of State Papers. Mr. Ofor says, that he did not examine these documents without some uneasy concern for the honour and character of Monmouth. A wealthy London merchant committed to such a prison, and on so heinous a charge, with all the terrors of confiscation, torture and death before him;—how strong the temptation to lend a helping hand to even a baseless calumny against a poor and then exiled friar! It is therefore a relief to the reader to see him coming out from the ordeal unblemished. His account of his first acquaintance with his guest, and of his domestic habits are detailed with all simplicity, and cannot be read without amusement, though not unmingled, surely, with a better feeling. "Upon iiij years and a half past, and more, I herde the foresaid Sir William preache ij or iij sermondes, at St. Dunstones in the weste, in London, and after that I chaunced to meet with him, and with com-

munycation I examyned him what lyving he had, he said, none at all, but he trusted to be with my lord of London in his service, and therefore I had the better fantasye to him. And afterwarde he went to my lorde and spake to him, as he tolde me, and my lorde of London answered him that he had chaplaines inoughe, and he said to him that he would have no more at that time, and so the priest came to me againe, and besought me to helpe him, and so I toke him in my house half a year, and there he lived like a good priest as me thought, he studied moste parte of the daye and of the nyght at his booke, and he woulde eat but sodden meate by his good will, nor drinke but small single beer ; I never saw him were lynen about him in the space he was with me ; I did promyse him ten pounds sterling to praie for my father, mother, there sowles,\* and all christen sowles. I did paie yt him when he made his exchang to Hamboro'. When I hard my lord of London preache at Powles Crosse that Sir William Tyndall had translated the New Testament in Englishe, and was noughtely translated, that was the first tyme that ever I suspected or knewe any evill by him, and shortly all the letters and treatyes that he sent me with dyuers copies of bookes that my servant did write, and the sermondes that the priest did make at St. Dunstanes, I did burne them in my howse, he that did write them did see it. I did borne them for feare of the translator more than for any yll that I knewe by them." The worthy citizen soon obtained his liberty, was knighted, and in 1535 served his shrievalty. He died in 1537, and was buried at Alhallows church, near the Tower. He was a

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\* Light broke in gradually upon his mind, like the man who, having been born blind, suddenly received his sight, and said, "I see men as trees, walking." After he left England, he defended the real presence against Barnes, but very soon gave up that extraordinary delusion. In reply to More, he professes an historic faith in the perpetual virginity of our Lord's mother. It is interesting to trace the progress of his powerful mind in throwing off the errors which he had imbibed in his education.—See Confutation of Tyndale, fol. 249 and 260.



great ornament to the city, of good wealth, and great charity ; he contributed largely to the printing of the New Testament and other pious books against the errors of Rome. By his will, he appointed Latimer, Barnes, and two other gospellers to preach thirty sermons at his parish church, which he thought would do more good than so many masses said for the repose of his soul ; and he forbade the ordinary superstitions of candles and singing dirige, and ringing of bells at his funeral.\*

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\* Strype's Stow, Vol. I. p. 375.

## CHAPTER II.

“Toss'd in the ship of Providence, he sailed  
 From place to place, his courage never fail'd.  
 The strength of his afflictions, added strength  
 Unto his soul. QUARLES.

GOES INTO VOLUNTARY EXILE—CONFERS WITH LUTHER, AND PRINTS THE NEW TESTAMENT IN ENGLISH—DESCRIPTION OF THE TWO EDITIONS—VIOLENT OPPOSITION TO THE NEW TESTAMENT IN ENGLAND—SEVERE PERSECUTION OF THOSE IN WHOSE POSSESSION IT WAS FOUND—PUBLICLY BURNT AT PAUL'S CROSS.

BEFORE the close of the year 1523, Tyndale became a voluntary exile from his native land—and which he was never more to revisit ;—having satisfied himself that no where within its limits was he likely to bring his labors to a prosperous issue. With the aid of a ten pounds' donation from the friendly alderman, he quitted his hospitable roof and sailed for Hamburgh ; thence he proceeded to Saxony to confer with the kindred spirits and fellow-reformers, of his age. Luther, who had just finished his German version, not only gave encouragement to the pious refugee to persevere in this twin-enterprise, but as some think, by his pecuniary assistance, lightened the burthen of his less able ally. The imagination cannot forbear to paint the meeting of two such eminent men ; raised up by Providence for similar services to mankind. In some points of character, probably, they widely differed, as they certainly did in outward circumstances. The Englishman was a poverty-stricken exile, the German was the protegee of at least one considerable, spirited prince of the empire. But they resembled in the energy of soul and in other qualities, which the exigencies of the time required, and not less in the happy influence on their re-

spective countries, of their efforts for the diffusion of the living word.

At Wyttemberg, it is the opinion of Mr. Offor, that he completed the translation of the New Testament, assisted by his learned friend, Frith, who with William Roy, acted also as his amanuenses. He counts "it a popular error which ascribes the edition to the Antwerp press; the more remarkable, as no similar type was used there, nor did Tyndale visit that city until the year 1530." One edition of three thousand for general circulation, was followed, it is supposed, by a more slightly edition in 4to. with glosses\* commenced at Cologne in 1526, and finished at Worms or Wyttemberg; the type, cuts and ornaments of both these books being those used by the German printers on the Rhine. These circumstances are confirmed by the positive evidence of Brovius,† as to the one printed at Witttemberg in 1525 and that of Cochläeus, (an authority soon to be introduced) who broke up the printing of the second at Cologne. Tyndale himself seems to point out the order of these two editions at the close of this volume,

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\* Such is the statement of Mr. Offor; and with the ampler means of thorough investigation in his hands, the Editor must needs suppose the distinctions in the text well-founded. But since the present work (which is the *first*, the reader will please to remember, of these alleged editions, viz. that of 1525) opens on the eye with the date of 1526, since the table of Various Readings of the *second* edition collated with the *first* at the close of the Memoir, assumes them to be respectively of 1526 and 1534, and since all this is confirmed by the incidental mention of the two throughout the Sketch,—it will be strange if the reader, who values or himself observes precision of language, is not thoroughly bewildered by this confusion of terms. Yet of all this the English biographer seems utterly unconscious; nor to have once thought of using any qualifying explanation, with a view to remedy his apparent looseness of description. It would be well if the portions of Tyndale's Testament, issued in the successive years and in different forms, might be designated as two *impressions of one and the same* edition; but if this may not be,—and to judge from Mr. Offor's specimens on a succeeding page, they differ from each other as much (trivial as that may be) as does the edition of '34 from either,—then will it need a very discriminating faculty indeed to see, why this last is not the *third*, and its predecessors severally, the first and second editions.

† Preface to *The Wicked Mammon*,

where he says "that the rudnes of the worke, nowe at THE FYRST TYME, offende them not." In the prologue to the 4to. no such expressions are found.

That after his first publication of the text, he thought it expedient to re-issue it again, with a view altogether to the prologue and notes to be annexed, the language of Sir Thomas More's Strictures seems to favour: "But surely the worde congregacyion, wyth the circumstaunces in the text: wolde not haue serued *when he translated yt fyrste*, to make the englyshe reader to take it for the chyreh, no more than idols for ymages; But mary *he hath added vnto his translacion* such circumstaunces *synmys*,"\* etc.

We can trace the volume of Tyndale, soon after this date, as in course of circulation. Strype has recorded, from a private paper left by John Fox, that one John Pykas, when in trouble for alleged heresy, deposed, March 7, 1527, that about two years previously, he bought in Colchester, of a Lombard merchant (i. e. any merchant trading to foreign parts) the New Testament in English for four shillings: he does not say that it was printed; but, supposing it to be one of the first importation of printed Testaments, when manuscript copies were selling for very considerable sums, and the sale was attended with great risk, it may account for the charge of four shillings for so small a volume.

In the preface to the Wicked Mammon, published in May, 1528, Tyndale states, that the New Testament was completed two years previously; thus confirming the account given by Cochläeus, one of the most active enemies of the Reformation. In his Memoir of the Life and Writings of Luther, he thus narrates the routing of the two pious aliens, Tyndale and Frith. Roy had quitted them, and gone to Strasburg.

ANNO DOMINI M.D.XXVI.

"Two English heretics, who had formerly been at Wittemberg, not only sought to convert the merchants who had se-

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\* Bp. Kennet's MSS. in the British Museum.

cretly maintained them during exile, but even hoped that the whole of the English nation, without consulting the king's feelings, would in a short time become Lutherans, by means of Luther's New Testament, which they had translated into the English language. They had come to Cologne, that they might forward many thousand printed copies of the Testament thus translated, secreted under other goods, into England. Such was their confidence in the success of this attempt, that at their first interview they ordered the printers to put six thousand copies to press ; but fearing that a great loss would be sustained if the enterprise failed, they agreed to print only three thousand, it being easy, if they sold well, to print another edition. Pomeranus had already sent letters to the saints among the English, and Luther himself had written to the king. When he supposed that the New Testament would soon appear, such was his delight, that he inflated his followers with vain expectations, and they became intoxicated with joy, and revealed the secret before due time with their useless boasting." The narrative goes on to state, that Cochæus, having prepared an edition of Rupert's Commentary on Matthew, went to Cologne to superintend the printing of it, and happening to employ the same printers, he heard such whispers as led this divine to ply some of the workmen with drink, and while intoxicated, he drew from them their master's secret. His narrative thus continues—"Here having become better acquainted with the printers, he hears them occasionally ejaculate over the glass with confidence—let the English king and cardinal be willing or not, all England shall in a short space of time become Lutherans. He heard also that two Englishmen there, LEARNED, ELOQUENT, AND SKILLED IN LANGUAGES, made it a matter of exultation, but he never found an opportunity of seeing or speaking to them. Having invited some of the printers to his house, when they had becomed heated with wine, one of them in private conversation revealed to him the secret, how Eng-

land was to be brought to Luther's side; namely, three thousand copies of Luther's New Testament, translated into English, were printing, and that they had already advanced as far as signature K, in fours. That the cost would be abundantly supplied by the English merchants, who would secretly convey the work, when finished, throughout all England, and extensively distribute it before the king or the cardinal (Wolsey) could know of or prevent it. Cochlæus, agitated with fear and wonder, outwardly dissembled his sadness, but soon revolving sorrowfully in his mind the extent of the danger, he devised means to paralyze this effort. He went privately to Herman Rinck, Bart., a counsellor and senator of Cologne, who was personally acquainted with the emperor and with the king of England, and opened to him the whole affair, as (thanks to the wine) he had discovered it. The baronet, to satisfy himself that the information was correct, sent a man to search the house where the work was carried on; the printer acknowledged that it was in hand, and that a quantity of paper was purchased for it. Upon this he went to the senate, and obtained an injunction, forbidding the printer to proceed. The two English heretics taking with them the printed sheets, escaped and sailed up the Rhine to Worms, where the people were immoderately in favour of Luther, that they might there finish their undertaking. Rinck and Cochlæus admonished the king, the cardinal, and the bishop about these proceedings, that all diligence might be used to stop this pernicious merchandize from entering any of the English ports. It is reported that Lord C. Tunstall, a most learned man, at that time bishop of London but now of Durham, when he had obtained one of these copies, declared to a great assembly in London that he had found upwards of two thousand errors and corruptions in that book."

This is the narrative of an eye-witness of repute, given to the world in 1549, at which time its accuracy was not questioned. But the slight regard given it by Lewis, led Mr. Offor

to Cologne in 1830, to ascertain if possible its accuracy on the ground. His researches into the archives, which were kindly aided by the city secretary, Mr. Vaux, and others, brought to light the identical Herman Rinck, a senator in 1526, and faithfully answering to his portrait by Cochlæus. The printer's house, the scene of the drama, was pointed out by these gentlemen, who themselves saw no reason to doubt the story of Luther's biographer.

The printers, it is curious to observe, speake of this English New Testament, as *a translation from Luther*; and hence perhaps the assertion has come, which is sometimes made, that Tyndale did not translate from the Original. But Lutheran was then the common by-word of reproach; and it was one of the artifices of monkish zeal to give out that the heretics, so styled, had invented two new languages which they called Hebrew and Greek\*—that all who studied Hebrew became Jews—and that the New Testament was a modern invention by Luther. Every new version therefore was naturally enough called by his name, however faithfully made from the Greek. Tyndale, however, to whom the latter language was familiar from his youth, would have found it quite a different affair to cope with the German. Any rumours, however, to the discredit of his, as a second-hand version, will be utterly exposed by a minute and careful comparison of the text with the Greek,† the Latin Vulgate, and Luther's German; though who can doubt that he availed himself of all aids within his reach, in the difficulties that would arise; of which, conference

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\* Sir Thomas More relates a curious instance of the ignorance of a learned monk:—"A lerned prieste thorow out all y<sup>e</sup> gospels scraped out *diabolus* and wrote *Jesus Cristus*, bycause he thought the deuyls name was not mete to stande in so good a place." If this learned monk understood Latin, how would he, after such an alteration, read Matt. xiii. 39, or 1 John iii. 8? — Confutation, p. 126.

† In his Preface to the "Obedience of a Christian Man," Tyndale writes like one at home in the Original languages. The Greeke tongue agreeth more with the Englysshe than with the Latyne, and the properties of the Hebrue tongue agreeth a thousand tymes more with y<sup>e</sup> Englysshe than with the Latyne."

with the great lights among his Reformed brethren, was not by a wise man to be neglected.

Many pirated editions of this book were printed by the Dutchmen, particularly at Antwerp; but gain being all that was thought of, carelessly and incorrectly enough. The most accurate was by the exile, George Joy; who however privately corrupted the text, for which he afterwards apologized. This edition was printed by the widow of Christopher of Endhoven in Antwerp: her husband had died in an English prison for selling a pirated edition in 1531. Three years previously, John Raymond, a Dutchman, severely suffered, for causing 1500 of Tyndale's New Testament to be printed at Antwerp, one third of which were conveyed into England. The price at which they were usually sold, was thirteen pence for the small editions, and half-a-crown with the glosses; a sum more considerable than at this day it appears.

The first of Tyndale's editions is a small 8vo. handsomely printed: it consists of 336 leaves, of which 333 contain the text, the epistle to the reader and the errata filling the rest. Of this book only two known copies remain: one, wanting forty-eight leaves, in the Cathedral Library of St. Paul's; the other, from which through the public spirit and liberal tender of the principal of that college, the present edition is printed, adorns the Baptist Library at Bristol. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage: the title, if it ever had one, is lost. The type is a neat German character, similar to that of Hans Luft, who, at Wyttenburg, and at Marburg, printed nearly all Tyndale's works. This literary gem was first discovered by John Murray, one of Lord Oxford's collectors, who generously rewarded him with a life-annuity of twenty pounds, paying him the first year in advance. Lord Oxford dying in 1741, while the annuity was still unexpired, his library was bought by Mr. Osborne, who, unconscious of the treasure in his hands, sold it to the celebrated



collector, Mr. Ames, for fifteen shillings. Thence at his death [1760] it passed into the hands of Mr. John Whyte for fourteen guineas and a half; and from him, after sixteen years possession, into those of Dr. Gifford, at the advanced price of twenty. From 1784, it has reposed in the Baptist Museum at Bristol, to which it was left by the Doctor, then librarian of the British Museum.

The edition with marginal glosses\* was an elegant small 4to. with handsome cuts. The portion which has been discovered was printed at Cologne; but probably the volume was completed at Worms. A fragment, containing the prologue and the gospel of Matthew to the twenty-second chapter, is in the possession of Mr. Thomas Rodd, an English bookseller, who has long promised it to the public, accompanied with much curious information. The prologue (of seven leaves) has been several times re-published under the title of "A Pathway into the Scriptures, by Tyndale," but the liberties taken with it, both in the way of omission and addition, make it an abuse of his name. To what the variations in the text from the Svo. edition amount, let the reader judge from the few that follow; being the most material of the *twenty-eight*—the sum total—found in this fragment.

The specimens observe the order of the two editions; the Svo. 1526 (that contained in the following volume) standing first, the 4to. in crotchets.

\* Two or three specimens will give a fair idea of these glosses. Matt. 5. *Salt*. "When the preachers ceaste to preache goddes worde, then muste they nedes be oppressed and trod vnder fote with mannes tradicions. Matt. 6. *Rewarde them openly*. ye shall not thynke, that oure dedes deserve ani thyng of god as a labourer deserueth hys hyre. For all good thynges come of the bounteousnes, liberalite, mercy, promyses and trewth of god bi the deseruinge of Christes bloud only, etc. \**Syngele*. The eye is single when a man in all his dedes loketh but on the wil of god, and loketh nott for laude, honour or eni other rewarde in this worlde. Nother ascrybeth heven or a hyer roume in heven vnto his dedes; but accepteth heven as a thing purchased bi the blood of Christe, and worketh frely for loves sake only."

	1525. 8vo.	MATTHEW.	1526. 4to.
ch. iv.	Beholde the land of Zabulon		[the londe of zabulon]
ix.	shalbe tacken awaye from them.		[shall be taken from them.]
x.	power over all vncleue		[power agaynst vncleue]
x.	that the kyngdome		[howe the kyngdom]
xi.	He that hath eares to heare, let him here.		[He that hath eares to heare with all, let him heare.]
xi.	in tyre and sidon they had		[in tyre and sydon : they wolde have]
xv.	and the blinde to se. and they gloryfyed		[the blynde to se, and glo- ryfyed]
xix.	which be made of men.		[which be made chaste of men.]
xx.	is not myne to geve :		[ys not myne to geve you :]

With the earliest circulation of the New Testament, the English prelates were untiringly active to destroy what they alleged to be the prolific seed of heresy. Tunstall, bishop of London, already mentioned, led the way with his "injunction" to this end. Having set forth in the preamble "that many children of iniquitie, mayntayners of Luther's sect," "wandring from the way of truth and the catholike fayth, craftily have translated the New Testament into our English tongue, intermedling therewith many hereticall articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their perverse interpretations to prophanate the maiestie of the scripture, which have hitherto remained undefiled," it proceeds, that "many books of the same imprinted, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious poyson, are dispersed throughout all our diocesse of London in great number, which without doubt will contaminate and infect the flocke committed to us," "to the grievous perill and danger of their soules, and the offence of God's divine maiestie," and ends with a requirement to deliver up all such copies "within thirtie days to our Vicar generall under pain of excommunication and incurring the suspicion of heresie."

In February, 1527, Sebastian Harris, curate of Kensington, was proceeded against for this offence. But the bishop, impatient of such a snail-paced process, attempted the wholesale destruction of them by a stratagem in which, as is well known, he singularly outwitted himself. He deputed Packington, a merchant, and an acquaintance of Tyndale, to buy up for him all the copies of the latter Testament. "The bishop thinking that he had God by the too, when in dede he had (as after he thought) the devil by the fiste, said, gentle maister Packington, do your diligence, and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erroneious and naughte, and I entend surely to destroy them all, and to burne them at Paules Crosse. Tyndale sold him the books, saying, I shal gett moneye of hym for these bokes, to bryng myself out of debt, and the whole world shall cry out upon the burning of Goddes worde. And the overplus of the money that shal remain to me, shal make me more studious to correct the sayd New Testament, and so newly to imprint the same. And so forwarde went the bargain, the byshop had the bokes, Packyngton the thankes, and Tyndale had the money." Afterwards, more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the lord chancellor, "It is the bishop of London that hath holpen vs, for he hath bestowed emonge vs a great deale of moneye in Newe Testaments to burne theim, and that hath been and yet is our onely succour and comfort."\* The destruction of these books, erroneously geven by Lord Herbert as on the 4th of May 1530, took place in 1528.

The Reformers were driven to a secret circulation of these silent agents of the truth; in which they succeeded to a great degree, in despite of the efforts of More, Wolsey and Tonstall. Richard Herman, a merchant of the staple at Antwerp, was

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\* Hall's Chronicle, xxi. Henry VIII.

a considerable exporter of the prohibited books to England, at a great sacrifice of his fortune. Dr. Barnes and Mr. Fish dispensed them in London, Mr. Garret at Oxford, and pious reformers in every part of the kingdom: and all, in a confidence that was seldom betrayed.

Early in 1527, the Bishop proceeded into Essex to observe the effects of his proclamation; and examining the suspected in his course. Some of the depositions may be seen below.\*

The usual arguments of the Church were reserved for those who set at nought the proclamation by reading the proscribed book. An aged labourer, father Harding, being seen thus occupied by a wood side, while his more fashionable neighbours were gone to hear mass; his house was broken open, English books of holy scripture were found under the flooring boards, and the poor old man was hurried to prison, and in due course, to the stake.

This rage for extirpating, as might be foreseen, inflamed curiosity in those who were unacquainted with the books in question, and endeared possession, in those who were. The sense of religious privileges is never so sure to rise to a passionate and tenacious regard, as when they can be safely enjoyed only by stealth. And old Harding, who had many years before been imprisoned for heresy, and knew that a second offence was beyond mercy; may, without much ef-

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\* *John Tyball* first saw the New Testament in English about April, 1526, and at Michaelmas following came to London, and bought one for three shillings and two-pence of friar Barons, requesting that he would keep it close; that in conversation the friar made a twyte of the manuscript copies, and said: "A point for them, for they are not to be regarded toward the new printed Testament in English." *John Necton* was directed by vicar Constantine in November, 1526, to Mr Fish, of whom he bought twenty or thirty copies of the great volume; that Constantine had fifteen or sixteen of the biggest, and sold five or six to persons in London; and that about Easter, 1526, he bought of G. Usher, servant to the parson of Honey-lane, eighteen New Testaments of the small volume; and about Christmas, 1527, a Dutchman, who in Easter following was a prisoner in the Fleet, offered him 300 copies for 16*l.* 5*s.*: this was probably John Raimund.

fort of imagination, be thought in his humble cottage, and in secret communion with the precious and forbidden book, to hear with a kindred fervour to that in which the words were spoken, the voice of the inspired writer, speaking peculiarly him, "Eat, O friend, drink, yea drink abundantly, O beloved."

Fines, imprisonment and death for reading the New Testament were now the order of the day. Lawrence Staple was persecuted in 1531 for concealing four copies in his sleeve and giving them to Bilney, who was afterwards martyred. Staple escaped by abjuring. John Tyndale the brother of William, and Thomas Patmore, both merchants, had their doom from the Star Chamber court; but a milder one than that of Harding. It was, "That each of them should be set upon a horse, and their faces to the horse's tail, and to have papers upon their heads, and upon their gowns or cloaks to be tacked or pinned with the said New Testaments and other books, and at the standard in Chepe should be made a great fire, whereinto every of them should throw their said books, and farther to abide such fines to be paid to the king as should be assessed upon them."\* The fine, according to Fox, was to a ruinous amount.

The arm of Wolsey was long enough to be felt even at Antwerp. Richard Herman, a merchant and citizen, "for that he dyd bothe with his gooddis and pollicie, to his great hurt and hynderans in this world, helpe to the setting forthe of the Newe Testament in Englishhe," was expelled from his freedom in the company of British merchants. He was restored by an order from Anne Boleyn under her hand and seal, May 14, 1535.†

The natural result of the interdict is told by the annalist Hollinshed, with great simplicity. "Diuers persons that were detected to vse reading of the New Testament, set forth by Tindale, were punished by order of Sir T. More, who helde greatly against such bookes, *but still the number of them daily increased.*"

\* State paper, British Museum.

† Idem.

The *auto da Fe*, not of Tyndale, but his book, found apologists among the ablest champions of Rome, more than half a century after. Dr. Martin, reader of divinity to the College at Douay, says: "The Catholicke church of our countrie did not il to forbid and burne suche bookes which were so translated by Tyndal and the like, as being not in deede God's booke, word, or scripture, but the diuels word."\* To which Fulke replied, "Neither can your heathenish and barbarous burning of the holy scripture so translated, nor your blasphemie in calling it the Deuils worde, be excused for any fault in translation which you have discovered as yet, or euer shall be able to descrye."

To the fiery test, Tyndale often adverts with a sort of presentiment, as if the fate of the book might be typical of his own. "Some man wil aske parauenture why I take the labour to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answere in brunninge the New Testamente they did none other thinge then I loked for, no more shal they doo if the brunne me also, if it be Gods will it shall be so."† At the close of one of his most interesting tracts, he says, "Whoso fyndythe or redythe this letter, put it furthe in examynacyon, and suffre it not to be hydde or destroyed, but multyplyed, for no man knoweth what proffyt may come thereof. For he that compiled it, purposyth with Goddes helpe to mayntayne vnto the deathe, yf neade be. And therefore all Christen men and women, praye that the worde of God maye be vnbounde, and delyuered from the power of Antichrist, and renne amonge his people. Amen."‡

The prior of Newnham Abbey, in 1527, wrote to the bishop of Lincoln, relative to opinions called heretical, held by George

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\* Martin's Discoverie of the Corruptions of Holy Scripture, p. 65; and Fulke's Reply to Martin, p. 143, edit. 8vo. 1583.

† Preface to the Wicked Mammon.

‡ End of his "Compendious olde Treatyse, shewing how that the people ought to have the Scriptures in English.

Joye, of Peter College, Cambridge. The first of which he complained being, that a simple preacher might be the means of a sinner's conversion, and had the same power of binding and loosing as a pope, cardinal, or bishop. Again, "that the scripture in English wold make sedition, brede errours and heresies, and so be euell." Joye replied: "Wo be to you that say that thing which is good to be euell, and that which is sweet to be bitter."—"Thus is the holye, cleare, good and swete gospell of Christe belyed and blasphemed of you. It is only unsavery, kovered and darke to you that peryshe." An anecdote by the church historian Fuller, shows that there were not wanting counterparts to the rancour of the clergy, in civil life. "When Tyndale's translation came over to England, O how were the popish clergy cut to the heart. How did their blear eyes smart at the shining of the Gospel in the vulgar tongue. Hall heard the town clerk of London swear a great oath, that he would cut his own throat rather than the Gospel should be read in English, but he brake promes and hanged himself."

Robert Ridley, a priest,\* wrote "to master Henry Golde, chaplayne to my lorde of Canterbury," a letter in which he uses language in all probability current at the time. "No man would reccaue a gospell of soch damned and practised heretikes, thow it were trew." He seems to have read the edition with glosses. Ridley who had charged Tyndale with having in his Preface, made light of morality, and which the other successfully repelled,† proceeded to find fault with the

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\* Original in British Museum. Ridley was present at the examination of Pykas in Essex, referred to at p. 22.

† His views of the grounds of forgiveness and justification, appear in his defence: "As no naturall sonne that is his father's heyre, doth his father's will be cause he wolde be heyre, that he is alreddy be birth:—but of puer love doeth he that he doeth. And axe him why he doeth eny thyng that he doeth, he answereth: my father bade, it is my father's will, it pleaseth my father. Bond seruantes worke for hyre, children for love; for there father, with all he hath, is theres alreddy. So doeth a christen man frely all that he doeth, considereth nothyng but the will of God, and his neighbour's"

text. "By this translation shal we loose al these cristian wordes, penaunce, charite, confession, grace, priest, chirch which he alway calleth a congregation. ye shal not neede to accuse this translation. It is accused and damned by the consent of the prelates and lerned men. And commanded to be brynt both heir and beyonde the see, wher is mony hundreth of them burnt. So that it is to layt now to offer reason why that be condempned, and whiche be the fawte and errour.

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wealth only. Yf y live chaste, I doo hit nott te obteyne heven thereby, For then shulde y doo wronge to the bloud of Christ: Christes bloud hath obteyned me that. Nether that y loke for an hyer roume in heven, then they shall have whych live in wedlocke, other then a hoare of the stewes, yf she repent."



## CHAPTER III.

“ More’s well refuted arguments proclaim,  
 Tyndale’s great honor, his adversaries shame,  
 He was the shield of truth, the scourge of error,  
 This Island’s triumph, and proud Babel’s terror.”

THE CONTROVERSIAL WRITINGS OF SIR THOMAS MORE AGAINST TYNDALE, WITH EXTRACTS, ILLUSTRATING THEIR ABILITY AND TEMPER—TYNDALE’S ACCOUNT OF HIS TRANSLATION OF THE NEW TESTAMENT—HIS MOTIVES AND PURITY OF INTENTION—HE PUBLISHES MANY WORKS.

To check the march of the English reformer was thought to call for the selectest spirits which the ancient faith could muster; and the fertile wit and great genius of Sir Thomas More were therefore enlisted in the controversy. Betaking himself to the usual strong-holds of his mother the church, he asserted that the written word was not the whole revealed will of God, but that the unwritten traditions of the church are of equal authority. His mode of *arguing* to prove this important point is “ *I take it*: that the word of God unwryten is of as greate authoryte, as certayn, and as sure, as ys hys worde wryten in the Scrypture, which poynt is so faste and sure, pytched vpon the rocke, our sauour Chryst hymself, that neyther Luther, Tyndale, nor Huskyn, nor all the hell houndes that the deuyll hath in his kenell, neuer hytherto could nor whyle god lyueth in heuen and the deuyll lyeth in hell neuer hereafter shall (barke they, bawle they neuer so fast) be able to wreste it out.”\* He is equally gentle when speaking of the opinions of the reformers on other points.

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\* Apology, f. 32; Confutation, fol. 176.

“ All apparycyons they mocke at, and all the myraeles they blaspheme, and say the deuyll doeth all,—as yf the deuyll had (with) his owne handes marked eche of them an .H. in the forehede with a fayre hote yron fet out of the fyre of hell.”\* Such are the words of the learned, witty, and eloquent More, and to whom, in despite of many such, we can not yet deny the epithet of a great man. Tyndale destroys this visionary castle of Tradition,† by a simple but effectual argument;—in effect, that the written word of God is his revealed will, perfect as its Divine Author, who was incapable of misstatement or omission, and who has pronounced all to be accursed, who add to or take from his will as revealed.

The great Lord Chancellor published nine controversial volumes against Tyndale and Barnes, chiefly the former, four of these being in folio! Formidable as they may seem, they are not without interest to an antiquary. The character of that eminent man, their author, is oddly made up of contrasts: a witty companion, but a stern fanatic; fond in his own household circle, but lording it with an iron rod, over God’s heritage; an enlightened statesman, ably arguing in his study

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\* Confutation, Vol. II. fol. 232 and 233.

† These *unwritten* traditions have been *printed*. They form a small 8vo. volume of extreme rarity, by Dr. Richard Smyth, the celebrated popish reader of divinity in Oxford, imprinted by Thomas Petit, 1547. These traditions, the learned Dr. gravely tells us, “ we must both beleue stedfastly, and also fulfill obedientlye vnder peyne of damnation euer to endure. They are—the sacrament of the Lord’s supper, only to be given by a priest—to be taken fasting—the wine to have water mingled with it—the consecration of the elements—to be kept in the pyxe or boxe at church—prayers for the dead—christening of infants, which necessary thinge hangeth onely vpon the apostles tradition wythout anye scripture that can prove it”—singing in public worship—praying towards the east—elevating and worshipping the host—making the sign of the cross—worshipping the crucifix—observing and not fasting on Sunday—keeping Easter and holydays—putting pictures and images in churches—fasting in Lent and on every Wednesday and Friday—holy water—priests not to marry—Mary continued a virgin until death, and that her body is in heaven.”—Dr. Smith was appointed to argue with Bp. Ridley prior to his martyrdom. A droll story is related of him by Fox.—Acts and Monuments, Vol. II. p. 538. Edit. 1631.

against sanguinary laws,\* the execution of which, from his chair of office, he spares no pains to further; a philosopher, who every Friday and saint's eve, scourged his own body with whips of knotted cords, and by way of further penance, wore a hair-shirt next to his lacerated skin. So persevering was his warfare upon Tyndale, that his early biographer compares the exiled reformer to a hunted hare with twenty brace of grey-hounds after him. The dignified clergy, in gratitude to this Atlas of their falling hierarchy, raised the sum of five thousand pounds, which they pressed upon his acceptance; but to his honor, in vain. He had a presentiment that the cause, against which he laid himself out, would yet prevail, and said to his son: "I beseech our Lord, that some

## \* MORE, THE PUBLIC MAN.

He had in his garden at Chelsea a tree to which he caused prisoners, charged with heresy, to be tied and whipped: this he called the tree of life. After seeing this degrading cruelty practised upon a gentleman of the Temple, named Bainham, he went to the Tower to glut his eyes with the writhing of his prisoner upon the rack.—Bayley's Tower.

His words breathe out cruelty: "There shold haue ben more burned by a great many than there haue ben wythin this seuen yere laste passed. The lakke whereof I fere me will make more burned within this seuen yere next commynge, then ellys sholde haue neded to haue ben burned in seuen score." This was for differing in religious sentiments.—Confutation, p. 266.

"Our Sauour wyll saye to Tyndale: Thou art accursed Tyndall, the sonne of the deuyll; for neyther fleshe nor bloude hath taught the these heresydes, but thyne owne father the deuyll that is in hell."—Confutation, Vol. II. p. 32.

## MORE, THE AUTHOR.

Extracts from Utopia, or the Happy Republic:—

"Slavery is the punishment even of the greatest crimes.—Utopus seemed to doubt whether those different forms of religion might not all come from God, who might inspire men differently, he being possibly pleased with a variety in it. And so he thought it was a very indecent and foolish thing for any man to frighten and threaten other men to believe any thing because it seemed true to him: he reckoned that the force of truth would break forth and shine by the force of argument and a winning gentleness: they do not punish them, because they lay this down as a ground, that a man cannot make himself believe any thing he pleases; nor do they drive any to dissemble their thoughts by threatenings, so that men are not tempted to lie or disguise their opinions among them; which being a sort of fraud, is abhorred by the Utopians."

of us, as high as we seme to sitt vpon the mountains treadinge hereticks vnder our fete like antes, live not the day to be at league and composition with them.”\*

More’s ablest work against Tyndale, was his first, and is called A Dialogue. A nobleman sends his friend to Sir Thomas, for counsel how to check opinions which were gaining in the country against the Romish church; “of pylgrymages—ymages—prayer to saints—myracles—tradicions—infallibility—cruelty to hereticks—burning the New Testament—and prohibiting books, called Lutheran.” All these topics were, without doubt, shrewdly discussed throughout the kingdom. The chief aim of the dialogue manifestly is, to serve as an apology for that high-handed act, the burning of Tyndale’s volume: “The people say that all this gere is done but onely to stoppe menes mouthes, and to put euery man to sylence that wold any thyng speke of the fautes of the clargye. And they thynke that for none other cause was also burned at Poules crosse the new Testament late translated in englysshe by mayster Wyllyam Huehyn, otherwyse called Mayster Tyndall, who was (as men say) well knowen or he wente ouer the see, for a man of ryght good lyuying, studious and well lerned in Scrypture, and in dyuers places in England was very well lyked, and dyd gret good with prech- yng. And men mutter amonge themselfe that the boke was not onely fautles, but also very well translated, and was deuy- sad to be burned, bycause men sholde not be able to prove that suche fautes (as were at Poules crosse declared to haue bene founde in it) were neuer founde in dede, but vntruely surmysed.† \* \* \* \* \* And for to kepe out of the people’s handes all knowledges of Crystys gospell, and of goddys lawe, excepte soo moche onely as the clergie theymselfe lyste nowe and than to tell vs. And that lytell as it is and seldom

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\* These anecdotes are extracted from a manuscript life of More, written by one of his relatives: it is in Lambeth Library.

† It is very well added,—And yet such as they were, some men saye, *were noo fautes at all, yf they hadde be so translated in dede.*

shewed, yet as it is fered not well and truely tolde, but watered with false gloses, and altered from the trowth of the very wordes of scrypture only for y<sup>e</sup> mayntenaunce of theyr authoritye. ¶ And the fere lest this thyng sholde euydently appere to the people, yf they were suffered to rede the scrypture them selve in theyr own tonge was (as it is thought) the very cause not onely for whiche the newe testament translated by Tyndale was burned, but also that the clargye of this realme hath before this tyme, by a constytucion prouyncyall prohybyted any boke of scrypture to be translated into the Englyshe tonge, feryng men with fyre as heretyques who so sholde presume to kepe them, as though it were heresy for a crysten man to rede crystys gospell."

This picture of public opinion, from the hand of the "defender of the faith" we naturally conclude, is not overdrawn. Its admissions are deeply interesting, and show the excited state of the public mind. In the third book of his dialogues, More comes to that part of his plea for burning the version which he rests upon its multitudinous errors. "To tell all wold be to reherse the hole boke" and "to search for one faute wold be like studying where to fynde water in the see. His imagination seems to be quite vivacious on this head. "As it were as sone done to a weue a new web of cloth as to sow up every hole in a net, so were it almost as lytell labour and lesse to translate y<sup>e</sup> hole books all newe than attempt to correct it." At length his budget of blunders is opened, and behold *three!* "prestes of Crystes chyrche he calleth senyours—Chyrche he calleth congregation—and charyte he calleth alway love." Such strictures hardly lead us to set down scriptural criticism as having any place in the wide circle of his endowments; but there are weaker points yet in his attack, which evince a captious littleness wholly at variance with his genius. Tyndale's rule of obedience to the king was: "A crysten man is bounden to obay even tyranny, yf it be not agaynste his fayth, nor the law of god, tyll god delyuer hym therof." Of More's reply, what will the reader think? He admits that the Apostle

expresses exactly the same idea,—“‘we muste rather please god than man,’ which is well sayd of the apostle, but to be said of Tyndale, a heretic, it is a playne exhortacyon to rebellion.”

The word “senior” was taken from the Latin Vulgate. Mr. Offor says that Tyndale admitted it to be not explicit enough and that he should prefer the word ELDER.\* But the most obnoxious term was “congregation,” substituted for church. For this however he had royal precedents; Henry himself, in a proclamation and in the six articles penned by his own hand, having combined the two words thus—“*the congregation of the church of England.*” The term congregation was defensible enough in the case of both, since “the church” in common acceptation, answered neither to the place of worship nor to the company of worshippers, but was simply the distinctive epithet of the clergy. This latter word however, understood as meaning all professing christians, displaced the former throughout, in the Genevan and Bishops’ Bible, of the Elizabethan age—as well as in the Received translation which followed.

To the three capital errors of Tyndale before-named, More does indeed elsewhere adduce some others; such as “knowledgyng” substituted for “confession,” and “repentance” for “penance:” he lays it down as an evident principle of his, that “he wolde make y<sup>e</sup> people byleue that we sholde beleue nothyng but playne scripture in whych poynte he techeth *a playne pestylent heresy.*” It is admitted, however, “that a nother man translatyng the testament, and beyng good and faythfull, myghte haue vsed happely those chaunges wythout euyll meanyng or any suspicion therof;”† and his extravagant tirade reaches its climax with declaring, that “yt is

\* But he quotes no words of Tyndale to this effect, and we may reasonably doubt his statement. Why indeed, if he “preferred,” did he not adopt it? seeing that (according to him) the vulgar taste, deference to which in so many instances doubtless, leaves a translator at a stand, here accorded with his own.

† Confutation, p. 96,

enough for good cristen men that know those thynges for heresy, to abhorre and burne vpppe his bokes *and the lykars of them with them*!"

Sir Thomas, to deter the people from the reading of Tyndale, not only uses such persuasive arguments as this last, but entertains us with a specimen of his gift for humour, by summoning to the scene the ghost of an eminent father. But the poor shade had been so roughly treated on a former attack, that he very prudently refused to venture again: "When I desired Origene to take the payne to come and bere wytnesse wyth me in thys mater, he semed at the first very well content. But when I told hym that he sholde mete with Tyndale: he blessed hymselfe and shranke bakke, and sayde he had leuer go some other waye many a mile then onys medle with hym. For I shall tell you syr, quod he, before thys tyme a ryght honorable man very connyng and yet more vertuose, the good bysshoppe of Rochester, in a great audyence brought me in for a wytnes against Luther and Tyndale, euen in this same mater, about the tyme of the burnynge of Tyndalys euyll translated testament. But Tyndale, as soon as he herd of my name, without any respecte of honestye, fell in a rage wyth me, and all to rated me, and called me starke heretyke, and that the starkest that euer was. Thys tale Orygene told me, and swore by saynt Symkyn that he was neuer so sayed vnto of such a lewde felowe synnys he was fyrste borne of hys mother, and therefore he wolde neuer medle wyth Tyndale more. Now, indede, to saye the treuth yt were not well done of Tyndale to leue resonyng and fall a scoldyng, chydynge, and brawlyng, as it were a bawdy begger of Byllyter-lane. Fy for shame, he sholde faured and forborne hym somewhat, and yt had bene but for his age. For Origene is nowe xiiij. hundred yere olde or there aboute, and this was not mych aboute vij yeres synnys."\* We may suppose with what gravity and easy trust such a story would be received by the wondering

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\* Confutation, p. 104.

and simple populace, when told on the authority of the great Lord Chancellor, backed by that of the priests.

This reflection on the vituperative temper of Tyndale, his adversary cunningly places in the mouth of Origen, from which it would come with a better grace than from his own. An intelligent Romanist, in that rare volume "Salem and Bizance," [1533] complains very seriously that More calleth those with whom he differed "sometyme desperate wretches, sometyme sterke heretykes, and other whyles he calleth them the blessed brotherhode, or the newe broched bretherne, or the euangelical bretherne, and the principal doers he calleth potheded postels, naughtee bretherne, or heretike brethern—these be strange names deuised after a merueilous railing fashion, wherein I thinke verely he dothe not as he wolde be done to."

There was little to choose, on this score, between most of the disputants of that day :—it was rare for one of them to become conscious of offending against good manners or good temper, and rarer, if he did, to find him much concerned about his vindication. In this particular controversy, Tyndale, it is likely, had little, if any advantage, over his lofty opponent; but it is hardly worth while to exhibit to the same extent the style of his invective. To take an example at random,—he says, speaking of unmeaning ceremonies, "a man will as soon gape while thou putttest sand as holy salt in his mouth, yf thou shew hym no reason therof; he had as leyffe be smered with vnhalowed butter as anoynted with charmed\* oyle, yf his soule be not taught to vnderstande somewhat therby." This was a poser to Sir Thomas, whose anger dictated his reply: "Ah blasphemouse beste, to whose rorynge and lowyng no good crysten man can with out heuynes of heart gyue ere. Now foloweth yt also that yf the sacrament were as good vmynistred as mynistred to who so euer is not taught the proper sygnifycacyons of the outward token in the

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\* More misquotes it "vncharmed."



sacrament, as Tyndale here vnder a blasphemous iestyngge fasshyon telleth vs : then foloweth yt, I saye, that there was neuer chylde crystened synnys crystendome fyrst begane, but that yt hadde bene as good to haue lefte it vncrystened, and neuer to haue let water touche yt, bycause yt coulede not be taught what the water sygnified."\* A grave subject indeed, to those who considered that the parental neglect of the rite would entail endless misery upon the child.

To neutralize the effect of his adversary's labours, More sometimes resorts to means of which a Protestant can hardly complain ; means, at least, which there is reason to count the extreme point of fairness, with controversialists as a body, even in later times. He " wolde aduise any man neither to rede these heretykes bokes nor mine, but occupy theyr myndes better, and standynge fermely by the catholyke faith of this .xv. C. yere, neuer onys muse vppon these newe fangled here-syes ; but if at the parell of daynger to burne both here and in hell, he cannot hold his yeehyngge fyngers frome theyre poysoned bokes, then wold I counsaile hym in any wyse to rede therwith such thynges as are wrytten agaynst them." But this is only an occasional touch of impartiality or mildness, and he appears most in his element as in former citations ; or, when maintaining that " Tyndale's heresies farre exceed and passe : and incomparably offende the maiestie of our Lorde God, than all the settinge vppe of Bell, and Baal, and Belzabub, and all the deuyls in hell," and that the king, of whose conscience he perhaps felt himself to be keeper, " would lose his own soul, if he suffered Tyndale's Testament in his people's hands.

The pitiable infatuation of Sir Thomas as to the real, critical merits of the work upon which we have been dwelling, recalls involuntarily to mind the far different estimate expressed of it by a Romanist, nearly of our own time ; one, with the freedom of whose speculations we have here no concern, but from whose decisions, in his chosen walk of learning, it would not be easy to find a fit court of appeal. " With respect to

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\* Confutation, folio 36.

Tyndale's translation, it is astonishing how little obsolete the language of it is, even at this day ; and, in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it (we are sorry to find Sir Thomas More among them) are generally too severe, often captious, and sometimes evidently unjust."\* He says, in another connection, that but for the corrupt state, at that time, of the Hebrew text, from which his translation, (so far as it went,) of the Old Testament was made, he should have been disposed to adopt it as the basis of his own.

His resolute and well-sorted ally, John Fryth, took up the gauntlet in his behalf, a short time before his martyrdom ; of whose style and spirit the reader may not dislike to see a specimen. "And Tyndale I truste lyueth: well contente with such pore apostles lyfe, as God gaue hys sonne Christ, and hys faythful mynysters in thys worlde, whych is not sure of so many mytes as you [Sir Thomas More] be yearely of many poundes, although I am sure that for hys learnynge and iudgement in scripture, he were more worthye to be promoted then all the byshoppes in Englande. I receyued a letter from hym, which was wrytten sens Christmas, wherin among other matters he wryteth thus : I call God to recorde agaynst the daye we shall appeare before our Lorde Jesus Christ to geue reckonyng of oure doinges, that I neuer altered one syllable of Godes worde agaynst my conseyence, nor wolde do thys daye, yf all that is in earthe, whether it be honoure, pleasure, or ryches myght be geuen me." Fryth adds, "Judge, good Christen reader, whether these words be not spoken of a faythfull, clere, and innocent herte. And as for hys behayoure is suche, that I am sure no man can reprove hym of any synne, howbeit no man is innocent before God whych beholdeth the herte."

Of his motives he speaks himself in the prologue to the 4to. Testament with glosses, 1526. "I haue here translated

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\* Geddes' Prospectus to a New Translation, p. 89.

(brethren and susters, moost dere and tenderly beloued in Christ) the Newe Testament for youre spirituall edyfyng, consolacion, and solas : the causes that moved me to translate, y thought better that other shulde ymagin, then that y shulde rehearce them. Moreover y supposed yt superfluous, for who ys so blynde to axe why lyght shulde be shewed to them that walke in dereknes, where they cannot but stomble, and where to stomble ys the daunger of eternall damnacion, other so despyghtfull that he would envye eny man (y speake nott his brother) so necessary a thinge, or so bedlem madde to afyrme that good is the naturall cause of yuell, and derknes to procede oute of lyght, and that lyinge shulde be grounded in trougth and vertye and nott rather clene contrary, that lyght destroyeth dereknes, and veritie reproveth all manner lyinge.”

The most valuable of his own compositions, *The Obedience of a Christian Man*, came out in 1528. He maintains in the preface, at some length, the necessity of a free circulation of the Scriptures in the vernacular language of every country ; and after his christian salutations, proceeds : “ Let it not make thee dispayre, neither yet discourage thee (oh reader) that it is forbidden thee in peyne of lyfe and goodes, or that it is made breakynge of the kynges peace, or treason vnto his highnes, to reade y<sup>e</sup> worde of thy soules health. But much rather be bolde in the lorde and comfort thy soule. For as much as thou art sure and haste an euident token thorow suche persecutyon, that it is the true worde of God, which worde is euer hated of the worlde.” He argues, from the case of the Jews, who received the scriptures, from time to time, in their own tongue ; from Jerome’s implied concurrence in his position, when with much pains he prepared the Latin version ; and from the gross darkness which has covered the people since the scriptures have been withheld. “ The eurates, alas, themselves, for the moost part, wotte no more what the Newe or Olde Testament meaneth, than do the Turkes.”—“ Moreouer seyng that one of you euer preacheth contrary to a nother. And whan two of you mete, the one disputeth and brayl-

eth with the other, as it were two scoldes. And for as moche as one holdeth this doctor, and another that, one followeth Duns,\* and another S. Thomas," &c., enumerating fifteen different sects in the then Roman Catholic church in England, he adds, "In so great dyuersyte of spyrites howe shal I knowe who lyeth and who sayeth trueth: wherby shall I trye them and iudge them? Verely by Goddes worde, which onely is true. But how shall I that do, when thou wylte not let me se the scripture?" He winds up this interesting preface with a serious charge, of which we might like to know in what way his adversaries parried or eluded it. "Fynally that the threatenynge and forbyddyng the laye people to rede the scripture is not for loue of your soules (which they care for as the foxe doeth for the gese) is euydent and clerer than the sonne, in as moche as they permytte and suffre you to reade *Robin Hode*, and *Beuys of Hampton*, *Hercules*, *Hector and Troylus*, with a thousande hystories and fables of loue and wantones,† and of rybaudrye, as fylthy as herte can thynke, to corrupte the myndes of youth with all, clene contrary to the doctryne of Chryst and of his apostles."

The zeal of Tyndale's enemies to keep this book from the king, as often happens, overshot itself; it fell into his hands. Anne Boleyn had lent her copy to one of the ladies in waiting, who was attached to a handsome page, named Zouch; he playfully seized the book, and ran away with it to the chapel, as a secure place for private reading; but Dr. Sampson caught him before he could conceal the proscribed treasure, and with severe threats carried it away to Cardinal Wolsey. The queen asking for her book, the lady fell on her knees, and told what had happened; when the amiable princess

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\* Duns Scotus, a celebrated monk, born in Scotland, of whom Camden gives the following character, as drawn by an Italian poet: "All learning taught in humaine bookes and couched in holy writ, Dun Scotus darke and doubtfull made by subtilty of wit."

† The same Act of Parliament, Jan. 20, 1543 which interdicts Tyndale, and confines to select classes the reading of other translations, names Chaucer's tales and Gower's love stories as well as songs, plays and interludes, as left open to general perusal.

kindly raised her, saying, it shall be the dearest book the cardinal has got. She went to the king, and told him the conduct of the doctor and cardinal. Henry immediately called for the stolen volume, when she with irresistible tenderness besought the king to examine its contents, with which he affected to be deeply taken, from his remark, "This book is for me and all kings to read."

During this time Tyndale was unceasingly active in publishing a number of tracts and books,\* which, though small in size, were mighty in pulling down the strongholds of superstition in England. Having finished, in 1529, his translation of the first books of the Old Testament, he commenced their publication in separate tracts, with ornamental wood-cuts, and with notes, which gave great offence to the clergy. When the manuscript of Deuteronomy was ready for the press, thus completing the Pentateuch, a severe and trying dispensation of Providence awaited him. Purposing to print it at Hamburgh, on his way thither he was shipwrecked on the coast of Holland, and lost his books, money, and manuscript; happy in so escaping, for it was a special mercy that he was not thrown on the English coast, where, if spared by the sea, it had only been to feed the fires of Smithfield. He continued his journey, and Coverdale having joined him, they repeated their labour on Deuteronomy, and with a pious lady's assistance, Mrs. Van Emmerson, it was printed; thus completing the first portion of the Old Testament in 1530. At Hamburgh, the same providence which preserved him in shipwreck, armed his body against the pestilence. "They went through the work in safety, while the sweating-sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating

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\* Mr. Ofor has the original edition of many of these, (which are both interesting and amusing,) in his cabinet; among them, a copy of the *Obedience of a Christen man* [small 4to May, 1528] once the property of the "Virgin Queen," then princess. It has her autograph, beautifully written, but with characteristic pomp: "Elizabeth, daughter of England and France." The book probably assisted to secure her to the Reformation cause.

of their bodies. And indeed close application to a lawfull calling, is the best antidote against a public infection.”\* This is the only portion of the Old or New Testament, in the translation of which Tyndale and Coverdale assisted each other.

In the preface to Genesis, he observes, that when he published the New Testament, he desired them that were learned to amend, if ought were found amiss, but that, instead of amending it, the papists have raised an outcry against the translation ; saying there were many thousand heresies in it, so that it could not be mended : if even an *i* lacked a tittle over his head, it was noted to the ignorant people for an heresy. “ A thousand books had they lever to be put forth against their abominable doings and doctrine, than that the scripture should come to light.” “ Which thing only moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the scripture was plainly laid before their eyes in their mother tongue.” He humbly submits his Pentateuch to the judgment of Hebrew scholars, and expresses his willingness to have it burnt, if they will first put forth another that shall be found more correct. His writings had by this time been extensively circulated, and began to produce their good fruit sixty or an hundred fold.

Many of these tracts are now lost, and probably may never be again recovered. The great object which he endeavours to illustrate through all his works is the important difference between the Old and the New Testaments or Covenants. No man of that age, nor perhaps down to the present, had clearer or juster sentiments upon this very important subject ; the former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendour.

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\* Fuller's Church History.

CHAPTER IV.

“ Rome tam'd the world, the Pope tam'd Rome so great ;  
 Rome rul'd by power, the Pope by deep deceit.  
 But, how more large, than theirs, was Tyndale's fame,  
 Who, with his pen, both Pope and Rome doth tame ?”

FR. QUARLES.

TYNDALE'S WORKS GIVE GREAT OFFENCE—SECRETLY CIRCULATED—  
 POPE'S BULL AGAINST THEM—EFFORTS OF HENRY TO SUPPRESS  
 AND DESTROY THEM.

THE corner-stone of popery is the pretended authority of the church, through an immediate and continued descent from the Apostles, together with the claim of being the depository of traditions, alleged to be of equal authority with the written word as a rule of faith. The odium which with the clergy, rested upon Tyndale, chiefly grew out of the efforts with which he had assailed this strong hold. In the Practice of Prelates he proves the fallacy of this plea ; and that it was not until after Christianity had been planted for centuries, that the papacy had birth ; Centuries more passed before it acquired the weight to influence the counsels of Europe, in the shape of crusades and wars, and to prostrate the intellect before the dogmas of the holy church. If inquiry were ventured upon, it was silenced with this *reason* of faith,—so the church believes ; and this mode of argument is seriously commended for its efficacy in driving away the fiend. “ This is the faith of that cooliar : which being at point of deathe, and tempted of the deuill what his faith was, answered, I beleue and die in the faith of Christes church. Being againe demaunded what the faith of Christ his church was, that faith, saied he, that I beleue in. Thus the deuil getting no other awnswer of the simple man, was ouercomed

and put to flight.”\* The same learned doctor assigns as his reason for not allowing a translation of scripture: “For precious stones ought not to be cast before hogges,† and such of all likelihod are the laye ignorant people.”

To excite honest inquiry, guided by the Bible, into a system like this, was the great aim of his writings. He at times brought to his aid pleasant raillery; as when thus ridiculing abstinence: “A Charter House monk would rather dye than eat flesh, but he loves the strongest ale or beer heated with spieces, and pours it in without measure.” In the observance of holy dayes “will he kepe so straight, that if he meete a flee in his bed, he dare not kill her,” but he neither knows nor cares why the day is kept. In the multitude of ceremonies he is always in fear; for if without a stole about his neck he were to say mass, the wafer would not be consecrated; if he gave absolution, it were not worth a mite: so their praying to posts, domme patering and howlyng; domme straunge holy gestures; these all marke a fleshlie spiritualitie, which for eight hundred years has been established with lies.”‡

Sir Thomas More naturally enough wonders at such an inundation of volumes, of which the printing-costs were not the only risks. “Whych bokes all be yt that they neyther can be there printed without great coste, nor here solde wythout great aduerture and parell; yet ceace they not with mony sent from hense, to prente them there and send them hyther by ye whole fattes full at once, and in some places lokinge for noo lucre, caste them abrode by nyght.” Constantine, when in prison, contrived by giving up some of the books to relax the vigilance of his persecutors, and made his escape. “He deuysed how those deuylysshe bokes whyche hymself and hys felowes hadde brought and shyped, myghte come to the

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\* Staphilus' Apologie, translated by Stapleton, 4to. 1565, pp. 53, 64.

† Offer remarks on this;—“an odd idea of the priest, for the *natural* result must be, his christening the little pigs, and celebrating the mass to the larger swine.”

‡ Reply to Sir Thomas More, Preface.



byshoppes handes to be burned. And therefore he shewed me the shypmaunes name that had them, and the merkes of the ferdellys, by whych I haue sinnys hys escape receyved them.”\* Information was laid against R. Webbe of Bristol, “that some of these pestylent bookes were throwen in the strete and lefte at mennys dores by nyght, that where they durste not offer theyr poyson to sell, they wolde of theyr cheryte poyson men for nought.”†

John Fox, the martyrologist, observes, that “the bookes of W. Tindal, being compiled, published, and sent to England, it cannot be spoken what a doore of light they opened to the eyes of the whole English nation, which before were many yeares shut vp in darkenesse.” The archives of the London diocese during these troublous times, which by the Bishop’s liberality, have been lately exposed, seem to show, that, very much after the scriptural proverb, the fame of Tyndale was at Rome in advance of “his own country,” or at least of its puisant monarch. The thunders of the Vatican were launched against him so early as 1520. In the records of Bishop Tostall is preserved a bull dated July 17, (in the eighth year of Leo’s pontificate), on seven closely-written folios, against Luther and his sect. At the end of this formidable instrument, which denounces torment here and eternal fire hereafter against those dread heretics, is a list of their names in the following order:—Luthero, Lambertus, Pomeranus, Zuynglius, Ecolampadius, Bucerus, Melanthonus, Carolastadius, Brentius, Jonas, Westemerus, Hendendorphius, Johnes Agricola, Vrbanus Regius, Brestemanning, Andreas Knopken, Simon Hessus, Johnes Wyltkyrk, Otton Brymsellius, Willmus Tyndall, Willmus Roy apostata, Ricus Bryghtwell. The three last names are linked together with a note on the right hand, *Angli*; and on the left, *Ordines frm minor de obsuacia de Grenewyche*. All these are honoured names: of the Englishman, Tyndale justly takes the lead. More calls him

\* More’s Confutation, Preface, pt. I.

† Confutation, pt. II. p. 408.

“ this blessed apostle of these apostates.”\* These records also contain a proclamation issued in the 21st of Henry (1529,) evincing his royal purpose to purge his kingdom. It sets forth, “ that books in English and Latin have been circulated throughout the kingdom replete with most venomous heresies, blasphemies and slaunders intollerable to the clean ears of any good christen man;” and commands all his lords, spiritual and temporal, judges, sheriffs, etc. etc. to prevent any unlicensed person from preaching or teaching, and to cause all such books to be brought in, on pain of immediate imprisonment. At the end is a list of about ninety Latin and eighteen English books, first the Newe Testament, followed by eleven other of Tyndale’s books.

In the library at Lambeth Palace is an original state document,† a curious testimony to show how greatly the imperious Henry with his nobles and clergy had been disquieted by the New Testament in English, and a few little books of a pious preacher in exile. Fox, who was then on the scene, declares that they produced such singular profit to the godly, and envy to the ungodly, that the commotion to destroy them was “ like as, at the birth of Christ, Herod and all Jerusalem was troubled with him.” Henry had abolished the Pope’s jurisdiction; but popery was worth cherishing as the inseparable ally of arbitrary power. He justly feared that emancipation, in one form being achieved, would remind them of what remained to be done in another. Hence the energy with which he engaged in measures, touching no interests more nearly than those which were personal to himself.

The document which suggested this preliminary, occupies eight skins of parchment, closely written on both sides in a very neat and small character, dated May 28, 1530. It was published in presence of the king, his council, and a convocation of clergy, at the palace of Westminster, adjoining to the chambers of the parliament, and witnessed with the attesta-

\* Confutation of Tyndale, Vol. II. p. 364.

† A copy is in the records of the venerable Warham, [the Abp.]

tions and seals of the three parliamentary notaries : such are the imposing solemnities directed against the writings of William Tyndale !

Commencing with a solemn appeal to God, and “to all trew and faithful cristen people :” it sets forth, that the King, “hearing that many bookes in the English tonge containing many detestable errors and dampnable opynyons, prynted in parties beyonde the see, to be brought into diuerse townes and sondrie parties of this his realme of Englande, and sawen abrode in the same, to the great decaye of our faithe and perylous corrupcion of his people, vnles spedye remedye were breuelie prouided. That his subjectes myght kepe pure and clene of all contagion of wronge opynion in Cristes religion, and that he was full lothe to suffre suche euill sede sownen amongst his people, soo to take roote, that it myght ouergrowe the corne of the Catholicke fayth.” It goes on to state, that his majesty, having collected those books, sent them to his council, prelates, and diuers learned men of both universities and others, with instructions to read them, and prepare to give their faithful opinions as to the doctrines contained in them, which they were to be ready to sustain by extracts from the said books ;—that this council met at the king’s palace at Westminster, consisting of the lord legate, archbishops, bishops, and learned men ; and that they came to an unanimous conclusion, that all the said books contain “many erroures and heresyces both detestable and damnable” —“which bokes doo swarme full of heresies and detestable opynyons.” Each heresy is then engrossed at length on the deed. Our limits will permit no more than to give the sum total of each work, quoting the first by way of specimen.

THE WICKED MAMMON contains thirty heresies—1st Faith only doth justify us. THE OBEDIENCE OF A CHRISTIAN MAN, twenty-five heresies—Whatsoever is done before the Spirit of God giveth light is condemnable—Purgatory ys of the popys inuentyon, and therefore he may doo ther what so euer he

wyll—No man may be hired to pray. **THE REVELATION OF ANTICHRIST**, forty-nine heresies—To bynde a man perpetually to any vow of religion is without doubt an error—Not only the Pope ys wicked, but the popedom-self, and the offyce ys ynyquyte, and ys suche a power that yt suppresseyth the faythe and gosple, and cannot be admynstered by a good prynee, but by the aduersarye of Chryste\*—All thinges necessarye are declared in the New Testament—The Newe Testament of Criste will not suffre any lawe of compulsion, but oonly of counsell and exhortation.† **THE SUM OF SCRIPTURE**, ninety-two heresies—the water of the fonte hath noo more vertue in it than hath the water of a ryuer—We be all equally bounde to knowe the Gospells and the Epistells of Sainte Powle—Men should see that their childern come to church to here sermon—The Gospell is written for all persons, estates, dukes, princes, pope, emperour.” **THE BOOK OF BEGGARS**—That there is noo purgatory, but it is a thinge invented by the covetousness of the spiritualtee oonly, to translate all kingdoms from other princes unto them—And that there is not oon worde spoken of it in all Holye Scripture. **THE EXPOSITION** into the seventh chapitre of the First Epistill to the Corynthians, contains these heresies—Vows of chastity may be broken—Fasting not an exclusion of meat and drink—that Paul had a wife—that Sainte Pawle saith,‡ that he ought to be chosen for to be a bishop, that is the husbände of oon wyfe.”

The deed goes on to say, that his Highness has determined to expel all the books containing such pestilent heresies, and having obtained the unanimous testimony of his prelates and

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\* In the original document, this heresy is obliterated; it is copied by the aid of the transcript in the records. That which was a capital heresy in 1530, *viz.* to speak against the pope,—the act of parliament in 1534, declares to be sound doctrine.

† To this “detestable heresye” it may be as well to direct attention, though comment upon would be a waste of words.

‡ The learned council leave it somewhat in the dark whether their decree be levelled at the apostle or the reformer.

learned men to their 'fals tradicions and corrupt doctrine,' and soul-destroying influence, "warns and monyshes" all good subjects "by the woordes of Cryste, Take hede of false prophets." They are then notified to deliver to the superiours either of the aforesaid books—again named *seriatim*—and it amusingly adds, "that if by reading of them heretofore any thinge remanyth in your breestes of that teching, either *forget it*, or by enformacion of the truthe, expelle and purge hitt, etc." He "moves and exhorts" them "in God to do so;" but if "being obstinate and refusing this, the prelates of the churche having the care and charge of your soules, ought to compell you and your prince to punysh and correct you not doing." And as the opinion has been spread abroad, that the king was bound to give the Scriptures to his people in their own language, he had taken the advice of these prelates and nobles, who declare that he is not bound to do so; but that he will have the New Testament translated, and if the people are meke and submissive, and he thinks that it will conduce to their good, he will give it to them.

This decree was tantamount to a general search-warrant, sweeping the whole kingdom for forbidden books, from the palace to the hovel. It is surprising when we look at the bitter penalty,—as in Harding's case, a tormenting death too often aggravated by refined cruelty—that any of these books have been handed down to us. But most of them in fact exist, and mocking the impotent power which sought their destruction, form an enduring monument to the talent and piety of their author.

With what emotions do we find among the names appended to this deed, that of Hugh Latimer! Latimer, who then consenting to the destruction of Tyndale, as Saul did to the sacrifice of Stephen, like him, lived to mingle his ashes with those of his victim in one common and holy cause. Sir Thomas More was a principal actor in this business; and thus describes the solemnities with which this deed received the

royal assent: \*—"In hys owne moste roiall person, in the sterre chamber, moste eloquently by hys owne mouth, in greate presence of hys lordes spyrytuall and temporall, gave monycyon and warnynge to all the justyces of peace, of euery quarter of hys realme then assembled before hys hyghnes, etc. etc. to the entent that euery subject of hys, by the meane of such manyfolde effectual warnynge, wyth hys gracyous remyssyon of theyr former offence in his commaundment before broken, sholde from thense forthe auoyde and estyew the parell and daunger of punishment, and not dreue hys hyghnesse of necessity to the thyng from whyche the myldenesse of hys benygnet nature abhorreth."

The king issued his proclamation in June 1530, for giving effect to the above decree. All books were to be surrendered in fifteen days. The magistrates of all degrees are ordered to seize whoever refuses to deliver, or is suspected to keep them, and to bring such before the king and his council, that they may be punished for their contempt, to the *terrible* example of other like transgressors. The proclamation declares, that it is inexpedient for the people to have THE SCRIPTURES IN ENGLISH, and decrees that they ARE BOOKS OF HERESIE, and shall be clerely *exterminated and exiled out of this realme of England for ever*. The prohibition reaches to the same books in "Douch" (German) and French. Tyndale seems not without reason, to have called his persecutors "fleshly-minded hypocrites, as making the Scripture their own possession and merchandize, and so shutting up the kingdom of heaven, which is God's word, neither entring themselves, nor suffer them that would." †

Lest the laws, terrific as they were, should fail to subdue in some the spirit of inquiry, More sometimes indulged his readers with a glimpse into the nether world.

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\* Preface to the Confutation of Tyndale.

† Of his 'benign nature,' Sir Thomas was, within five years, to have plenary experience.

‡ Prologue to Jonas.

All the means of intimidation were tried ; from the dread of present burning, to that of burning hereafter and forever. "Tewkesbury would not have been martyred, yf Tyndales vng-racyouse bokes had neuer come in hys hande, for whych the pore wreche lyeth now in hell, and cryeth out on him ; and Tyndall, yf he do not amende in tyme, he is lyke to fynde hym when they come togyther, an hote fyrebronde burnynge at hys bakke, that all the water in the worlde wyll neuer be able to quench. Then haue we Jonas made out by Tyndale, a booke that whoso delyte therein, shall stande in parell that Jonas was neuer so swallowed vppe wyth the whale, as by the delyte of that booke a mannes soule maye be so swallowed vppe by the deuyll, that he shall neuer haue the grace to gete out agayne."\*

The superstitious feares of the ignorant are dextrously turned to account ; and as at this period the country was undergoing a greivous visitation both from famine and mortality, the enlightened chancellor finds no difficulty in ascribing them to the heretical impiety scattered through the land. Elsewhere, ridicule and raillery are tried, and the crumbling hierarchy is buoyed up in this style : "Neuer was a more folyshe frantyque boke than the Wycked Mammon." "Then haue ye an expoycyon also vppon the VII chapyter of Corinthyes, by whyche prestes, freres, monkes, and nonnes be taught that euangelical lyberty, that they may runne out a caterwawynge, and so wow and wedde."‡

More refers above perhaps to the prologue to ||Jonah, in which Tyndale with much keenness, contrasts the Jewish priests of our Lord's days with the teachers of his own. It contains a clear exhibition of his religious sentiments. "If thou find

\* Preface to the Confutation of Tyndale.

‡ More indulged in very indelicate jokes upon the profligate concubinage of the clergy, but was shocked and indignant at their getting married.

|| This treatise which is of some length, is published in every edition of Tyndale's Bible. The original edition is of extreme rarity.

ought amisse, when thou seist thy selfe in the glasse of God's Worde, thynke it compendious wisdome, to amende the same betymes, monished and warned by the ensample of other men, rather than to tary vntil thou be beaten also." He calls the whale's belly a newe schole in which Jonas lost much of his dross—and exhibits him as a warning. "And wyth Jonas, let them that wayte on vanities, and seke God here and there, and in euery temple, saue in theyr hertes;—go and seke the testament of God in thyne hart"—"and when the rage of thy conscience is ceased, offer thanksgeuing and paye the vowe of thy baptisme, that God only saueth of his only merey—ascribe the cause of thy tribulacion vnto thyne owne synne, and the cause of thy delyuerance vnto the merey of God."

Tyndale had now settled at Antwerp, as chaplain to the company of English merchants. He won esteem from all whereuer he went, by his unaffected piety and amiableness; and although sustaining a public station, his retreat was for some time hidden from those who had marked him as their prey. He thus for a few years longer eluded their devices. Environed, as he was, with dangers, he composed at this time a short treatise on the absurdities and idolatry of the mass; but fearing to offend some weak disciples, it was laid aside, and never printed until after his martyrdom.

Of all his tracts and treatises, Fox quaintly says, they are "no lesse delectable than also most fruitfull to be read."



## CHAPTER V.

“ In the rare roll of martyrs we do find  
 Famous John Frith, an Englishman by nature ;  
 Who from his youth, adorn'd his education  
 With promptitude of wit, and other parts,  
 Whereby he flourish'd both in tongues and arts.”

QUARLES

INEFFECTUAL ATTEMPTS TO ALLURE TYNDALE TO ENGLAND—HIS SEVERE PRIVATIONS—HENRY'S ANGRY LETTER TO HIS ENVOY—MARTYRDOM OF THE AMIABLE FRITH.

THE emissaries of Henry, of his Cardinal and his Chancellor, were now making the greatest exertions to entangle Tyndale in their toils and convey him to England. The principal agent for this purpose was the British envoy in the Low Countries, Stephen Vaughan. The first communication from him to be met with, is a letter to his royal master, dated Jan. 26, 1530, from the neighbourhood of Antwerp. It appears from this, that Tyndale had not yet taken up his residence in the Low Countries, so that letters were addressed—to ensure success between them—to three different cities in Germany. The envoy, after speaking of political affairs, thus introduces the subject of our Memoir.\* “ I have written three sundry letters unto Willyam Tyndall, and the same sent, for the more suretie, to iii several places, to Frankforde, Hamburgh and Marleborough.” What follows, in effect is, that he had very good hope, (after what was currently said in England of his willingness, upon the gracious promise of a safe-conduct from his Majesty, to repair to England) of persuading him to this step, with these and such other persuasions as he devised in his letters, and

\* These papers are in the British Museum. All that they contain relative to Tyndale is here published.

especially, that whatever guaranty he should desire of the king's good faith in the matter, Vaughan and his friends would do their best to obtain the promise of from his Majesty. But Tyndale's suspicions, it seems, were all aroused by the stir which these negotiations made in England, to the utter defeat and chagrin of the envoy, just when he was making sure of him; who thinks that his distrust was wholly without just ground or occasion, were he but once in his Majesty's presence, and "his gracious benygnytie and piteous regard" towards his humble and penitent subjects, so apt thereby [!] to be moved, being once taken into account. He speaks of letters written by Tyndale in reply to his, and to a fellow-emissary also on the same errand, which he had despatched to his Majesty. But these papers, though it would be so interesting to discover them, are a lost treasure. A letter to Lord Cromwell accompanies this communication, in which he says, "It is vnlikely to get Tyndall into England when he dayly hereth so many thinges from thense which feareth hym. After his booke answering my lord chancillor's boke be put fourthe, I thinke he wyll wryte no more. THE MAN IS OF A GREtter KNOWLEGE THEN THE KYNGE HIGHNES DOTHE TAKE HIM FOR, whiche well appereth by his workes. Wolde god he were in Englande."

Among the state papers is the fragment of a well-written and touching letter from one of these emissaries, who, in a very singular, and even romantic manner, obtained an interview with Tyndale. The courtier finding himself unawares in the presence of his long-sought victim, was so awed by his dignified purity and truth, that, in answering him, he tells his royal master he did it as his poor wit would serve him. The letter bears every mark of undoubted sincerity, and affectingly portrays the sufferings of this great benefactor of his nation, then living in painful and perilous concealment.

The king's agent notifies his majesty that he had obtained a copy of one part of Tyndale's reply to the Lord chancellor,

of which he had given "knowledge to my Lord Cromwell," with a view to advertise his Highness thereof; but this was "so rudely writyn and difficult to be red, me thowght it uncomly and not mete to be sent in so vile aray to the hands" of his Majesty. He therefore set about to transcribe it again: and the second part, which he had also obtained, he promises to send with all convenient celerity. He tells the king, that "the matter contained herein," as he thinks, "in regard of his former wrytyng, will better like him, then some other of his workes which he hath with lesse advisement, more Rashenses and ruder spirite put forth before this tyme." The interview is best given in his own words.

"The day before the date\* hereof, I spake with Tyndall without the town of Andwerp and by this means. He sent a certeyne person to seke me, whom he had advysed to say, that a certeyne frend of myne, vnknown to the messenger, was very desirows to speke with me: praying me to take paynes to go unto him to suche place as he should bryng me. Then I to the messenger (said) what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus dobtfull what this matter ment, I concluded to go with hym, and folowed hym till he browght me without the gate of Andwerp into a feld lying nyghe unto the streme, where was abiding me this said Tyndall. At our metyng, do you not knowe me? said this Tyndall. I do not well remember you, said I to hym; my name, said he, is Tyndall. But Tyndall, said I, fortunate be our metyng. Then Tyndall: Sir, I have bene excedyng desirous to speke with you. And I with you; what is your mynd. Sir, said he, I am enformed that the kyng's grace taketh great displeure with me for puttyng furthe of certeyne bokes which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvaille consideryng that in it I did but warne

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\* Which is unfortunately wanting.

his grace of the subtyle demeanor of the Clargy of his Realme towards his person, and of the shamefull abusions by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme. In which doying, I shewed and declared the harte of a trew subiect which sowght the saluegard of his Riall person and weale of his commons, to thentent that his grace thereoff warnyd mygt in dewe tyme prepare his remedies against the subtyle dreames. If for my paynes theirin takyn. Yf for my pouertye. Yf for myn exille out of myn naturall contrey, and beyung absent from my fryndes. Yf for my hongar—my thirst—my cold—the great danger wherewith I am every where compasyed—and finally yf for innumerable other hard and sharp sicknesses whiche I indure, not yet feellyng theyre asperitie by reason I hopyd with my labors to doo honor to God—trew service to my prynce, and pleasure to his commons, how ys yt that his grace this consydering may ether by hymselfe thyncke or by the perswasions of wother, be browght to thyncke, that in this doying I schold not show a pure mynd, a trew and incorrupt zeale, and effeccion to his grace. Was there in me any such mynde when I warnyd hys grace to beware of his cardinall whose iniquyte he schortly after approvyd accordyng to my wrytyng? Doth this deserve hatered? Ageyne, may his grace, beyng a crysten prynce, be so vnkynd to God, whiche hathe commaundyd his word to be spredde thorough owght the world: to geve more faythe to the wykkyd perswasions of men, whiche presumyng above Goddes wyssdom and contrary to that whiche Cryst expressly comandeth in his testament, dare saye, thatt yt is not lefull for the pepoll to have the same in a tonge that they understond, because the puritie thereof schold opyn mens ies to se ther wyckydnes!! Is there more danger in the kynges subjects then in the subjectes of all other princes, whiche in every of there tongges have the same under pryvelege of their sufferaynse, *as I now am, very deth ware more pleasaunt to me then lyffe*, consydering mans nature to be suche as can bear no trewthe. This, after a long communycation had be-

twene us, for my parte makynge answar as my pore wyt wold serve me whiche war to long to write." The agent used "gentyll persuasions" to induce him to come into England, meaning soft words and tempting promises like those of Vaughan, but Tyndale roundly rejected such offers, "albeyt" his "grace wolde promes him neversomuch the surtye;" well suspecting that no pledges would be proof against the importunity of the clergy, "whiche wolde affyrme that promyses made with crytykes ought not to be kept." After this he told me how he had fynyshe a worke agens my Lord Chancellars booke, and wold not put it in printe till suche tyme as your grace had sene yt, because he appersevyth your dysplesure towards hym for hasty puttyng forthe of his other werkes, and because yt schold appere that he is not of so obstynate mynde as he thynketh he is reported unto your grace. This is the substauce of his comunycasion had with me, whiche as he spake, I have wrytyn to your grace, word for word, as nye as I cowlde by any possible meanys bryng to remembraunce. My trust, therefore, is that your grace will not but take my laburs in the best part. I thowght necessary to be wrytten unto your grace. After these wordys, he then beyng some thyng fearfull of me, lest I wold have parsuyd hym, and drawyng also towards nyght, he toke his leve of me, and departed from the towne, and I toward the towne, saying I schold schortly peraventure se hym agayne, or if not, here from hym. Howbeyt, I suppose, he afterward retornyd to the towne by a nother wey, for there is no lyclyhed that he schold lodge withought the towne, hastie to parsew hym I was not, because I had some lyclyhod to speke schortly agayne with hym, and in perswing hym, I myght perchaunce have fayllyd of my purpose, and put my selfe in dawnger. To declare to your magestie what in my pore judgment I thynke of the man, I asserteyne your grace I have not communed with a man."\* . . . .

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\* Here the paper unhappily ends, at the interesting point, doubtless, where the eulogium of the hero of it was commencing.

Tyndale's Practice of Prelates, alluded to by him in the above conversation, was printed at Marburg, by H. Luft, in 1530. It is an admirably condensed history of the rise and spread of popery, and of the intriguing practices of the Romish hierarchy. He ascribes Henry's desire of a divorce from his faithful queen Catherine, to advice instilled into his mind by his confessor, the Bishop of Lincoln, at the instigation of Wolsey. The ulterior design was to unite Henry to the French princess; and, by the united influence of both crowns, to secure an open road, by which the cardinal might ascend to the papal see and triple crown; in that case, Lincoln would have been advanced to York. Tyndale strenuously resists the divorce, by unanswerable arguments drawn from the laws of nature and of God. "What God has joined together, no man, not even the Pope, can lawfully put asunder."

With his "poor apostle's life," Tyndale was content, many and grievous as were its privations; less moved by all the lures that wealth or honor could hold out to him, than by the consciousness of untainted principle, with exile and suffering as their recompense. His apology for presuming to offer his advice to Royalty, is curious enough. "Some man might happlye say, that though a greate man wold be content to haue his deades compared vnto the lawes of God, he wold disdayne yet to have so vyle a wretch as I am, to dispute of them. I answere this is not my faute, but Goddes which will for the most parte euer chostest of the vilest to confounde the gloriouse, which not onlye clothed his sonne with oure vyle nature, but made him also of the lowest sorte of men, euen fyue hundred steppes beneth the degre of a cardinale. And the gloryous scribes and the pharises for all their holinesse rebuked not Herod; but vile Jhon the Baptist."

A letter from Sir St. Vaughan to the King, [dated May 20, 1531] has preserved some sentiments of Tyndale marked by great magnanimity, and expressed in terms not to be read without emotion. His anxious concern that his countrymen should enjoy the bread of life, without reserve, with the idea

seemingly that it could be purchased by his own sacrifice, reminds us of the self-devoting spirit of the great apostle for his nation [Rom. ix. 3]; but in Paul's case, the ultimate and higher good alone was adequate to extort this confession; not the means of salvation, but salvation itself. The letter commences with some political topics: then comes the mention of Frith, in whom his Majesty had taken the same sort of benevolent interest that he had in Tyndale; and at whose conversion he was in like manner aiming, by any means, gentle or rough. The envoy promises to apply himself zealously thereto; "but has been informed that he [Frith] very lately maryed in Hollande, and ther dwellethe, but in what place I cannot tell; thys mariage maye by chaunce hynder my perswasions. I suppose hym to haue byn thereunto\* dryuen throughe pouertie, whiche is to be pitied, his qualities considered."

Returning to his other unteachable pupil, he says: "I have agayne byn in hande to perswade Tyndall, and to draw hym the rather to favour my perswasions, and not to thinke the same fayned, I shewed hym a clawse conteyned in maister Crumwell's letre, conteynynge these words followinge. 'And notwithstanding other the premisses in this my letre conteyned, if it were possible, by good and holsom exhortacions to reconsile and conuerte the sayde Tyndall from the trayne and affection whiche he now is in, and to excerpte, and take away the opynyons and fantasies sorely rooted in hym, I doubt not but the kynge highness wolde be muche ioyous of his conuersion and amendement. And so beynge conuerted, if then he wolde retorne into his realme, vndoubtedly the

\* Thereunto—viz. to his heresies most probably: but so equivocal is the construction, as that it will equally well apply to his marriage, if not, by grammatical rule, better. As to the first sense, it would be a little strange if he were driven by poverty to his principles, which were themselves much more certain to drive him to poverty. The line of the once popular poet, if true in its first clause, would not be more true of poetry, than of principles such as those of these brother-re-formers, in the last:—

Thou found'st me poor at first, and keep'st me so.

kinges royall magistie is so inclined to mercie, pitie, and compassion,\* that he refuseth none which he seyth to submyt themself to the obedyence and good order of the worlde.’ In these wordes I thought to be suche swetness and vertue as were able to perse the hardest harte of the worlde. And as I thought, so it cam to passe. For after sight thereof, I perseyued the man to be excedinge altered, and to take the same very nere vnto his hearte, in suche wise that water stode in his yees. And answered what gracious wordes are these. ‘I assure youe,’ sayed he, ‘If it wolde stande withe the kinge most gracious plaisur to graunte only a bare text of the scripture to be put forthe emonge his people, like as is put forthe emonge the subjectes of the emperour in these parties, and of other cristen princes, be it of the translation of what person soever shall please his magestie, I shall ymedyatlye make faithfull promyse neuer to write more, ne abide two dayes in these parties after the same: but ymedyatly to repayre into his realme, and there most humbly submytt myselfe at the fete of his roiall magestie, OFFRYNGE MY BODYE TO SUFFER WHAT PAYNE OR TORTURES, YE WHAT DETHE HIS GRACE WILL, SO THAT THIS BE OBTAYNED. And till that tyme, I will abide thaspect of all chaunces what so euer shall come, and indure my lyfe in as many paynes, as it is able to bere and suffer. And as concernynge my reconsiliacion his grace may be assured that what soeuer I haue sayed or written, in all my life ageynst thonour of Goddes worde, and so proued; the same shall I before his magestie and all the worlde, vtterly renounce and forsake. And with most humble and meke mynde imbrace the truthe, abhorainge all errour souer at the most gracious and benygne request of his royall magestie, of whose wisdom, prudence and lernynge I hear so greate prayse and commendation, then of any other creature luyng. But if those thinges whiche I haue written be true, and stande with Goddes worde, why shulde his magestie hauynge so ex-

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\* Courtly words, of as almost as much meaning as those at the close of a modern petition—“as in duty bound will ever pray.”



cellent a guyft of knowlege in the scriptures, moue me to do any thinge agenst my conscience'—with many other wordes whiche were to longe to write." Vaughan expresses in conclusion "some good hope in the man" which he would not doubt to see realized, with the help of some encouraging word from his majesty's own lips, that would ensure better credit to his own "perswasions." He advised Tyndale also not to put forth his boke till his majesty's most gracious pleasure were known; but this the other told him, came too late, as the copy was out of his hands, and forthwith to be printed, though his best endeavours to delay it were promised.

The *tears in the eyes* of Tyndale bear witness to the tenderness of his nature; but they do no less to his firmness, it being evident from what followed, that he dared not to conform to the earnest wishes of royalty, yet was distressed to resist them. Though volunteering to make all other sacrifices, he shrunk from making insincere professions; and which he soundly argues, the king had no right to demand from him in points of religion. But Henry's slender patience was well-nigh spent; and finding it impossible to allure his victim to England, he is not anxious longer to wear the mask. With seeming indignation, he declares that he will not have the soil of his realm polluted by such a desperate heretic. He had indeed a new source of alarm and anxiety; for the influences that surrounded Tyndale, appeared to be very infectious in their kind. He began to fear that the task assigned to his envoy was not less dangerous than difficult; and employed all his arts of persuasion and threatening, lest the intended convert should chance to become the converter. Sir Stephen, there was reason to think, as has sometimes happened in the case of those who have taken upon them the same office, might be caught in his own net.

The reply to Vaughan's letters was drawn by the secretary of state, and laid before the King: his alterations, which were numerous, are accurately copied from the original state

paper.\* The words which the royal penman struck out, are printed between [ ] in Italics: the additions or modifications, made by his own hand, will be found below. They show that Henry possessed a mind of deep penetration, and of very considerable endowments. He made no changes except in what alludes to Tyndale.

“ Stephen Vaughan I commende me vnto you. And haue receyud your letters, dated at Andwarpe the .xviij. day of Aprill, with also that parte of Tyndale’s boke [*sewed and*] inclosed in lether, which yt with your letters directed to the Kinges Highnes. After the receipt whereof, I dyd repayre vnto the courte, and there presented the same vnto his royall maiestie. Who [*after the receipt thereof*] made me answer for that tyme that his highnes at oportune leysour wolde vysite oursee and rede the contents as well of your letters as also the saide boke. And at my next repayre thither, it pleased his highnes to call for me, declaring vnto me as well the contentes of your letters as also moche matter conteyned in the said boke of Tyndalles. And albeit that I might well perceyue that his maiestie was right well pleased, and right acceptable considered your diligence, and paynes taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme <sup>1</sup> [*in the accomplishment of his high pleasure and commaundement. Yet I might coniecture by the farther declaracyon of his high pleasure. Which sayed vnto me, by your wryting it manifestlie appered how moche*] affection, [*love and zele ye do bere*] towards the saide Tyndall, whom in his maners, <sup>2</sup> [*modestie and symphycitee*] ye vndoubtedlie do moche [*more*] allowe and commende <sup>3</sup> [*then his*] workes [*being so replete with lyes and*

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\* In the British Museum.

<sup>1</sup> Yet his highnes nothing lyked the sayd boke being fylled with sedycyons slanderous lyes and Faninstycall oppynyous. Shewing therein nether lernyng nor trewthe, and ferther conference with his grace, I myght well perceyue that he thought that ye bare moche affection, etc. <sup>2</sup> And knowledge in woorldye thinges ye vndoubtedlie in your letters do, etc. <sup>3</sup> Who’s workes being replete with so abhomyable sclaunders and lyes, Imagened and only fayned, etc.

most] abhominable sclauders, Imagened and fayned to infecte [*and intoxicate*] the peopull, [*(may to indyfferent judgement)*] <sup>4</sup> declareth [*(him) for the which your favours supposed to be born to the saide Tyndall, who assuredlie sheweth himself, in myn opynyon rather to be replete with venymous curye, rancour, and malice then with any good lerning, vertue, or discession, hath put the kinge highnes in suspectyon of you, considering*] that <sup>5</sup> [*ye should*] in such wise [*lene unto and favour the evill doctryne of so perverse and malycyous a person, and so moche prayse him. Who nothing goeth about, or pretendeth,*] but [*ouclie to seduce, deceyue, and*] disquiet <sup>6</sup> [*the people and comenwelth of this realme. Whose cummyng into Englande the Kinges highness can right well forbere and*] hath commaunded me [*expressly*] to wryte [*unto you,*] that ye shoulde desyste and leve eny ferther to persuade or attempte <sup>7</sup> [*him there unto.*] Alleging that <sup>8</sup> [*his maiestie so euedentlie*] perceyuing the malycyous, perverse, vncharytable mynde <sup>9</sup> [*and disposicyon of the said Tyndall is rather*] veray glad [*that he is out of his realme*] then that he should retourne into the same, there to manyfest his errours and sedycyous opynyons, which (being out of the Realme by his most vncharytable, venemous, and pestilent bokes, craftie and false persuasions) he hath partlie don all redie. <sup>10</sup> [*So that*] if he were present by all lyklehod, he wolde shortelie (which God defende) do asmoche as in him were to infecte and corrupt the hole realme, to the great inquietacyon and hurte of the comen welth of the same. <sup>11</sup> [*Wherfore*] I hertelie pray you, that [*from hensforth*] in all your doinge [*and*] procedynge,

<sup>4</sup> Declare him to lake grace, native lerning, godly discrecyon and all other good qualities, nothing else pretending in all his workes but evedente dyssait.

<sup>5</sup> Ye in such wise by your letters prayse, set forth, and avaunce hym. which nothing elles pretendyth

<sup>6</sup> And sowe sedycyon among the peopull of this realme. His highnes therefore hath commaunded me to aduertise you that his pleasure is that ye, etc.

<sup>7</sup> The sayd Tyndale to cum into this realme.

<sup>8</sup> He perceyuing. <sup>9</sup> And judgment of the said Tyndall is in maner without hope of reconcylyacyon in hym, and is veray joyous to haue his realme destytute of such a person is.

<sup>10</sup> For hys hyghnes right prudentlye consydyerth if he, etc.

<sup>11</sup> Wherfor Stephen.

and wryting to the kinges highnes, ye do iustely, trewlie, and vnfaynedlie, <sup>12</sup> [*shew yourself to be no fauerer vnto the saide*] Tyndall, ne to his workes in any maner of wise, but [*rather*] vtterlie [*to*] contempne and abhorre the same. Assuring you that <sup>13</sup> doing [*the contrary*] ye shall not onlic cause the kinges [*highnes*] royall maieste, <sup>14</sup> whose [*highnes*] at this tyme is so benignelic and gracyouslie mynded towards you (as by your good dyligence and industrie to be vsed to serue his highnes, and extewing and avoyding to favor and allow the saide Tyndall his erronyous workes and opynyons) ye are like shortlie to atteyne <sup>15</sup> [*both welth, honestie, and promocyon at his gracyous hande, to the singuler ioy, pleasure, and comferte of all your frendes,*] and by the contrarie <sup>16</sup> [*to*] acquire the indignacyon of God [*and*] displeasure of your souereigne lorde, and by the same <sup>17</sup> [*compell*] your good frendes which haue ben euer glad, prone, and redie to <sup>18</sup> [*aduance*] you [*vnto the*] fauours [*of your prynce,*] to lamente and sorow, that their sute in that behalf should <sup>19</sup> not take effecte, according to their good intent and purpose. Hauing therefore firme trust, that for the loue ye owe to yourself, me, and [*other*] your frendes, <sup>20</sup> ye [*wilbe well*] beware, [*from hensforth,*] to enter into any [*soche*] opynyons, whereby any sclauder, dishonestie, [*or*] daungier <sup>21</sup> might insue towards you; whereof I promyse you I wold be as sorie as your <sup>22</sup> [*good*] father. As touching Frith, mencyoned in your saide letters, the kinges highnes, heryng tell of his towardenes in good letters and lernyng, doth <sup>23</sup> [*re-grete and*] lament that he should in such wise as he doth, set fourth, shew, and applye his lernyng and doctryne in the semynacyon and sewing such euill seedes of dampnable and detestable heresies, mayntenynge, bolstring, and aduancynge the

<sup>12</sup> Without dissimulacyon shew yourself his trew louyng, obedyent subiect. Beryng no maner fauour, love, or affection vnto the said Tyndale. <sup>13</sup> In so doing. <sup>14</sup> Whose goodnes. <sup>15</sup> So to sett you forwardes, as all your lovers and friends shall haue gret consolacyon of the same. <sup>16</sup> Doing, ye shall acquire. <sup>17</sup> Cause. <sup>18</sup> Bryng you into his gracyous fauours. <sup>19</sup> Be frustrate and not, etc. <sup>20</sup> Ye will beware and often. <sup>21</sup> Daunger or suspicyon. <sup>22</sup> Natural father. <sup>23</sup> Moche lament.

venemous and pestyferous workes, erronyous and sedycyous opynons of the saide Tyndale, and other such. Wherein his highnes <sup>24</sup> [as] a most vertuous and benigne prynee and gouernour, hauing charge [commytted vnto him] of his people and subiectes, <sup>25</sup> being sorie to here tell that any of the same should in suche wise ronne hedling and digresse from the lawes [and precepte] of Almightye God, <sup>26</sup> [into suche dampnable] heresies and sedycyous opynons, and being ever inclyned, willing, and gretelie desirous to forst and prouyde for the same, <sup>27</sup> and also fermelic trusting that <sup>28</sup> [the saide Frith] be not so farre as yet inrouted in the evill doctryne of the saide <sup>29</sup> Tindall, but that by the grace of God, louyng, charitable, and frendely exhortacions and aduertisements of good people, he may be [revoked and] called agayne to the ryght way. <sup>30</sup> [Wylleth] therefore, [and desireth you,] according to his trust and expectacyon, <sup>31</sup> with your frendelie persuasions, admonyeyons, and holsome exhortacions, counsaill and aduyse the said Fryth, if ye may convenientlie speke with the same to leue his wilfull opynons, and like a good christian to retorne [vnto our Saueour Christe, and also] into his natif cuntrey. <sup>32</sup> So that by his proceedinge as he begynneth, there be no more [sedycyous infections and heresies sowed amongst the kynges peopull.] Wherefore estesones <sup>33</sup> I [hartelie pray you,] and for the loue of God [do] not onelie [exhorte you] vtterlie to forsake, leue, and withdraw your affectyon from the saide Tyndale, and all his secte; but also as moche as ye can poletiquelie and charytable, to allure <sup>34</sup> all suche persons [as ben] fautours and assistents to the same, from all their erronyous myndes and opynons. In which doing ye shall not onelie highlie

<sup>24</sup> Lyke a most, etc.      <sup>25</sup> And being veraye sorie.      <sup>26</sup> And holsom doctryne of holye fathers, into such dampnable.      <sup>27</sup> And moche desyryng the reconсылyacyon of the sayd Fryth.      <sup>28</sup> He be not.      <sup>29</sup> Tindall and other.      <sup>30</sup> Hath wylled therefore me to wryt vnto you, that ye.      <sup>31</sup> Will with, etc.      <sup>32</sup> Where he shall assurydly fynde the kynges highnes most mercyfull and benynglye vpon his conuersyon, disposyd to accept hym to his grace and joye.      <sup>33</sup> I exhorte you.      <sup>34</sup> The sayd Frith and other being in these parties which in any wyse ye shall knowe or suspecte to be.

merite <sup>35</sup> [of] Almighty God, but also deserue hygh thankys of the kinges royall maiestee, who will not forget your deuoyre and labours in that behalf. So that majestee <sup>36</sup> may perceyue that ye effectuellie do intende the same."

Frith, more confiding than his friend in promises never meant to be kept, came to England. He was immediately immured in the Tower, from which the only deliverance he found, was that which gave him refuge in heaven; in other words, through the flames of Smithfield. Two Romish priests who attended, exhorted the people, as is said, not to pray for Fryth any more than they would for a dog.

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<sup>35</sup> In.

<sup>36</sup> Euydentlie perceyue.

## CHAPTER VI.

“ By his rare pains, firm faith, and Christ’s free grace,  
 Which formerly thick fogs of error base,  
 And dusky clouds of works’ desert hid quite,  
 Were well restored to their ancient light.  
 He, by God’s word and spirit’s inspiration,  
 The gospel light re-spread throughout our nation.  
 His ashes, kept by heaven, securely rest,  
 And sweetly sleep in hope to rise most blessed.”

QUARLES.

HIS HABITS AND LABOURS AT ANTWERP—REPUBLISHES THE NEW TESTAMENT—IS BETRAYED, IMPRISONED, AND MARTYRED—HIS DYING PRAYER ANSWERED—SPREAD OF HIS OPINIONS—THE BIBLE TRIUMPHS—ACT TO ABOLISH TYNDALE’S WORKS—LIST OF HIS WRITINGS

DURING the few years of his sojourn at Antwerp, Tyndale “ went about doing good.” He was the almoner of his more wealthy countrymen. Saturday and Sunday were his days of relaxation from severe study : on the former, he visited the sick and dying foreigners, and on Sunday, both before and after divine service, he visited and relieved his fellow-exiles. Persecution for conscience sake, swept like a pestilence, over his native land ; and carried along with it, the worthiest of her sons. Many fled to Antwerp as their asylum in the greatest distress ; and found from Tyndale’s generous sympathy, both refreshment to the spirit and assistance in purse. Mr. Offor’s enthusiasm depicts him at this time, as in his charities appearing like an angel of mercy : in preaching, like an apostle.

The studies which occupied the most of his time, were in the defence of himself and the reformation from the slanders

of Sir Thoma More, and in the completion of the translation of the Sacred Scriptures. It is impossible to decide, without the discovery of new evidence, whether he translated the whole of the Old Testament: Mr. Ofor, from its general similarity concludes that he did, and that Coverdale profited by his manuscripts. It is plain, that, from Esdras to Malachi, it is one translation, published by Coverdale in 1535, and by Matthew in 1537, with such alterations as pleased the respective editors: from Genesis to Esdras, and the whole New Testament, are distinct translations. Tyndale's name on account of the rancorous hostility of Henry towards him, in the matter of the divorce, was suppressed in both.

From 1526, when he added prologues and glosses to the New Testament, he does not appear to have made any alteration in the text until 1534, when he republished it with considerable improvements at Antwerp, in small 8vo.\* Some copies were printed on yellow paper. In this edition, Tyndale took advantage of criticisms whether friendly or hostile, towards giving his version its last finish. A fair specimen of the new readings follow the "Historic Notices," etc. The prologue commences with, "Here thou hast (moost deare reader) the New Testament or covenaut made wyth vs of God in Christes bloude. Which I have looked over agyne (now at the last) with all dyligence, and compared it vnto the Greke," etc. This prologue was reprinted, verbatim, with every subsequent edition. It closes with a defence of his course as to the use of the words *repentance* and *elders*. A second preface was added, very severely reflecting upon G. Joye. It seems that Joye, having been employed by a Dutch

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\* "The New Testament, dyligently corrected and compared with the Greke, by Willyam Tindale, and fynsshed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It has wood cuts and ornamented letters. The title and prologues comprise sixteen leaves, followed by a second title and list of books. The text occupiēs cccclxxxiv leaves, the two last being numbered wrong. The Pistles of the Olde Testament end on folio cccc. The table follows on ten leaves, the last two pages contain "thinges to fill vp the leffe withal."



printer to correct the press of the fourth pirated edition, had altered some words, and particularly Repentance, for which he put "the life after this." This was published and circulated when the reformers were daily expecting Tyndale's corrected edition, which was not finished until three months later. Upon being asked for what reason these fanciful alterations had been made, he discovered at once the surreptitious book that had been imposed upon the public by Joye. Of this discreditable imposition he now very properly warns the public. During Tyndale's imprisonment, in February, 1535, Joye published what he called an apology, but which was a very intemperate attack upon his friend and brother exile, then in prison and distress. He alleges that he received only fourteen shillings Flemish, about eight shillings British, for his labours, and that he "heard say, that Tyndale had ten pounds for his copyright." His plea is, the intention simply to render the New Testament more useful, but he does not apologise for making alterations and publishing them under another's name. The prologues in Tyndale's revised edition, and the 4to. of 1526, are very similar to those of the German, by Luther. This of 1534 may be distinguished from all the subsequent impressions by a discrepancy in the marginal notes in John's first epistle.\* The most grotesque rendering in the whole volume, and continued in all the editions, was the mounting 'Death' in the Revelation on a *green* horse.

This year also [1534] was made memorable by Tyndale's betrayal and imprisonment. Sir Thomas More, in examining suspected heretics, was very inquisitive with such as had come from Flanders or Germany, as to their knowledge of Tyndale; and was thus made minutely familiar with his person, dress, habits, friends, and places of resort. His lodgings were in the English house or factory, which was kept by a mer-

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\* Viz. Ch. 3, "Loue is the fyrst precept and cause of all other;" while on the opposite page he says, "Fayth is the fyrst commaundement and loue the seconde;" also, by the omission of the tenth line in Revelation, ch. 9, and by an error mentioned in the prologue: it occurs in Matthew xxij. "Cleansse fyrst the out syde of the cup;" etc. which should have been, "Cleansse fyrst the inside," etc.

chant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Phillips, the son of a custom-house officer at Poole, of gentlemanly appearance, who, with a valet, came to Antwerp: here he made acquaintance with some of the merchants, and meeting Tyndale, the latter gave him so far a fatal confidence, as to invite him, nothing doubting, to his apartments. Pointz, being somewhat suspicious, asked Tyndale how they became acquainted; to which he replied, that he was an honest man and handsomely learned; and perceiving that he had made so favourable an impression on his inmate, the inquiry was pressed no further. Phillips, after having for some time dined at his table and shared his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it, he brought back with him the procurer-general and his officials, such being the popularity of Tyndale, that he would not venture to trust the officers of Antwerp. He detained these persons in the city until Pointz, on some call of business had left it, and then repairing to his dwelling, Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. The miscreant next, under a pretence of having lost his purse, borrowed of his too credulous victim all his money. In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale going first; who being much shorter than himself, he, by pointing down upon him, when they came to the door, gave the signal to the officers who had been there secreted. He was immediately seized, together with all his books and papers, and in this pennyless condition conveyed to prison at Vilvoord, a village at the ford between Brussels and Malines, on the road to Antwerp. This agent (Phillips) of the Romish party in England, seems to have well schooled himself to the basest uses for which the most corrupt church or party could want his services; the commonest instincts or sentiments of humanity, to judge from the several particulars of the story, being about seared within him. His name,

linked thus with Tyndale's, and rescued from oblivion, carries along with it to after times an infamous notoriety.

Whatever efforts the most affectionate regard and veneration could prompt, were made by Pointz and the British merchants at Antwerp, to effect the recovery of their beloved pastor; but all in vain. Letters were immediately dispatched to Lord Cromwell and others in England; and encouraging answers being received, Pointz, at the request of the body of merchants, carried the communications to the Lord of Barowe, following him post to Maestricht, that he might deliver them in person. With great difficulty he obtained his answer, and he then hastened to Brussels. The imperial council gave him a letter to Lord Cromwell, and Pointz undertook himself to be its bearer to London at the extreme point of speed. Here he was detained for a month, but, by perseverance and interest, obtaining favourable letters, he went with them direct to Brussels. His honourable zeal nearly cost him his life; for Phillips, finding that it was very likely to attain its end, managed, by the aid of the Roman Catholic priests at Louvain, to have him arrested on suspicion of heresy, and committed to prison. Within one week he was examined upon more than a hundred articles. Intercourse with his friends was cut off, unless he would write his letters in the Dutch language, and then give them in charge to his enemies. Aware of his imminent peril, he broke out of prison by night, and made his escape. Even in these circumstances of personal hazard to himself, his efforts to save the life of Tyndale did not languish. On the 25th of August, 1535, he wrote to his brother in London a letter alike honourable to his pastor and his own faithful friendship.\* “It was said that the King had written in favour of William Tyndall, now in prison, and like to suffer death, and it is feared that these letters have been intercepted. This man lodged with me three quarters of a yere.—I know

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\* This letter is preserved in the Cottonian MSS. The spelling is in some instances altered, to render it easily intelligible.

that the King has never a treuer hearted subject this day living. He knows that he is bound by the law of God to obey his prince; and I know well that he would not do the contrary to be made lorde of the worlde. The death of this man will be a great hindraunce to the Gospel; and to the enemies of it, one of the highest pleasures. I fear that he will shortly be condemned, for two English men at Louvain apply it sore, taking great pains to translate out of English into Latin, those thinges that may make against him, so that the clergy here may understand it and condemn him, as they have done all others, for keeping apenyonys *contrary to their business, the which they call the order of holy church*. Brother, the knowledge that I have of this man causes me to write as my conscience binds me. *For the king's grace should esteem him at this day as a greater treasure than any one man living.*" Pointz was a wealthy and highly respectable man, who returned to England, a few years after these melancholy transactions, and got an act of parliament to naturalize his children. His letter to Lord Cromwell, is preserved among the state papers in the British Museum. The tribute which he has given to Tyndale, and the efforts made, at such imminent risk to himself, on his behalf, show how much he had become endeared to the circle in which he moved, and to the British merchants in particular.

Tyndale's imprisonment lasted nearly two years. The interval was diligently bestowed upon his great business of extending the influence of true and pure religion. He had the address, or the happiness,—another still more unsuspecting testimony perhaps, to his personal qualities—to obtain whatever indulgences a prisoner could look for: at any rate, enough for him though with his hands thus bound, to enter the lists with the professors at the neighboring university at Louvain. Here too he redeemed his pledge given to the priest in Gloucestershire so many years before, and which the reader has not forgotten, that the ploughboys should have the New Testament to read. In 1535, was printed a very curious edition of Tyndale's ver-

sion. In this he imitated the plan of Luther, who published the New Testament in three different dialects of Germany. Following this plan, he printed the revised version of the preceding year in a provincial orthography, probably that of his native county; peculiarly adapted to agricultural labourers.\* To this book was added the heads of chapters, as there is reason to conclude, for the first time.

His invaluable life was now drawing to a close; which had been so far shaded by the circumstances in which his lot was cast, that to its natural termination, he might well have been reconciled, though premature. The formalities of a trial were gone through, and he was condemned by virtue of a decree made at Augsburg against what was called heresy. In September, 1536, he suffered the dreadful sentence, of which the horror is in some measure softened by knowing that it was prefaced by the act of strangling. In that appalling moment, he exhibited the firmness and resignation only to be found in the certain confidence of having his portion with those "shining ones" in Bunyan's phrase, who had "come out of great tribulation," and who had

for Jesus' sake,  
writhed on the rack, or blackened at the stake.

With the dread preparations of death and burning around him and in view, his last thoughts were turned upon the welfare of the country which had driven him forth a fugitive, and his dying voice, was that of intercession for his royal persecutor. LORD, OPEN THE KING OF ENGLAND'S EYES, were his well-known words at the stake.†

\* Mr. Oflor, from a copy in his library, and late the property of Dr. Adam Clarke, exhibits a few specimens:—holly cite, for holy city; saeyde, aengels, wayghtlyer, foete, beholde, broether, faether, moether, tacken, agayenst, theacheth, graece, cloocke for cloke, maester, saefe, shaeke, etc. etc.

† Mr. Oflor, from circumstances of personal history, is able to impart a picturesque interest to the place and the event. "Many times" has he "stood upon the spot" which was the scene of martyrdom, "a raised ground near the prison at Vilvoord," with an humbling recollection of these awful cruelties. Here "he was taken



“ Rome thundred death, but Tyndale’s dauntless eye  
 Looked in death’s face and smiled, death standing by.  
 In spite of Rome, for England’s faith he stood,  
 And in the flames he sealed it with his blood.”

Although through the untiring zeal of Mr. Oflor, the archives at Brussels were more than once searched, and that too with the aid of a friend, high in the establishment, no more light could be thrown on the history of his hero. His utmost pains were recompensed no further than with the discovery of the cost to government of burning some poor Caledonian for heresy.\*

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prisoner during the revolution at Brussels in 1830 by a detachment of Dutch troops, and for about two hours was confined in the castle,” which had been the prison of “the immortal Tyndale.” Inquiries he had formerly made of an aged jailor, were renewed to him who now held the place; and for awhile curiosity put out of mind the sickening horrors of war, the sound of artillery, the misery of the flying, the wounded and the dying. But of the martyr no vestige remained.

\* The sum in rushes, post, chains, etc. amounted to nearly one pound, thirteen shillings!

The tradition is, (for the credibility of which there is none to vouch,) that the demeanour of Tyndale in prison won the heart of his keeper, and made him with his daughter and some of his household, converts to the true faith of Christ. The attorney-general of the Emperor, who had procured the sentence against him was, on some such authority, said to have given the solemn declaration in his favour, as being “ a learned, a good and a godly man.”

But it rests on very tangible evidence, that his voice was hardly hushed in death, before his last prayer was answered. The King's vision became so clear as to issue an injunction, ordering that the Bible should be placed in every church for the free use of the people. In this year (1536) were published seven or eight editions of the New Testament in English. One of them, in royal 8vo. probably executed in Paris, is a peculiarly beautiful specimen of black-letter typography. And as further evidence of the general desire for spiritual light, thirteen editions of the whole Bible, were printed before the close of the year 1541, each from fifteen to twenty-five hundred copies, as Mr. Offor affirms, in extent.

But Henry, who was led by caprice at every period of life, had in these his last years, become the mere sport of his changing humours. Complaints were made by the priests that the mass was forsaken for the church, for the sake of the chained volumes at its doors; and much ado was made about the disorders that grew out of many undertaking to read aloud. As the Popish interest gained ground, Tyndale's testament was interdicted, and with it all his writings, under heavy penalties: for the first offence, ten pounds sterling fine, equal to about fifty pounds at the present value of money, and three months' imprisonment *for every book*; for the second, loss of all the offender's goods, and perpetual imprisonment. The reading of Coverdale and Cranmer's translations were limited to the higher circles of society—to judges, noblemen, captains and justices, who are allowed to read the Bibles to their fam-

ilies. "Merchants might read it in private to themselves," but from its use and benefits all "women and artificers, prentyses, iornymen, seruing men of the degrees of yoman or under, husbandmen and labourers\*" "wythin this realme" were shut out. And what is specially noticeable, there is no clause to allow the clergy to read the Bible in English.

At length on the 29th of Jan. 1547, Henry the Eighth died, and was succeeded by Edward the Sixth, his son; that prince of rare hopes, so soon to be blasted in death. But though then, not only in his minority but his extreme childhood, he was, what through his brief career he remained, the stedfast patron of the Reformed cause, and under his auspices, "the word of truth grew and multiplied."

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\* The poor in those trying times when the bread of life was eaten in secret, if at all, deeply felt the privation; of which a touching and very incidental memorandum is handed down. A labourer wrote in a book, "On the invention of things, at Oxforde the yere 1546 browt down to Seynbury by John Darbye, price 14*d*. When I kepe Mr. Letymers shype I bout thys boke, when the Testament was aberagatyn, that shepherdys might not red hit: I pray God amende that blyndnes. Wryt by Robert Wyllyams, keppynge shepe vppon Seynbury Hill."



## LIST OF BOOKS

EITHER ASCRIBED TO TYNDALE, OR PUBLISHED WITH HIS NAME.

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- The New Testament, 1525, revised in 1534.\*  
 The Pentateuch. 1530, 1534, 1544, 1551.  
 The Prophet Jonah. 1530, 1537.  
 Exposition of 1 Cor. vii. with Prologue. 1529.  
 Expositions of v. vi. and vii. chapters of Matthew. 1538, 1548.  
 The Epistles of John, with a Comment. 1531, 1538.  
 Exposition of 1 Cor. iv., John vi., and 1 Cor. xi.  
 Prologues to many Books of the Old and New Testament.  
 A Boke concerning the Church.  
 A Godly Disputation between a Christian Shoemaker and a Popish Parson.
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\* Mr. Ofpor, with strange and wild extravagance, affirms not less than four-score editions of this Testament to have been printed; and elsewhere speaks of having in his own library *twenty-three* distinct editions! This is not the place, and as little is there room, to expose in detail the absurdity of such statements; his authorities for which, if he had any, no where appear. As to "his own library" treasures, it is not so very easy to ascertain what are "distinct editions" of antique English Bibles, (of all books), nine-tenths of them having lost their title-pages. What alone seems to be sure is, that he had so many distinct *copies*. As to the other particular, it must suffice to reply, that Lewis (History of English Biblical Translations) and Bishop Wilson (Ed. of the Bible 1785, 3 vols. 4to.) — if there are better authorities, the present Editor never heard of them — in their complete Tabular Lists of the successive editions of the English Scriptures from 1526, to nearly the close of the last century, very nearly agree in the number assigned to Tyndale. That is, but little more than TWENTY (the pirated Dutch impressions and all); and it was issued, it would seem, for the last time, by Jugge in 1566, 4to. Why did not Mr. Ofpor, who has shown in some things such a love of *minutiae*, favor his readers with a like Table of these Tyndale impressions? Let the Editor mention but a single fact. When, in the fall of 1835, he projected the present Re-print, he was, after announcing it, utterly at a loss where, in the length and breadth of the land, to find a genuine, or more than one even, professed copy of Tyndale:—a very curious, fact truly, as to a work of nearly an hundred impressions! But the Genevan Bible, first issued but little more than one generation after, and which was thought to have *singular popularity in reaching* THIRTY editions, is yet so common among us, that to the writer are known (who can doubt there are still more?) some twelve or fifteen copies within even the limits of the State.

- The Disclosing of the Man of Sin.  
 The Matrimony of Tyndale. 1529.  
 Wiclif's Wicket, with a Preface.  
 A Compendious Olde Treatise, shewynge howe that we ought to  
 haue y<sup>e</sup> Scripture in Englysshe. Luft, 1530.\*  
 The Prayer and Complaint of a Plowman unto Christ.†  
 The Supplication of Beggars.  
 A Treatise upon Signs and Sacraments.  
 The Testament of William Tracy expounded.  
 Three Epistles to Frith.  
 A Protestation touching the Resurrection of the Bodies and the  
 State of the Souls after this Life. 1530.  
 Parable of the Wicked Mammon. Small 8vo. and 4to. May, 1528.  
 Obedience of a Christen Man. May and Oct. 1528, 1535, 1561.  
 An Answer unto Sir Thos. More's Dialogues.  
 A Pathway into the Scripture.  
 An Answer to Sir Thos. More's Confutation.  
 The Practice of Prelates. 1530, 1548.

## IN LATIN.

- De cœna Domini. }  
 De ecclesia adversus. } against More.  
 Adversus Joy calumnias.  
 De purgatorii paracho.  
 Preface to G. Thorpi et J. Oldcastelli examinat.

## TRANSLATIONS.

- Quædam Opuscula Lutheri.  
 Enchiridion Militis Christiani.  
 Isoerates Orationes.

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\* This exceedingly rare tract, (one sheet in 8vo.) once Herbert's, is now in Mr. Ofor's library, who believes it to be unique.

† This tract must be well-nigh extinct, since it has escaped all the researches of the bibliographers.

## HISTORIC NOTICES

OF THE ANTE-JAMES VERNACULAR VERSIONS OF THE SCRIPTURES, SUBSEQUENT TO THAT OF TYNDALE.

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THE honour of giving to the public the first complete English Bible, was reserved for MILES COVERDALE; and who thus divides in some sort with his predecessor Tyndale, that interest and reverence with posterity, which we naturally yield to the other, as the great pioneer of a forlorn hope. / King Henry had previously to this time broken with the Pope, while by calling Cranmer to the Primacy and Cromwell to the newly-constituted office of Vicar-General, the brightest prospects opened before the cause of the Reformation in England. Coverdale was a native of Yorkshire, and afterwards of the order of Austin Friars in Cambridge; until falling under the suspicion of favoring the opinions of Luther, he fled for safety beyond seas, where he diligently applied himself to the study and translation of the Scriptures. His Bible was printed abroad and probably, as some antiquaries have inferred from the typography, at Zurich, by Cristopher Froschover. It appeared in 1535, the last page containing the author's memorandum, as having been finished, *the fourth day of October*. The third centennial of this memorable day, returning the autumn before the last, upon Sunday, prompted the suggestion made to ministers and churches in many of our religious prints at the time, of the expediency of celebrating it with some peculiar notice. Coverdale dedicated his work "unto the most victorious Prynce and our most graeyous Soveraynge Lord, King Henry the eyglith, kynge of Englande, &c. &c." Among this train

of titles which it is not worth while to detail, was that of "Defender of the faith," of which the author tells his Majesty "that the bynd Bishop of Rome, when he bestowed it upon him, no more knew what he did, than the Jewish Bishop Cayphus when he prophesied that it was better to put Christ to death, &c." This Bible consists of a revision of Tyndale's New Testament and of that part of the Old translated by him before his death, namely, the Historic Books and the book of Jonah: the remaining books and the Apocrypha being newly translated by Coverdale himself. In his Epistle to the Reader, he says—in reference, it would seem to some of his own favourite renderings—after speaking of the diversity of translations, "none should be offended though one call *a scribe*, that another calleth *a lawyer*; or *elders*, that another calleth *father* or *mother*; *repentance*, that another calleth *penance* or *amendment*. For if we were not deceived by men's traditions, we should find no more diversity between these terms than between fourpence and a groat." Coverdale omitted all Tyndale's prologues and notes, which were particularly offensive to Henry and the Bishops, and prefixed to each book the contents of the several chapters;—not to the chapters successively, as was afterwards done. The noted test of the heavenly witnesses (John v. 7) appears within crotchets: it may here be anticipated to say, in this connexion, that the same remark applies to the Bibles of Cranmer and Taverner.) In that of Thomas Matthew, it is printed in a smaller type.

From the Dedication and other circumstances, this Bible would seem to have been issued with the countenance, if not under the authority of the Court. When the king, in some proclamation three or four years earlier, had required his subjects to "detest and abhor" "the New Testament of the translation that was then printed" (meaning Tyndale's, of course) he was pleased to say, that "he would cause the New Testament to be by learned men faithfully and purely translated into the English tongue." Coverdale's work is not certainly known to

have originated in any such high favour. But its circulation, when once abroad, was so far from discouraged, that royal injunctions were issued in 1536, requiring that every person [parson] or proprietary of any parish church within this Realme shall on this side the feast of St. Peter *ad vincula* [Aug. 1] next coming, provide a booke of the whole Bible both in Latin and also in English, and lay the same in the Quire for everye man that will, to take and read thereon: And shall discourage no man from the reading any part, &c. but rather comfort, exhort and admonish every man to reade the same as the very worde of God and the spiritual food of man's soul, whereby they may better knowe their duties to God, to their sovereigne Lorde the King, and their neighbour." They are advised also, instead of "stifly or eagerly" striving one with another about "the true sense of the same," "to refer the declaration of such passages to them that be better learned."

The Original edition of this Bible was in folio. It was issued in that form in 1550, and also in 4to.; and appeared once more [4to.] for the last time in 1560. Four impressions of the New Testament separately were published within the same period. Coverdale's name is pleasingly associated with much of the biblical literature of the time. His concern in what was called Matthew's Bible, will soon appear, and at the lapse of twenty years the reader meets him again in the Genevan company of translators. Having maintained in his Preface, the utility of "sundry translations," he consistently gives his aid to the kindred endeavours of those who came after, and leaves his own to its fate. Coverdale rose to the dignity of bishop of Exeter, and died at the advanced age of 81, in 1565.

THOMAS MATTHEW'S Bible appeared in 1537, "set forthe" as its title-page makes known, "by the king's most gracyous license," procured for it at the instance of Cranmer and Cromwell, who were its patrons from the first. Injunctions, through them, were procured as in the case of Coverdale, to ensure its public diffusion and usefulness. Grafton and Whitechurch, its

printers, issued fifteen hundred copies at an outlay on their part, of five hundred pounds—a great sum for that day. Lewis inclines to believe, it was first printed at Marpurg in Hesse, or Marbeck in the Duchy of Wirtemberg. Strype however “guessed” that it was printed at Hamburg, Mr. Ofor names Lubeck, and Mr. Warley, that more probably it was in Paris. If the reader should naturally enough ask, Why not in London rather, since the royal countenance followed it, the editor cannot resolve the inquiry. Thomas Matthew or T. M.—for the more common reference perhaps is by initials,—is but the “shadow of a name;” the actual supervisor, as tradition says, being the celebrated martyr, John Rogers. Hence the work is indifferently known by the fictitious or real name. The former appears to have been resorted to, from the prejudices still resting, in some quarters, against the true translators. Who these were however, is a much debated point. Lewis, who speaks of it as “made by several hands,” throws out the conjecture that *Matthew* as “being the name of neither, may have been thought of as one, under which the editor chose to appear.” Bale (Bp. of Ossory) says, that Rogers translated the whole Scriptures, and that he used the Hebrew, Greek, Latin, German and English Bibles. Johnson styles the work under notice, a mere version of the former, undertaken by Coverdale and Rogers jointly: in his view it should so be esteemed, as much as the first Bible, the blended labour of Tyndale and Coverdale. Among the preliminary matter, as Lewis states, is *An exhortation to the Study of the Holy Scriptures gathered out of the Bible*, with the initials J. R. affixed at the end.

The conflict of opinions as to the composition of this Bible, the internal evidence does not much help to settle. That its New Testament portion differs from the original Tyndale, will be evident in the course of the succeeding pages; yet the reader who carefully compares the text and the margin, cannot fail to observe how much slighter is this discrepancy than in that of any other of the versions introduced below. This

near coincidence not only with Tyndale, but with the work of Taverner, makes it more difficult, in examining an ancient copy, to be assured of its identity, than of any other of the early Bibles. Nine editions, two of which were in 4to. and 12mo.,—some of them with slight variations—seem to have been printed; that of 1551, closing the list.

In April 1539, came out, in large folio, what is called by the name of CRANMER'S or the Great Bible, printed like the former, by Grafton and Whitchurch. Lewis styles it,—but the editor understands not why,—a revisal of Matthew's Bible. The "alterations and corrections" which he admits "were made" in it, give it, at any rate, as much the air of an independent version as either embraced in the present work. But the epithet, in strictness of speech, belongs to none of them, his only excepted, who as leading the way, had no predecessor to lean upon, but whom all his successors seem to have been willing to make, more or less closely, the basis of their own labours. This is certainly true at least, until we come to the versions of Elizabeth's reign, which may be thought to have a wider departure from Tyndale, especially the Geneva. Cranmer's Bible, however it may be designated, has certainly some characteristic marks. Such for instance, are those occasional inclusions, as the reader will see, of brief fragments into the text, commonly indeed in crotchets; which sometimes seem to be but expansions of its meaning, and sometimes, additional matter, derived, it appears not whence. The prologues and notes of Tyndale, which had been dropped by Coverdale, and then restored to Thomas Matthew's Bible, were now once more rejected, from being found to give great offence to those who still retained their Catholic prepossessions. The much-buffed text, "There are three that bear record," etc. (1 John v. 7) as was said before, was printed in crotchets, as of questionable authority. Lewis observes that "Tyndale had set the example in his first edition of 1526, and in the later impressions of 1535, 1536, 1537, on the authority of Luther and the great

Erasmus, who in his Latin translation of the New Testament, published at Basil, A. D. 1518, omitted the passage though he restored it in his third edition four years after, *ne cui foret ansa calumniandi*.

How much the name of Cranmer, as coupled with this work, implies, it would be pleasant to know. But none of the authorities give the least clue for concluding whether he had any immediate concern in its preparation, or whether, as is more likely, it was, like Parker's Bible which followed, honored with his name as being done under his Primacy. But even in this latter case, one must wonder, that they have not thought it worth while to name, to whom was committed the labouring oar. The Psalter used to this day in the Book of Common-Prayer, is a part and relic of the version now described. Cranmer was published, as it would seem from Lewis, for the eighth and last time in 1568, the date of the birth of the Bishops'; which, with other circumstances, leads one to regard the two, as respectively the authorised or *court*-Bibles of their time. In the marginal readings of the present work, it will be apparent how often they are found together and alone; and the deference, with which the later treads in the steps of the earlier work.

The same year [1539] gave birth to another edition, or as he styled it, *Recognition of the English Bible* by RYCHARDE TAVERNER, a gentleman of Norfolk, born in 1505, educated at Christ-Church, Oxford, and afterwards a member of the Inner-Temple, where his way was, "it is said, to quote the law in Greek when he read any thing thereof." In 1534, he went to court, being taken into the service of Cromwell, then principal secretary of state, and by his influence was promoted in civil life. While in this post he accomplished the work under review, "being very probably encouraged so to do by his master on account of his expertness and proficiency in the Greek tongue." Lewis calls this work "neither a bare revisal nor yet strictly a new version, but between both." This is said by way of comment on Bishop Bale, who styles it "a recognition [Query—if



this means 'revisal?'] or rather a new version." But the editor so far differs from both, that in his judgement it is what Lewis is unwilling to allow it to be,—a bare revisal. The conformity is indeed rather closer than even between Matthew himself and the original Tyndale, and such as made him dubious, for a long while, to which of the two varying copies in his hands to refer as the true Matthew. This will account also for his infrequent citation of Taverner's readings; not deeming it of any utility, except in the very rare instances where he departs from the other. He embodies most, but not all of the marginal notes of Matthew, to which he added others of his own. Upon his patron's downfall, Taverner partaking in his disgrace, was committed prisoner to the Tower, but he had the address to re-instate himself in Henry's favour. His Bible was not issued after twelve years from its first appearance, nor did the impressions exceed three or four within that period.

The accession of Elizabeth [1558] brought back the numerous refugees from the scourge of Mary; of whom the majority had settled at Frankfort on the Rhine, or at Geneva. The year before was issued from the latter place, the New Testament in what is commonly known as the GENEVAN version, in a small 12mo volume, with a very beautiful type. It has the distinction of first giving, in an English dress, the scriptures in separate verses, and numbered as at present; which improvement was followed by the Bishops': Robert Stephens, it is well known, had resorted to this expedient, in an edition of the Greek Testament, published five or six years before, as a means of easy and direct reference to particular passages. In some of the early English Bibles, capital letters had been used at certain intervals in the margin, as if answering to the paragraphs. This work was the joint labour of Miles Coverdale, Christ. Goodman, Anth. Gilby, Thos. Sampson, Wm. Cole (of *Corpus Christi* College, Oxon.) and Wm. Whittingham, all zealous Calvinists, both in doctrine and discipline; who reaped the benefit of Calvin's advice, yet living, and of Beza, towards

its last finish. Coverdale, to whose name the reader has now become familiar, had in Edward's reign returned to England, and, both for his services to the Reformed faith and for his scriptural learning, been raised to the see of Exeter; but was soon compelled once more to find safety in exile. The Old Testament being yet unfinished, some of the company lingered behind to complete it, and the whole was issued at Geneva in 1560, 4to. by Rowland Hall.

This fraternity of translators were all imbued, more or less deeply, with Puritanism, (obviously derived from the place of their foreign sojourn) and with more liberal notions of government in church and state, than could well be endured by the dominant or high-church party. As this often tinctures the notes, the work was with them of course no favourite. But so generally was it preferred and used in private families, on account of these very notes, according to Lewis, that more than *thirty* editions in folio, 4to, and 8vo, were issued from 1560 to 1615, mostly by the royal printers. Editions of it also appeared at Geneva, Edinburgh, and Amsterdam. Long after the era of the present Received version (so called) and its nursing-fathers of the throne and hierarchy had urged it into general circulation among an unwilling people, these last lamented the want of the marginal comments, which had become endeared by use, and protested there was no such thing as discerning the word of God aright, without 'the Geneva spectacles.' King James's translators were indeed—as appears from the Tabular List of printed Bibles appended to Lewis—with all their extrinsic advantages, driven to the device of tacking to their own version the bulk of the notes of the Genevan, by way of giving it vantage-ground in the rivalry for public favour; a resort practised with more than one edition. The Genevan Bible was published, as Lewis gives us to suppose, as late as 1708. Of the works noticed in the present Sketch, the rarity of some of them, in this country at least, exceeds that of almost all other books in the language. That a single copy may chance,

after long search, to be found, is all that can be said. But of Cranmer's, three or four copies in New England are known to the editor; as many perhaps of the Bishops'; while the Genevan is not a very uncommon book. He recollects, scattered here and there, some twelve or fourteen copies; and many others, it is likely, might be ferreted out. English booksellers, who occasionally get a chance of inserting it in their catalogues, are seemingly at a loss for a name; and are very apt to call it the BREECHES Bible, from a single passage, the rendering of which has to some been diverting, Gen. iii. 7.—“They sewed fig-leaves together, and made themselves *breeches!*”

After what has been seen of the political complexion of this Bible, the antipathy towards it expressed by James at the Hampton Court Conference [1603] needs no interpreter. The pedant king, with characteristic sapience, had said, that “he had never yet seen the Bible well translated; but of all translations, doubtless the Genevan was the first.” Not light, then, must have been his chagrin and resentment, (if he looked sufficiently into the matter) at seeing how little his opinion was deferred to, even by those who were humbling themselves before him as a patron, and that with an abjectness of homage, of which their Dedication meant to leave no one in doubt. His own translators (here alluded to), among other instructions, were told “to follow the ordinary Bible used in churches [The Bishops'] and to alter it as little as the Original would permit;” but when “they agreed better with the text,” to prefer the earlier versions. “The truth is, (says Geddes)—and why should it not be spoken,—that James's translators did little more than copy the Genevan version; the difference being, on the part of the former, chiefly in a more scrupulous adhesion to the letter of the Original, and in the superabundant insertion of italics to supply its apparent deficiency.” He “has no hesitation in deeming the Genevan the better of the two. Professor Symonds of Cambridge (Eng.) came\* to the like conclusion, and

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\* Remarks on the Expediency of Revising the Public Version of

with not less decision. It may be doubted where shall we seek for one, who has taken a wider survey or pursued a more minute comparison of most of the modern versions of Europe. In the works whose titles appear below, and now so rare that their preservation loudly calls for a reprint, it is easy to discern in how far higher account the learned Professor holds the versions of Luther, of Beausobre, of Diodati—to name no others—over that which is forever entailed on the English community of both continents; and this, without the faintest hope of any future revision. Boothroyd, an English Orthodox Dissenter of our time, in the Preface to his “Family Bible,” a work of merit [3 vols. 4to.] gives indeed the first place to the Genevan, compared with its predecessors as well as its successors. After sketching its history, he adds, “and produced, take it altogether, *the best English version that has yet appeared.* It is more literal than the like works of Tyndale and Coverdale; but not so absurdly literal as the Version in common use.” He goes on to say, that the passages are next to numberless in which, for *propriety, noble simplicity, and perspicuity*, the Received translation yields to that under review. The Editor—with the impression fresh on his mind from the long process of collating the variety of Bibles embraced in the following work—cannot but feel that no *dictum* so sweeping, ever contained less extravagance. He will venture to say further,—that of the very few among us, whose peculiar turn of mind and course of studies warrants them to speak to this point, and yet more, warrants them to be heard, he knows of no one who fails to coincide with the trans-atlantic testimonies already cited.

These references as to *comparative merit* are not, it may be observed in passing, to be carried to the sole account, the exclusive honour of the Genevan. They have been occasionally expressed as to some of the other Bibles; by one authority among us, of high

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the Four Gospels and Acts, 4to, 1789. A sequel, on the Epistles, came out in 1794; both bearing the stamp of accurate and faithful investigation.

name and place, yet not to be cited here, it was said of the T. Matthew Bible. That superiority has indeed, for Tyndale, been claimed by many voices; and Geddes, among others of that opinion, extended the compliment, without any reserve, to all the ante-James translators. Adverting to a then recent article [1790] in that feeblest of journals, the *Monthly Review*, but (as regards the Public Version), strong in panegyric, he says,—“So far from admitting any such positions, I will venture to affirm, and that with fullest conviction, that James’s translators have less merit *than any of their predecessors*, and that the version of Tyndale, revised by Coverdale, is a far juster representation of the Original.”

The great popularity of the Genevan with the many, in the day that it flourished, did not fail short, as has been already seen, of its estimation with the critical few in after times. To the editor therefore it has long been, and is yet, an unsolved enigma, why the Puritan delegates at the Hampton Court Conference, should have made so much stir about a new version of the scriptures. At least the high-church party, for aught that appears to the contrary, may stand absolved from the credit or the blame (as one pleases to call it) of the new undertaking, which was there and then put in train. Perhaps indeed, the clamorousness spoken of, was confined to Dr. Reynolds, their most assured spokesman. Fuller,\* whose account of the debate is minute, implicates no one else in the matter. Whether, like Hugh Broughton afterwards in relation to the present Version, he had any private pique to indulge, cannot well be known. Besides too, though the Genevan was, with few exceptions, the *household* Bible, yet the Bishops’, we may remember, was the *authorized*,—the Bible of the churches: it may be therefore, that the real concern was, to put this last aside. Towards that indeed (its character as well as its origin considered,) it is natural enough, that the Puritans should have had no very kindly feeling. But the other was the armory of their most-prized peculiarities. To think for a moment of the version

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\* Church History of Britain.

which came forth under the sanction of James, as the offspring of their discontent, would be, as respects themselves and the exchange forced upon their hands, to remind us of the ancient fable, too homely and too familiar to be quoted here. Reynolds alleged, to sustain his call for a new translation, *three* [!] instances misconstrued, as he says, in the "Bibles extant." His censure seems to belong to Cranmer's, and the Bishops', and (in two of the examples adduced,) to Thomas Mathew's; but from these mistakes, if mistakes they are, the Genevan is free altogether.

Of the existing Vernacular versions, none seem to have yet given full satisfaction to those who had the guidance of the state. Bishop Sandys, writing to Parker the Primate, speaks slightly of Cranmer, and as having followed too servilely the authority of certain continental translators, who were not thought faithful enough to the Original. The success of the Genevan, one may suspect also, was not less galling to the prelates, than its principles were opposite to theirs. His Majesty described it as "very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits." There had also begun to be a great dearth of Bibles, and which even extended to churches. But as this was said of "the former translation," Cranmer's was clearly meant; which it is very likely had been, almost as thoroughly as its predecessors, supplanted by the Genevan. The lack was not perchance absolute, so much as of those which princes and prelates could read without discomfort. Parker, the archbishop, was thus led to undertake a new revision of the scriptures, under the authority and commission, says Fuller, of the Queen. With this view he divided the whole Bible into fifteen parts, which were allotted to as many trust-worthy men of learning; each to correct and revise the part assigned him, while to himself he reserved the supervision of the whole. Of their labours, the result was what is sometimes called Parker's, but more commonly the BISHOPS' Bible, the majority of those engaged in it (*viz.* eight)

having reached the Episcopal rank. These were Alley of *Exeter*, Davis of *St. David's*, Sandys of *Worcester*, Horne of *Winchester*, Grindal of *London*, Parkhurst of *Norwich*, Cox of *Ely*, Guest of *Rochester*. It appeared in large folio, 1568, elegantly printed by Richard Jugge. "The revisers were directed," says Parker in his preface, "to follow the former translation" [Cranmer's] more than any other; as a like deference to the Bishops' itself was enjoined upon their successors in King James's time. The initial signature of the author is most commonly to be found at the end of their respective portions, in the true Episcopal style,—the christian name and the name of the bishopric conjoined (in Latin); and by this mark the Bible may, in a degree, be ascertained.

Strype says that the capital letter, commencing Genesis, was adorned with the arms of the see of Canterbury [the archiepiscopal see]: in the second edition [1572] stands the picture of the Lord-Treasurer [Burghley] before the Psalms, the book of which, as being his great delight, appears in his hand.

With all the high patronage it enjoyed, it does not seem to have got much possession of the kingdom, beyond its pulpits most editions, as Lewis says, being in folio and quarto: he "had never heard of but one in 8vo. [small black letter, 1569] and a New Testament impression only, 1613." What was thought of the spirit and motives in which the version had its origin, may be inferred from the nickname under which it went for a time with many, of Elizabeth's *Opposition Bible*.

At the Hampton Court Conference, in 1603, the first year of James's reign, was the movement first given to the translation which bears his name. It was begun in 1607, and completed in 1611. To enter into its history is not called for by the scope of the present narrative; and the Editor would have been as well pleased to have been spared the unthankful, but unavoidable office, of touching in the preceding Sketch, with however light a hand, on its character and merits.

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Of the foregoing Bibles, the following editions have been used in collating for the present work:—Thomas Matthew's, fol. 1549; Taverner's, fol. 1551; Cranmer's, or the Great Bible, small 4to. 1541; the Genevan, 4to. 1579; the Bishops', fol. 1575. Coverdale's variations, the Editor has been constrained to derive at second-hand only, (and of course to great disadvantage) through the medium of Bishop Wilson's edition of the Bible, [3 vols. 4to. 1785] in the margin of which they are quoted; but often with singular indistinctness, and, (to judge from the references to other versions used in the same connection, which he had opportunity to consult directly,) not with a fidelity to be always or confidently relied upon. Of Coverdale's New Testament, or what purports to be such, there is a copy in small 8vo. supposed about 1536, (for, as commonly happens with these biblical antiques, the title-page is wanting) in the Boston Athenæum. But the Trustees of that institution did not see fit to further the interests of biblical and antiquarian learning, to the degree of granting its free loan and convenient use towards the improvement of the present work.



# SELECT COLLATIONS

OF THE FIRST AND SECOND EDITIONS

OF

Tyndale's New Testament ;

CONTAINING ALL THE VARIATIONS IN MATTHEW, CHAPTERS I.—VII. ;  
JOHN, CHAPTERS X.—XV. ; AND IN THE EPISTLE TO THE  
GALATIANS.\*

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## MATTHEW. CHS. I.—VII.

CH. I. Of the captivete of Babilon [they were caryed away to Babylon\*] After they wer ledd captive to Babilon [And after they were brought to Babylon.\*] Of whome was boren\* [of which was boren.] The byrthe off Christe [The byrthe of Jesus Christ.\*] Mary was maryed vnto Joseph [Mary was betrouthed to Joseph.] Loth to defame her [loth to make an ensample of hir.] In slepe [in a dreame.\*] Which is, as moche to saye be interpretacion, as God with vs [which is by interpretacion God with vs.]

CH. II. In Bethleem a toune of Jury [at Bethleem in Jury.] King Herode [Herode the kynge.] Herode the kynge, after he hadd herde thys [When Herode ye kynge had herde thys.] He sent for all the chefe [he gathered all ye chefe.] And demaunded off them [and axed of them.] A toune of Jury [in Jury.] Shalt not be the leest as perteyninge to the princes [art not the leest concernynge the Princes.] A captaine, whych [the captayne, that.] When ye be come thyder searche [Goo and searche.\*] Entred into the house [went into the house.] Warned in ther slepe [warned of God in a dreame.\*] After that they were [When they were.\*] In his slepe [in dreame.\*] When Herod was deed, Lo! an angell off the lorde apered vnto Joseph in egipte saynge [When Herode was deed :\* beholde, an angell of ye Lorde apered in a dreame to Joseph in Egypte sayinge.] Which sought the chyldes deeth [which sought ye chyldes life.] Warned in his slepe [warned of god in a dreame.\*]

CH. III. Knoledging their synnes [confessynge their synnes.\*] Shalbe hewne doune [is hewen doune\*.] With everlastynge fyre [with vnquencheable fyre.\*] Open vnto hym : and he saw\* [open over hym : and Jhon sawe.] Thys ys my deare sonne [Thys ys that my beloved sonne.]

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\* The readings of the First Edition, 1525—6, are first in order, those of the Second Ed., Revised in 1534, follow in crotchets. The readings marked with a \* are retained in the present authorized version.

CH. IV. In to a desert [into wildernes.\*] Att the last he was  
 an hungred [he was afterward an hungred.\*] Stey the vpp [holde  
 ye vp.] And the beauty of them [and all ye glorie of them.\*]  
 Thy Lorde God [ye Lorde thy God\*] Beholde the londe [The  
 londe.\*] Lyght is spronge\* [lyght is begone to shyne.]

CH. V. Maynteyners of peace [peacemakers.\*] Men shall revyle  
 you\* [men reuyle you.] If the salt be once unsavery [yf ye salt  
 have lost hir saltnes] But to be cast oute at the dores, and that  
 men treade it vnder fete [but to be cast oute,\* and to be troaden  
 vnder fote of men] All them which are [all that are\*] Se that  
 youre light [Let youre light\*] Ye shall not thinke [Thinke not\*]  
 To disanull [To destroye\*] Shall teache\* [teacheth] Shall  
 observe and teache them, that persone shalbe called greate [obsernetr  
 and teacheth, ye same shalbe called greate] But whosoever shall  
 saye unto his brother thou fole [But whosoeuer sayeth thou fole]  
 Eny thyng agaynst the [ought agaynst the\*] reconcile thy silfe  
 [be reconcyled\*] At once [quickly\*] Thine adversary [that  
 adversary] Eyeth a wyfe [looketh on a wyfe] A testimonyall  
 of her [a testimonyall also of the] One heer whyte, or blacke :  
 [one white heer, or blacke] Ye withstond not wronge [ye resist  
 not wronge] But yf a man [But whosoeuer\*] And take thy  
 coote from the [and take awaye thy coote\*] Your hevenly father  
 [yours father that is in heauen :\*]

CH. VI. The gentyls do [the hethen do\*] Them which treaspas  
 vs [oure trespassers] But delyvre vs from yvell, Amen. [but delyvre  
 vs from evell For thyne is ye kyngedome and ye power, and ye glorie  
 for ever. Amen.\*] That hit myght apere vnto men that they faste  
 [that they myght besene of men how they faste] Gaddre not  
 treasure together on erth [Se that ye gaddre you not treasure vpon  
 ye erth] There are youre hertes also. [there will youre hertes be  
 also\*] Ys full of light [shalbe full of light.] What rayment ye  
 shall weare [what ye shall put on\*] Are ye not better than they ?  
 [Are ye not moche better then they ?\*] Beholde the lyles [Con-  
 sider ye lylies\*] Care not for therfore for the daye foleyng :  
 For the daye foleyng shall care ffor yt sylfe. Eche dayes trouble ys  
 sufficient for the samesilfe day. [Care not then for the morow, but let  
 ye morow care for it selfe : for the daye present hath ever ynough of  
 his awne trouble.]

CH. VII. Iudge not lest ye be iudged [Jvdge not, that ye be not  
 iudged.\*] Which wolde proffer his sonne a stone if he axed him  
 breed ? [which if his sonne axed hym bread, wolde offer him a stone ?]  
 He that fulfilleth [he that dothe\*] Have we not caste [haue caste\*]  
 And it was not over thrown, [and it fell not,\*] And doth not the  
 same [and doth them not.]

JOHN. CHS. X.—XV.

CH. X. Whosoever entreth [he that entreth\*] He is a thefe  
 [the same is a thefe\*] To this man the porter [to him the porter\*]  
 This manner of sayinge [This similitude] Thatt I am the dore

[I am the dore\*] A goode [ye good\*] And knowe my shepe\*  
 [and knowe myne] And I geve my sylfe [And I geve my lyfe]  
 And they shall heare\* [that they maye heare] And there shalbe  
 won flocke [and that ther maye be one flocke] Agayne there was  
 [And ther was] Solomons hall [Salomons porche\*] Is greater  
 then all men [is greater then all\*] I have sayde [I saye] Butt  
 though ye beleve not me [But if I do though ye beleve not me\*]

CH. XI. Then shall he do wele ynough [he shall do well ynough]  
 Jesus spake [How be it Jesus spake\*] Cam to Martha\* [were come  
 to Martha] Sate stille at home [sate stille in the housse\*] I  
 knowe well, he shall [I knowe that he shall\*] Whosoever\* [He  
 that] And called her sister [and called Marie her sister\*] And  
 vexed hym sylfe [and was troubled in him selfe] I geve the thankes  
 [I thanke the\*] I knewe wele that [I wot that] With bondes  
 after the manner as they were wonte to bynde their deed with all  
 [with grave bondes] From that day kept they a counsell to gedder  
 [From that daye forth they held a counsell to geder\*]

CH. XII. All the housse smelled [the housse was filled\*] Held  
 [therefore held] Which cam [that were come\*] Ye se that  
 [perceave ye how\*] Loo all the worlde goth after hym [beholde  
 the worlde goth awaye after him] Be cast out a dores [be cast  
 out\*] Arme off the lorde declared [arme of ye Lorde opened]  
 He that putteth me awaye [He that refuseth me] Shall iudge  
 [they shall iudge] My father [the father\*] I knowe wele that  
 his [I knowe that this]

CH. XIII. Had geven him all [had geven all\*] Yff I washe  
 not thy fete [yf I wasshe ye not\*] But to wesshe his fete, but  
 [save to wesshe his fete, and] Shall men knowe [shall all men  
 knowe\*]

CH. XIV. I will come agayne [And yf I go to prepare a place for  
 you, I will come agayne\*] Verite [ye truthe\*] And ye have  
 sene hym [and have sene him\*] Thy father [the father\*] Dwel-  
 linge in me [that dwelleth in me\*] Beleve that I am in the father,  
 [Beleve me, that I am the father] (all the later editions have "in the  
 father") Whosoever beleeveth [he that beleveth\*] I will come\*  
 [but will come] And my father in me, [and you in me\*] My  
 fathers [the fathers\*] For the chefe ruclar [For the rular] And  
 as my father [therefore as the father]

CH. XV. Be the meanes of the [thorow ye\*] And I in you\*  
 [and let me byde in you.] Gadder them\* [gadder it] They  
 burne [it burneth] Geven you [done to you\*] Because [How  
 be it because] Have no [not have had] They shulde be with  
 oute synne [they had not had synne\*] Verite [truthe]

## GALATIANS. CHS. I.—VI.

CH. I. Congregacion [congregacions] For ever. Amen. [for  
 ever and ever. Amen.\*] Seke nowe the faveour off men, or off  
 God? [Preache I mannes doctrine or Godes?] More fervently

mayntayned the tradicions [more fervent mayntener of the tradicions]  
 Unto Peter [to se Peter\*]      Glorified god in me\* [glorified God on  
 my behalffe]

CH. II. I went agayne [I went vp agayne\*]      I went by [I went  
 vp by\*]      Which are [which were\*]      And as sone as James, Cephas,  
 and Jhon, which semed to be pillares, perceaved the grace thatt was  
 geven vnto me, they gave to me and Barnabas their hondes\* [and  
 therfore when they perceaved the grace thatt was geven vnto me,  
 then James, Cephas and Jhon, which semed to be pilers, gave to me  
 and Barnabas the ryght hondes]      To folowe the Jewes ? [to live  
 as do the Jewes ?\*]      And we have [And therfore we have]      Be  
 cause that noo flesshe shalbe iustified by the dedes of the lawe [be-  
 cause that by ye dedes of ye lawe noo flesshe shalbe iustified]      Then  
 is Christ deed in vayne\* [then Christ dyed in vayne.]

CH. III. Ye have suffred in vayne : yf it be so that ye have suf-  
 fered in vayne [there ye have suffred in vayne, if yt be vayne.]  
 Are the children [the same are the chyl dren]      The scripture [For  
 the scripture]      And shewed [and therfore shewed]      Thy seedes  
 [the seedes]      Confermed of god [confermed afore of God\*]      Unto  
 which seede the promes [to which ye promes]      Yff there had bene\*  
 [How be it yf ther had bene]      Put Christ on you [put on Christ\*]  
 Nether greke [nether genty le]      For all are one [but ye are all one\*]

CH. IV. Shulde receave [myght receave\*]      The dayes [dayes\*]  
 I feare off you [I am in feare of you]      Not hurte me [not hurte me  
 at all]      Ye knowe wele howe that [ye knowe, how\*]      Digged  
 out your awne eyes [plucked out your awne eyes\*]      Am I so  
 greatly become [Am I therfore become\*]      Caste a waye [put awaye.]

CH. V. We lokefor and hope to be iustified by the sprete which  
 commeth of fayth [We loke for and hope in the sprite, to be iustified  
 thorow fayth]      In god [in the Lorde]      I then suffre [I then  
 yet suffre]      Sondred [seperated]      Lawynge [variaunce\*]      Parte  
 takynges [sectes]      Shall not be the inheritours [shall not inherite.\*]

CH. VI. Yff a man seme\* [If eny man seme]      Let vs do good,  
 and let vs not faynte [Let vs not be wery of well doynge.\*]

## A TABULAR LIST

OF THE DISTINCTIVE EXPRESSIONS OF TYNDALE, AS REGARDS THE  
LATER ENGLISH VERSIONS INCORPORATED IN THE PRESENT  
WORK, OF MOST COMMON RECURRENCE.

[As to some few of the examples below, the classification of versions is not very easy, their agreement as to manner of rendering not being uniform. That in any of the instances, they sometimes occur as here given, is being sufficiently exact. The examples with an asterisk are chiefly in the Epistles.]

<i>Tyndale.</i>	<i>The Later Versions.</i>
Seniours . . . .	Elders
Deare son . . . .	Beloved son
Majestic . . . .	Glorie
Deserving	Of workes*
Deserving of workes } . . . .	
Helth . . . .	Salvation*
Counterfayt . . . .	Be followers*
Gave . . . .	Delivered*
Favour . . . .	Grace*
Is my delite . . . .	I am well pleased
Thy Lorde God . . . .	The Lorde thy God
Hallowed loaves . . . .	Shewe bread
Commaundment . . . .	Word
Pray . . . .	Worship
Be safe . . . .	Be saved
Lo or Take hede . . . .	Beholde
Happy . . . .	Blessed
Lawde or Lawded . . . .	Praise. Praised
Be hurte or Fall } . . . .	Be offended
Hurte	Wrong
Occasions of evyll . . . .	Offences
Uncovered . . . .	Revealed
Opened	Make manifest
Appere } . . . .	
Shewed	Go up } Come down }
Ascend }	
Descend }	Holy*
Pure . . . .	Instructed*
Informed . . . .	Next day
Morowe . . . .	Disobedience*
Unbelief . . . .	

} *All the Versions.*

} *Cramer, Geneva, and Bishops.*

<i>Tyndale.</i>	<i>The Later Versions.</i>
Congregation . . . . .	Church
Similitude . . . . .	Parable
Ester } . . . . .	The Passover } . . . . .
Ester Lambe } . . . . .	Paschal Lamb } . . . . .
Mount Olivet . . . . .	Mount of Olives
The ten cities . . . . .	Decapolis
Be moved . . . . .	Be shaken
Moche preaching . . . . .	Many wordes
Seat . . . . .	Throne
Fulfil or Fulfilled . . . . .	Do or done
Excommunicate . . . . .	Put out of the syna- Nation } gogue
People . . . . .	Multitude } . . . . .
Remember } . . . . .	Knowe
Understand } . . . . .	Unleavened bread
Swete bread . . . . .	Knewe
Perceived or Knewe wel . . . . .	It came to passe } . . . . .
Fortuned } . . . . .	So it was } . . . . .
Chaunced } . . . . .	Grace*
Followed } . . . . .	Authoritie
Liberalitie } . . . . .	Idolaters*
Benevolence } . . . . .	Workes*
Power . . . . .	Elders
Worshippers of images or idols	Dried
Dedes . . . . .	Captain
Parents . . . . .	Token [Great worke or Sign. <i>Gen.</i> ]
Wiped [as Luke vii. 38. etc.]	Hand-reaching*
Centurion . . . . .	Murthers
Miracle . . . . .	Make righteous
Ministering . . . . .	Charitie
Robbers . . . . .	Villages
Justify . . . . .	Glory. Boasting } <i>Bps.</i>
Love . . . . .	Immediately } <i>Cran-mer &amp; Bps.</i>
Towns . . . . .	Damsel
Rejoice. Rejoicing . . . . .	Bottles
Anon or By and By . . . . .	Witness. <i>T. M. Cr. Gen.</i>
Mayden . . . . .	Lorde. <i>Cor. Bps.</i>
Vessels . . . . .	Serve or Servant
Testimony . . . . .	Country
Syr . . . . .	Famine
Minister . . . . .	Sit at table
Region . . . . .	Comfort
Derth . . . . .	Commit adulterie
Sit at meat . . . . .	Amende your lives } . . . . .
Chcare . . . . .	Amendment of life } . . . . .
Break matrimonye or wedlocke	Meet
Repent } . . . . .	Moved with envy
Repentance } . . . . .	Expounder of the lawe
Worthie . . . . .	
Having indignation . . . . .	
Lawyer or Doctor of the lawe	

Genevra and Bishops.

Concordate.

Bps. Cran-mer & Bps.

Genevra.

<i>Tyndale.</i>	<i>The Later Versions.</i>
Perfite . . . . .	Just [Good, <i>Bps.</i> ]
Debitie } . . . . .	Governour. Government
Ruler } . . . . .	Deputie
Submit . . . . .	Humble
Wake . . . . .	Watch
Gave him audience . . . . .	Hearde
Judged . . . . .	Accused <i>or</i> Condemned*
Dampnation <i>or</i> . . . . .	Condemnation* } Perdition* }
Dampned . . . . .	Gentiles*
Hethen . . . . .	Imputed*
Rekened } . . . . .	Unclean*
Counted } . . . . .	Concerning*
Common . . . . .	According to*
Pertaining to . . . . .	Hardness*
After the manner of . . . . .	Blamelesse
Blyndness . . . . .	Murmured } Raged }
Without fault <i>or</i> blame . . . . .	We knowe
Grudged . . . . .	Demand
We are sure . . . . .	Abounde*
Aske. . . . .	Sufferings*
Be riche <i>or</i> Be plenteous . . . . .	Affliction.* Afflicted*
Passions } . . . . .	Sacrificed*
Afflictions } . . . . .	Sacrifice*
Trouble. Troubled . . . . .	
Dedicate } . . . . .	
Offered } . . . . .	
Offering . . . . .	

Gen. xxviii.

ADDITIONS AND CORRECTIONS.

- Page 88 line 23, for "version" read "revision."
- Matt. ii. 20, (the chyldes deeth) — { add (note)—the chyldes' life,  
All the *Vers.*
- xi. note 6, should read— { The violent plucke it unto them  
[take it by force, *G.*] etc.
- xv. text. 3d par. " —If the blynde leede, etc.
- xxiv. note 10, for "desolation" read—"Of desolation."
- " 27, should answer to— { "Knewe of nothyng,"  
(four lines above.)
- xxvi. " 2, add—*T. M. Cr.* (to the authorities.)
- Luke vi. text. 4th par. should read—Yf ye <sup>15</sup>do for them, etc.
- x. 2d par. —<sup>21</sup>was combered.
- xii. 4th par. dele—<sup>24</sup>after "to hym."
- 1 Cor. x. note 19, add—*Gen.* after "shambles."
- Heb. iii. " 4, dele—*Gen. Bps.* (annexed in some copies.)







S. Mathew.



S. Paul.



S. Marke.



S. Peter.



S. Luke.



S. Iohn.

# The Newe Testamente.



M. D. XXVI.



S. Iohn.



S. Judas.



S. James.



The  
Gospell of S. Mathew.

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The first Chapter.

**T**YS is the boke off the generacion off Jhesus Christ the sonne of David / the sonne also of Abraham.

ABRAHAM begat Isaac :

ISAAC begat Jacob :

JACOB begat Judas and hys brethren :

JUDAS begat phares and zaram off thamar :

PHARES begat Esrom :

ESROM begat Aram :

ARAM begat Aminidab :

AMINADAB begat Naasson :

NAASSON begat Salmon :

SALMON begat Boos of Rahab :

BOOS begat Obed of Ruth :

OBED begat Jesse :

JESSE begat David the kynge :

DAVID the kynge begat Solomon / of her that was the wyfe of Ury :

SOLOMON begat Roboam :

ROBOAM begat Abia :

ABIA begat Asa :

ASA begat Josaphat :

JOSAPHAT begat Joram :

JORAM begat Osias :

OSIAS begat Joatham :

JOATHAM begat Achas :

ACHAS begat Ezechias :

EZECHIAS begat Manasses :

MANASSES begat Amon :

AMON begat Josias :

JOSIAS begat Jechonias and hys brethren aboute the tyme <sup>1</sup> of the captivete of Babilon.

After they wer ledd captive to Babilon /

JECHONIAS begat Salathiel :

SALATHIEL begat Zorobabel :

ZOROBABEL begat Abiud :

ABIUD begat Eliachim :

ELIACHIM begat Azor :

AZOR begat Sadoc :

SADOC begat Achin :

ACHIN begat Eliud :

ELIUD begat Eleasar :

ELEASAR begat Matthan :

MATTHAN begat Jacob :

JACOB begat Joseph the husbände off Mary / of whome was boren that Jhesus which is called CHRIST.

All the generacions from Abraham to David are fowretene generacions. And from David vnto the captivete of Babilon / are fowrtene generacions. And from the captivete of Babilon vnto Christ / are also fowrtene generacions.

THE byrthe off CHRISTE was on thys wyse / When hys mother mary was <sup>2</sup>maryed vnto Joseph / before they cam to dwell togedder / she was founde with chylde by the holy goost. Then her husbände Joseph being a <sup>3</sup>perfect man / and <sup>4</sup>loth to defame her / was mynded to put her awaye secretly. Whill he thus thought / behold the angell of the lord apered vnto him in slepe saynge : Joseph the sonne of David / feare not to take vnto the / Mary thy wyfe. For that which is conceaved in her is of the holy goost. She shall brynge forthe a sonne / and thou shalt call his name Jesus. For he shall save his people from their synnes.

All thys was done to fulfill that which was spoken of the lorde be the prophet saynge ; Beholde a mayde shalbe with chylde / and shall brynge forthe a sonne / and they shall call his name Emanuel / which is as moche to saye be interpreta-cion / as God with vs.

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<sup>1</sup> They were caryed awaye to, *T.M. Cr. Gen. Bps.* [Similar, vs. 12, 17.] <sup>2</sup> Betrothed. *Tar. Gen. Bps.* <sup>3</sup> Righteous, *Cr. Bps.* Just, *Gen.* <sup>4</sup> Loth to make an example of hyr, *T.M.* Would not bring her to shame, *Cor. Cr.* Not willing to make hir a publike example, *Gen. Bps.*

Joseph as sone as he awoke out of slepe / did as the angell off the lorde bade him / and toke hys wyfe vnto hym / and knewe her not tyll she had brought forth her fyrst sonne / and called hys name Jesus.

### The Second Chapter.

**W**HEN Jesus was borne in Bethleem a toune of Jury / in the tyme of king Herode. Beholde / there cam wyse men from the est to Jerusalem saynge : where is <sup>1</sup> he that is borne kynge of the Jues? we have sene his starre in the est / and are come to worship hym.

Herode the kynge / after he hadd herde thys / was troubled / and all Jerusalem with hym / and he sent for all the chefe prestes and scribes off the people / and demaunded off them where Christ shulde be borne. They sayde vnto hym : in Bethleem a toune of Jury. For thus it is written be the prophet: And thou Bethleem in the londe of Jury / shalt not be the leest as perteyninge to the princes of iuda. For out of the shal come <sup>2</sup>a captaine / whych shall govern my people israhel.

Then Herod prevely called the wyse men / and dyligently enquyred of them / the tyme of the starre that appered. And sent them to bethleem saynge : <sup>3</sup>when ye be come thyder searche dyligently for the childe. And when ye have founde hym bringe me worde / that y maye come and worshippe hym also. When they had herde the kynge / they departed / and lo the starre whych they sawe in the este went before them / vntyll it cam and stod over the place where the chylde was. When they sawe the starre / they <sup>4</sup>were marveyulously gladd / And entred into the house / and founde the childe with Mary hys mother / and kneled doune and worshipped hym / and opened there treasuries / and offred unto him gyftes / gold / franckynsence / and myr. And after they were warned <sup>5</sup>in ther slepe / that they shulde not go ageyne to Herod / they returned into ther awne countre another way.

After that they were departed / lo the angell of the lorde

<sup>1</sup> The new borne, *Cor.* The King of the Jewes that is borne, *Gen.*  
<sup>2</sup> The governour that shall feede, *Gen.* <sup>3</sup> Goe and searche, etc. *Cor. T.M. Gen. Bps.* Go your way thither and searche, etc. *Cr.*  
<sup>4</sup> Exceeding glad. *Cr.* Rejoiced. with an exceeding great joy [exceedingly with great, *Bps.*], *Gen. Bps.* <sup>5</sup> Of God in a dreame, *Cor. T.M. Gen. Bps.* Of God in sleepe, *Cr.*

apered to Joseph in his slepe saynge Aryse and take the chylde and hys mother/ and flye in to Egipte/ and abyde there till y brynge the worde. For Herod wyll seke the chylde to destroye hym. Then he arose/ and toke the chylde and his mother by night/ and departed in to Egipte/ and was there vnto the death of Herod/ to fulfill that which was spoken of the lorde/ be the prophet/ which sayeth: out of Egipte have y called my sonne.

Then Herod perceavyng that he was moocked off the wyse men/ was exceedyng wroth/ and sent forth <sup>6</sup>and sluc all <sup>7</sup>the chylde that were in bethleem/ and in all the costes there of/ as many as were two yere old and vnder/ accordyng to the tyme which he had diligently searched out of the wyse men.

Then was fulfilled that which was spoken be the prophet Jeremi/ saynge: <sup>8</sup>On the hilles was a voyce herde/ mournyng/ wepyng/ and greate lamentacion. Rachel wepyng for her chylde/ and wolde nott be comforted because they were not.

When Herod was deed/ Lo an angell off the lorde apered <sup>9</sup>vnto Joseph in egipte saynge: arise and take the chylde and his mother/ and go in to the londe of Israhel. For they are deed which sought the chyldes death. Then he arose vp/ and toke the chylde and his mother/ and cam into the londe of Israhel. But when he herde that Archelaus did raygne in Jury/ in the roume of hys father Herode/ he was afrayde to go thether/ notwithstondyng after he was warned <sup>10</sup>in his slepe/ he tourned a syde into the parties off galile/ and went and dwelt in a cite called Nazareth/ to ffulfill that which was spoken be the prophetes: he shalbe called of Nazareth.

### The Thirde Chapter.

**I**N those dayes Jhon the baptiser cam and preached in the wildernes off iury saynge: Repent/<sup>1</sup> the kyngdome of heven is at honde. This is he of whom it is spoken be the prophet Esay/ which sayeth: The voyce off a cryer in wyl- dernes/ prepare the lordes way/ and make hys pathes strayght.

This Jhon had his garment off camels heer/ and <sup>2</sup>a gerdell

<sup>6</sup> Cr. adds—men of warre. <sup>7</sup> The male children, *Gen.* <sup>8</sup> In Rama, *Cr. Gen. Bps.* <sup>9</sup> *Cov. T.M. Gen. Bps.* add—in a dreame. *Cr.*—in slepe. <sup>10</sup> Of God in a dreame, *Cov. T.M. Gen. Bps.* Of God in a slepe, *Cr.* <sup>1</sup> *Cr.* adds—Of the life that is past. <sup>2</sup> A leatherne gyrdell, *Cov. Bps.*

off a skynne aboute his loynes. Hys meate was locustes/ and wyld hony. Then went out to hym Jerusalem/ and all Jury/ and all the region rounde aboute Jordan/ and were baptised of hym in Jordan/ knoedging their symes.

When he sawe many off the pharises and off the saduces come to hys baptism/ he sayde vnto them : O generacion of vipers/ who hath taught you to fle from the vengeaunce to come ? brynge forthe therefore the frutes <sup>3</sup> belongynge to repentaunce. And <sup>4</sup>se that ye ons thinke not to saye in yourselves/ we have Abraham to oure father. For I say vnto you/ that God is able off these stones/ to rayse up chyldren vnto Abraham. Even nowe is the ax put vnto the rote of the trees : soo that every tree which bringeth not flörthe goode frute/ shalbe hewne doune/ and cast into the fyre.

I Baptise you in water <sup>5</sup>in token of repentaunce/ but he that cometh after me/ is myghtier than I : whose shues I am not worthy to beare. he shal baptise you with the holy gost/ and with fyre/ which hath also his fan in his hond/ and will pouрге his floore/ and gadre the wheet into his garner/ and will burne the chaffe with everlastynge fyre.

Then cam Jesus from Galile into Jordan/ to Jhon/ ffor to be baptised off hym. But Jhon <sup>6</sup>fforbade hym/ saynge : I ought to be baptyseed off the : and comest thou too me ? Jesus answered and sayde to hym : Lett hyt be so nowe. For thus hit becommeth us to fulfyll all rightewesnes. Then he suffred hym. And Jesus as sone as he was baptised/ came strayght out of the water : And lo heven was open vnto hym : and <sup>7</sup>he saw the spirite of God descende lyke a dove/ and lyght vpon hym. And lo there cam a voice from heven sayng : thys ys my deare sonne in whom is my delyte.

#### The Fourthe Chapter.

**T**HEN was Jesus ledd awaye of the spirite in to a desert/ to be tempted of the devyll. And when he had fasted fourtye dayes and fourtye nyghtes/ att the last he was an hungred. Then came vntyll hym the tempter/ and sayde : yff thou be the sonne of God/ commande that these stones be made bred. He answered and sayde : yt is wrytten/ man

<sup>3</sup> Worthie amendement of life, *Gen.* Meete for repentance, *Bps.*

<sup>4</sup> Be not of such minde that ye woulde saye, *Cr. Bps.* Think not, etc. *Gen.* <sup>5</sup> Unto, *Cr. Bps.* <sup>6</sup> Put him backe, *Gen.* <sup>7</sup> John

saw, *Cor. T.M. Gen. Bps.*

shall nott live only by breede/ But by every worde that proceadeth out off the mouth off God.

Then the devyll tooke him vpp in to the holy cite/ and set hym on a pynacle of the temple/ and sayd vnto hym : yf thou be the sonne of God/ cast thysylfe doune. For hit ys wrytten/ he shall geve his angels charge over the/ and with there handes the shall stey the vpp/ that thou dashe not thy fote agaynst a stone. Jesus sayde to hym/ hit ys wrytten also : thou shalt not tempte thy lorde god.

The devyll toke hym up agayne and ledde hym in to an exceedyng hie mountayne/ and shewed hym al the kyngdomes of the worlde/ and the <sup>1</sup> beauty of them/ and sayde vnto hym : all these will I geve the/ iff thou wilt faull doune and worship me. Then sayde Jesus vnto hym. <sup>2</sup> Avoyd Satan. For it is wrytten/ Thou shalt worship thy Lorde God/ and hym only shalt thou serve.

Then the Dyvell left hym/ and lo/ the angels cam and ministred vnto hym.

When Jesus had herde that Jhon was taken/ he departed in to Galile/ and left Nazareth/ and went and dwelte in Capernaum/ which is a cite apou the see/ in the coostes off Zabulon and Neptalim/ to ffulfill that whiche was spoken be Esay the prophet/ saynge : Beholde the londe of Zabulon and Neptalim/ the waye of the see beyonde Jordan/ Galile off the Gentylys/ the people whiche sat in dereknes/ sawe greate lyght : And to them which sate in the region and shadowe of deeth/ lyght is <sup>3</sup> spronge.

From thatt tyme Jesus began to preache/ and to say/ repent : for the kingdome of heven is at honde.

As Jesus walked by the see off Galile/ he sawe two brethren : Simon which was called Peter/ and Andrew his brother/ castyng a net into the see (for they were fisshers) and he sayde unto them : folowe me/ and I will make you fisshers of men. And they strayght waye left there nettes/ and folowed hym.

And he went forthe from thence/ and sawe other two brethren/ James the sonne of Zebede/ and Jhon his brother in the shippe/ with Zebede their father mendyng their nettes/ and called them. And they <sup>4</sup> with out taryng lefte the shyp and their father and folowed hym.

<sup>1</sup> Glorie, *All the Vers.*

<sup>2</sup> Get thee hence behinde me, *Bps.*

<sup>3</sup> Begone to shyne, *Cov. T.M.* Risen up, *Gen.*

<sup>4</sup> Straightway, *Cr.*

*Tur. Gen. Bps.*



And Jesus went aboute all Galile/ teachyng yn their sinagogues/ and preachyng the gospell of the kyngdome/ and healinge all manner of sicknes/ and all manner dyscases amonge the people. And hys ffame spreed abroode through oute all Siria. And they brought vnto hym all sicke people/ that were taken with diuers diseases and gripinges/ and them that were possessed with devils/ and those which were lunatyke/ and those that had the palsey/ And he healed them. And there folowed hym a greate nombre off people/ <sup>5</sup>from Galile/ and from the ten cities/ and from Jerusalem/ and from Jury/ and from the regions that lye beyonde Jordan.

## The b. Chapter.

**W**HEN he sawe the people/ he went vp into a mountayne/ and when he was set/ his disciples cam vnto hym/ and he opened his mought/ and taught them saynge: Blessed are the povre in sprete: for theirs is the kyngdome off heven. Blessed are they that morne: for they shalbe comforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which hunger and thirst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the <sup>1</sup>maynteyners of peace: for they shalbe called the chylde of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdome off hevenc. Blessed are ye when men shall revyle you/ and persecute you/ and shall falsly say all manner of yvell saynges agaynst you for my sake. Reioice and be glad/ for greate is youre rewarde in heven. For so persecuted they the prophets which were <sup>2</sup>before youre dayes.

Ye are the salt of the erthe. but and if the salt <sup>3</sup>be once unsavery/ <sup>4</sup>what can be <sup>5</sup>salted ther with? it is thenceforthe goode for nothyng/ but to be cast oute at the dores/ and that men treade it vnder fete. Ye are the light of the worlde. A cite that is set on an hill cannot be hid/ nether do men lyght a candell and put it vnder a bussell/ but on a candelstick/ and it lighteth all them which are in the housse. Se that youre light so shyne before men/ that they maye se youre good workes/ and glorify youre father which is in heven.

<sup>5</sup> *T. M. and Tab. omit*—From Galile and from the ten cities.  
<sup>1</sup> Peacemakers, *All the Vers.*    <sup>2</sup> Before you, *Cr. Gen. Bps.*    <sup>3</sup> Have lost his saltness [savour, *Gen.*], *Cor. T.M.*    <sup>4</sup> Wherewith shall it be salted, *Gen. Bps.*    <sup>5</sup> Seasoned, *Cr.*

<sup>6</sup>Ye shall not thinke that I am come to <sup>7</sup>disanull the lawe/ or the prophets. no I am nott come to disanull them/ but to fulfyll them. For truly I saye unto you/ till heven and erthe perisshe/ one iott/ or one tytle of the lawe shall not scape/ tyll all be fulfilled.

Whosoever breaketh one of these lest commaundmentes/ and shall teach men so/ he shalbe called the leest in the kyngdome off heven. But whosoever shall observe and teache them/ that persone shalbe called <sup>8</sup>greate in the kyngdome off heven.

For I saye vnto you/ except youre rightewesnes excede/ the rightewesnes off the scribes and pharisees/ ye cannot entre into the kyngdome off heven.

Ye have herde howe it was sayd vnto them off the olde tyme. Thou shalt not kyll. Whosoever shall kyll/ shalbe <sup>9</sup>in daunger of iudgement. But I say vnto you/ whosoever his angre with hys brother/ <sup>10</sup>shalbe <sup>9</sup>in daunger off iudgement. Whosoever shall saye unto hys brother racha/ shalbe <sup>11</sup>in daunger off a counsell. But whosoever shall saye <sup>12</sup>unto his brother thou fole/ shalbe <sup>11</sup>in daunger of hell fyre. Therefore when thou offerest thy gyfte att the altre/ and there remembreth that thy brother hath eny thyng agaynst the : leve there thyne offrynge before the altre/ and go thy waye first and reconcile thy silfe to thy brother/ and then come and offre thy gyfte.

Agre with thine adversary <sup>13</sup>at once/ whiles thou arte in the waye with hym/ lest thine adversary delivre the to the iudge/ and the iudge delivre the to the minister/ and then thou be cast in to preson. I saye unto the verely : thou shalt not come out thence till thou have payed the vtmost farthing.

Ye have herde howe yt was sayde to them off olde tyme/ Thou shalt nott committ advoutrie. But I saye unto you/ that whosoever <sup>14</sup>eyeth <sup>15</sup>a wyfe/ lustynge affter her/ hath committed advoutrie with her alrede in his hert.

Wherefore yf thy right eye <sup>16</sup>offende the/ plucke hym out and caste him from the. <sup>17</sup>Better hit is for the that one of thy

<sup>6</sup> Think not, etc. *All the Vers.*    <sup>7</sup> Destroy. *All the Vers.*    <sup>8</sup> The greatest, *Cor.*    <sup>9</sup> Culpable of judgment, *Gen.*    <sup>10</sup> *Cr. Gen.* and *Bps.* add—unadvisedly. *Tar.* without a cause.    <sup>11</sup> Werthy to be punished by or with. *Gen.*    <sup>12</sup> *Cor. Gen. Bps.* omit—unto his brother.    <sup>13</sup> Quickly. *All the Vers.*    <sup>14</sup> Locketh on. *All the Vers.*    <sup>15</sup> Another man's wife, *Cr.* A woman. *Gen. Pps.*    <sup>16</sup> Hinder, *Cr.* Cause [vs. 30, make] thee to offend, *Gen.*    <sup>17</sup> For it is profitable for thee that one of thy members should perishe and not, etc. *Bps.*

membres perisshe then that all thy body shuld be caste in to hell. Also yf thy right honde <sup>16</sup> offend the/ cut hym off and caste hym from the. <sup>17</sup> Better hyt ys that one off thy membres perisshe/ then that all thy body shulde/ be caste in to hell.

Hit ys sayd/ whosoever put awaye his wyfe/ let hym geve her a testymonyall of her devorcement. But I say vnto you: whosoever put awaye his wyfe (except hyt be for fornication) causeth her to breake matrimony. And whosoever maryeth her that is divorced/ breketh wedlocke.

Agayne ye have herde howe it was sayd to them off olde tyme/ thou shalt not forswere thy silfe/ but shaltt performe <sup>18</sup>thyne othe to God. But I say vnto you swere not at all: nether by heven for hyt ys goddes seate: nor yet by the erth/ ffor it ys hys fote stole: Nether by Jerusalem/ ffor hit ys the cite of the grete kynge: neither shalt thou sweare by thy heed/ because thou canst not make one heer whyte/ or blacke: But your comunicacion shalbe/ ye/ ye: nay nay. For whatsoever is <sup>19</sup> more than that/ cometh off yveli.

Ye have herde howe it ys sayd/ an eye for an eye: a tothe for a tothe. But I saye vnto you/ that ye <sup>20</sup> withstond not wronge: But yf a man <sup>21</sup> geve the a blowe on thy right cheke/ tourne to him the othre. And yff eny man will sue the at the lawe/ and take thy coote from the/ Lett hym have thy cloocke also. And whosoever wyll compell the to goo a myle/ goo wyth him twayne. Geve to him that axeth. and from him that wolde borowe tourne not awaye.

Ye have herde howe it is sayde: thou shalt love thyne neighbour/ and hate thine enemy. But y saye vnto you/ love youre enemies. Blesse them that course you. Do good to them that hate you/ Praye ffor them which <sup>22</sup> doo you wronge/ and persecute you/ that ye may be the chylde of youre heavenly father: ffor he maketh his sunne to aryse/ on the yvell/ and on the good/ and sendeth his reyne on the iuste and on the iniuste. For yf ye shall love them which love you: what rewarde shall ye have? Doo not the publicans even so? And if ye <sup>23</sup> be frendly to youre brethren onli: what singular thyng doo ye? Doo nott the publicans lykewyse? Ye shall therefore be perfecte/ even as youre heavenly father is perfecte.

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<sup>18</sup> Unto the Lorde those things thou swearest, *Cr.* <sup>19</sup> Is added more, *Cr.* <sup>20</sup> Resist not evil, *Cr. Gen. Bps.* <sup>21</sup> Smite thee, *Gen.* <sup>22</sup> Hurte, *Cr. Gen. Bps.* <sup>23</sup> Make much of, *Cr. Salute, Bps.*

## The vi. Chapter.

**T**AKE hede to youre almes. That ye geve it not in the syght of men. to the intent that ye wolde be sene off them. Or els ye gett no rewarde off youre father in heven. Whensoever therefore thou gevest thine almes/ thou shalt not make a trompet to be blowne before the/ as the ypocrites do in the synagoges and in the stretes/ ffor to <sup>1</sup> be preysed off men/ Verily I say vnto you/ they have there rewarde. But when thou doest thine almes/ let not thy lyfte honde knowe/ what thy righte hand doth/ that thyne almes may be secret/ and thy father which seith in secret shall rewarde the openly. And when thou prayest/ thou shalt nott be as the ypocrites are. For they <sup>2</sup>love to stond and praye in the synagogges and in corners of the stretes/ because they wolde be sene of men. Verily I say vnto you/ they have there rewarde. But when thou prayest/ enter into thy <sup>3</sup>chambre/ and shutt thy dore to the/ and pray to thy father which ys in secrete : and thy father which seith in secret/ shall rewarde the openly.

But when ye pray/ <sup>4</sup> bable not moche/ as the gentyls do : for they thincke that they shalbe herde/ ffor there moche bablynges sake. Be ye not lyke them there fore. For youre father knoweth whereof ye have neade/ before ye axc off him. After this maner there fore pray ye.

O oure father which art in heven/ halowed be thy name. Let thy kingdom come. Thy wyll be fulfilled/ as well in erth/ as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure <sup>5</sup>treaspases/ even as we forgeve <sup>6</sup>them which treaspas vs. Leede vs not into temptation. but delyvre vs from yvell/ <sup>7</sup> Amen. For and yff ye shall foregeve other men there treaspases/ youre father in heven shal also forgeve you. but and ye wyll not forgeve men there treaspases/ no more shall youre father forgeve your treaspases.

Moreover when ye faste/ <sup>8</sup> be not sad as the ypocrites are. For they disfigure there faces/ that hit myght <sup>9</sup> apere vnto men that they faste. Verely y say vnto you/ they have there rewarde. But thou/ when thou fastest/ annoynte thine heed/

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<sup>1</sup> Be esteemed, *Bps.*    <sup>2</sup> Use, *Cr.*    <sup>3</sup> Closet, *Bps.*    <sup>4</sup> Use no vayne repetitions, *Gen.*    <sup>5</sup> Dettes, *Gen. Bps.*    <sup>6</sup> Our dettes [Trespasers, *T.M. Tar.*], *T.M. Tar. Gen. Bps.*    <sup>7</sup> *All the Vers.* add the Doxology—For thine, etc.    <sup>8</sup> Looke not sowre, *Gen.* Be not of an heavie countenance, *Bps.*    <sup>9</sup> Be sene of men how they fast, *T.M.*

and washe thy face/ that it appere nott vnto men howe that thou fastest: but vnto thy father which is in secrete. and thy father which seith in secret/ shall rewarde the openly.

Gaddre not <sup>10</sup>treasure together on erth/ where rust and mothes corrupte/ and where theves breake through and steale. But gaddre ye <sup>10</sup>treasure togedder in heven/ where nether rust/ nor mothes corupte. and wher theves nether breake up/ nor yet steale. For whearesoeuer youre treasure ys/ there are youre hertes also.

The light off thy body is thyne eye. Wherefore if thyne eye be single/ all thy body ys full of light. But and if thyne eye be wycked/ then is all thy body full of dercknes. Wherefore yf the light that is in the be dercknes: howe greate ys that dereknes?

No man can serve two masters. For <sup>11</sup>other he shall hate the one/ and love the other: or els he shall lene the one/ and despise the other. Ye can nott serve God and mammon. Therefore I saye vnto you/ be not carefull for youre lyfe/ what ye shall eate/ or what ye shall dryncke/ nor yet for youre boddy/ what <sup>12</sup>rayment ye shall weare. Ys not the lyfe more worth then meate? and the boddy <sup>13</sup>more off value than rayment? Behold the foules of the aier: for they sowe not/ neder reepe/ nor yet cary into the barnes/ and yett youre hevenly father fedeth them. Are ye not better than they?

Whiche of you (though he toke thought therefore) coulde put one cubit vnto his stature? And why care ye then for rayment. <sup>14</sup>Beholde the lyles off the felde/ howe thy growe/ <sup>15</sup>They labour nott nether spynn/ And yet for all that I saie vnto you that even Solomon in all his <sup>16</sup>royalte/ was not aray-ed lyke unto one of these. Wherefore yf God so clothe the grasse/ <sup>17</sup>which ys to daye in the felde and to morowe shalbe cast into the <sup>18</sup>fournace: shall he not moche more do the same vnto you/ o ye of lytle fayth?

Therefore take no thought saynge: what shall we eate/ or what shall we dryncke/ or wherewith shall we be clothed (Aftre all these thynges seke the gentyls) For youre hevenly father knoweth that ye have neade off all these thynges. But rather seke ye fyrst the kyngdom of heven/ and the righte-

<sup>10</sup> *Gen. and Bps.* add—for yourselves. <sup>11</sup> i. e. either. <sup>12</sup> Ye shall put on. *Gen. Bps.* <sup>13</sup> Than rayment, *Gen. Bps.* <sup>14</sup> Learne of the lyles of the field howe they grow, *Gen. Bps.* <sup>15</sup> They weerie not themselves with labour. etc. *Bps.* <sup>16</sup> Glorie, *Gen.* <sup>17</sup> Of the felde which though it stande to-day, etc. *Cr. Bps.* <sup>18</sup> Oven, *Gen. Bps.*

wesnes ther of/ and all these thynges shal be ministred vnto you.

Care not therefore for the <sup>19</sup>daye foloynge. For the daye foloynge shall care ffor yt sylfe. <sup>20</sup>Eche dayes trouble ys sufficient for the same silfe day.

The vij. Chapter.

**J**UDGE not lest ye be iudged. <sup>1</sup>For as ye iudge so shall ye be iudged. And with what mesur ye mete/ with the same shall <sup>2</sup>it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ and percevest not the beame that ys in thyne awne eye. Or why sayest thou to thy brother : <sup>3</sup>suffre me to plucke oute a moote oute off thyne eye/ and behold a beame is in thyne awne eye. Ypocrite/ first cast oute the beame oute of thyne awne eye/ and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

Geve not that which is holy to dogges/ nether caste ye youre pearles before swyne/ lest they treade them vnder their fete/ and <sup>4</sup>the other tourne agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye shall fynd/ Knocke and it shalbe opened vnto you. For whosoever axeth receaveth/ and he that seketh fyndeth/ and to hym that knocketh/ it shalbe opened. ys there eny man among you which <sup>5</sup>wolde proffer his sonne a stone if he axed him breed? or if he axed fysshc/ wolde he proffer hyme a serpent? Yff ye then which are evyll/ cann geve to youre chyldren good gyftes: howe moche moore shall youre father which ys in heven/ geve good thynges <sup>6</sup>to them that axe off hym?

Therefore whatsoever ye wolde that men shulde do to you/ even so do ye to them. This ys the lawe and the prophettes.

Enter in at the strayte gate: ffor wyde is the gate/ and broade ys the waye that leadeth to destruccion: and many there be which goo yn there att. For strayte ys the gate/ and narowe is the waye which leadeth vnto lyfe: and feawe there be that fynde it.

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<sup>19</sup> Morow, *All the Vers.*      <sup>20</sup> For the day present hath ever enough of hys owne travayle, *T. M.* The day hath enough with his owne griefe, *Gen.* Sufficient unto the day is the travaile [evil, *Bps.*] thereof, *Cr. Bps.*      <sup>1</sup> *Cr.* adds—Condempe not and ye shall not be condemned.      <sup>2</sup> Other men measure to you, *Cr.*      <sup>3</sup> Holde, I will plucke, *Cov.* (Brother) suffer mee, I will plucke, *Cr.* Suffer me, I will cast out, *Gen. Bps.*      <sup>4</sup> And turning agayne, all to rent you, *Gen. Bps.*      <sup>5</sup> If hys sonne axed, etc., *All the Vers.*      <sup>6</sup> If ye aske of him, *Cr.*

Beware off false prophettes/ which come to you in shepes  
 clothyng/ but inwardly they are ravenynge wolves. Ye shall  
 knowe them by their frutes. Do men gaddre grapes off  
 thornes? or figges off <sup>7</sup>bryres? Even soo every good tree/  
 bryngethe forthe good frute. But a corrupte tree/ bryngethe  
 forth evyll frute. A good tree cannott brynge forthe bad frute:  
 nor yett a bad tree can brynge forthe good frute. Every tree  
 that bryngethe not forthe good frute/ shalbe hewne doune/ and  
 cast into the fyre. Wherefore by there frutes ye shall knowe  
 them. Not all they thatt say vnto me/ Master/ Master/ shall  
 enter into the kyngdome off heven: but he that fulfillieth my  
 fathers will which ys in heven.<sup>8</sup> Many will saye to me  
 yn that daye/ Master/ Master/ have we nott in thy name pro-  
 phesied? And in thy name have we nott caste oute devyls?  
 And in thy name have we nott done many miracles? And  
 then will I <sup>9</sup>knowlege vnto them/ that I never knewe <sup>10</sup>them.  
 Depart from me/ ye workers of iniquite.

Whosoever heareth off me these saynges/ and doethe the  
 same/ I wyll lyken hym vnto a wyse man which byllt his  
 housse on a rocke: and <sup>11</sup>aboundance off rayne descended/  
 and the fluddes cam/ and the wynddes blewe/ and bett vpon  
 that same housse/ and it <sup>12</sup>was not over throwen/ because it  
 was grounded on the rocke. And whosoever heareth of me  
 these sainges/ and doth not the same/ shalbe lykened vnto a fo-  
 lysh man/ which bilt his housse vpon the sonde/ and <sup>11</sup>abun-  
 daunce of rayne descended/ and the fluddes cam/ and the  
 wynddes blewe/ and beet vpon that housse/ and it <sup>12</sup>was over  
 throwen/ and great was the fall off it.

And it cam to passe/ that when Jesus had ended these  
 saynges/ the peple were astonnied at his doctryne. For he  
 taught them as one havynge power/ and not as the scribes.

### The viij. Chapter.

**W**HEN Jesus was come downe from the mountayne/ moch  
 people folowed him. And lo/ there cam a lepre/ and  
 worshiped him saynge/ Master/ if thou wylt/ thou canst make  
 me clene. He putt forthe his hond and touched him saynge:  
 I will/ be clene/ and immediatly his leprosy was clensed. And

<sup>7</sup> Thistles. *Cr. Gen. Bps.*      <sup>8</sup> *Cr.* adds—(He shall enter into the  
 kingdome of heaven.)      <sup>9</sup> *Professe, Gen. Confesse, Bps.*      <sup>10</sup> You,  
*Cr. Gen. Bps.*      <sup>11</sup> The rayne fell, *Gen. Bps.* A shower of raine  
 descended, *Cr.*      <sup>12</sup> Fell not—Fell, *All the Vers.*

Jesus said vnto him. Se thou tell no man/ but go and shewe thysilf to the preste and offer the gyfte/ that Moses commaunded to be offred/ in wintes to them.

When Jesus was entred in to Capernaum/ there cam vnto him a certayne Centurion/ besechyng him and saynge : <sup>1</sup> Master my seruaunt lyeth sicke att home off the palsye/ and is greuously payned. And Jesus sayd vnto him. I will come and cure him. The Centurion answered and saide : Syr I am not worthy that thou shuldest com vnder <sup>2</sup> the rofe of my housse/ but speake the worde only and my seruaunt shalbe healed. For y also my selfe am a man <sup>3</sup> vndre power/ and have sowdeeres vndre me/ and y saye to one/ go/ and he goeth : and to anothere/ come/ and he cometh : and to my seruaunt/ do this/ and he doeth it. When Jesus herde these saynges : he marveyled/ and said to them that folowed him : Verely y say vnto you/ I have not founde so great fayth : no/ not in Israell. I say therefore vnto you/ that many shall come from the eest and weest/ and shall <sup>4</sup> rest with Abraham/ Ysaac and Jacob/ in the kyngdom of heven : and the children of the kyngdom shalbe cast out in to the <sup>5</sup> vtmoost dercknes/ there shalbe wepinge and gnassing of tethe. Then Jesus said vnto the Centurion/ go thy waye/ and as thou hast believed so be it vnto the. And his seruaunt was healed <sup>6</sup> that same houre. And Jesus went into Peters housse/ and saw his wyves mother lyinge <sup>7</sup> sicke of a fevre/ and he thouched her hande/ and the fevre leeft her : and she arose/ and ministred vnto them.

When the even was come they brought vnto him many that were possessed with devylles/ And he cast out the spirites with a word/ and healed all that were sicke/ to fulfill that whiche was spoken by Esay the prophet sainge : He toke on him oure infirmytes/ and bare oure sicknesses.

When Jesus saw moche people about him/ he commaunded <sup>8</sup> to go over the water. And there cam a scribe and said vnto him : master/ I woll folowe the whythersumever thou goest. And Jesus said vnto him : the foxes have holes/ and the bryddes of the aier have nestes/ but he sonne of the man hath not where on to <sup>9</sup> leye his heede : Anothre that was one of hys disciples seyde vnto him : master suffre me fyrst/ to go

<sup>1</sup> Syr, *Cor.* Lorde. *Bps.*    <sup>2</sup> My rooffe, *All the Vers.*    <sup>3</sup> Subjecte to the autorite of another, *Cr.*    <sup>4</sup> Sit downe, *Gen.*    <sup>5</sup> Utter. *All the Vers.*    <sup>6</sup> The selfe same, *Cr. Bps.* The selfe, *T.M.*    <sup>7</sup> *Cr.* adds—in bed.    <sup>8</sup> To depart vnto the other side, *Bps.*    *Cr.* adds—of the water.    <sup>9</sup> Rest, *All the Vers.*



and burye my father. But Jesus said vnto him : folowe me/ and let the deed burie their deed.

And he entred in to a shyppe/ and his disciples folowed him/ And lo there arose a greate storme in the see/ in so moche/ that the shippe was <sup>10</sup> hyd with waves/ and he was aslepe: And his disciples cam vnto him/ and awoke him/ sayinge: master/ save us/ we perishe. And he said vnto them: why are ye fearfull/ o ye <sup>11</sup> endewed with lytell faithe? Then he arose/ and rebuked the wyndes and the see/ and there folowed a greate calme. And men marveyled and said: what <sup>12</sup> man is this/ that bothe wyndes and see obey him?

And when he was come to the other syde/ in to the coun- tre off the gergesens/ there met him two possessed of devylls/ which cam out off the graves/ and were out off measure feare/ so that no man myght go by that waye. And lo they cryed out saynge: O Jesu the sonne off God/ what have we to do with the? art thou come hyther to torment vs before the tyme <sup>13</sup> [be come]? There was a good waye off from them a greate heerd of swyne fedinge. Then the devylls besought him saynge: if thou cast vs out/ suffire vs to go oure waye into the heerd of swyne. And he said vnto them: go youre wayes: Then went they out/ and departed into the heerd of swyne. And lo/ all the heerd of swyne <sup>14</sup> was caryed with violence hedlinge into the see/ and perissshed in the water. Then <sup>15</sup> the heerdmen fleed/ and went there ways into the cite/ and tolde every thinge/ and what had fortunued vnto them that were possessed of the devylls. And lo/ all the cite cam out/ and met Jesus. And when they sawe him they besought him/ to depart out off there costes.

#### The ix. Chapter.

**A**ND he entred into the shippe: and passed over and cam into his awne cite. And lo/ they brought vnto him a man sicke off the palsey/ lyinge in his bed. And when Jesus sawe there faith/ he said to the secke off the palsey: sonne be off good chere/ thy sinnes are forgiven the. And loe/ certeyne of the scribes said in them selves/ he blasphemeth. And when Jesus sawe there thoughtes/ he said: wherfore thinke ye evyll in your herttes? Whether ys esyer to saye/

<sup>10</sup> Covered, *All the Vers.* <sup>11</sup> Of little fayth. *All the Vers.* <sup>12</sup> Man-  
ner of man, *Cr. Bps.* <sup>13</sup> *Cr. Gen. Bps.* omit. <sup>14</sup> Was caryed  
hedlonge, *Cr.* Was caryed with violence from a steepe downe place,  
*Gen.* Rushed headlong, *Bps.* <sup>15</sup> They that kept them, *Cr. Bps.*

thi sinnes ar forgeven the/ or to saye : arise and walke ? That ye may knowe/ that the sonne of man hathe power to forgeve synnes in erth/ then sayd he vnto the sicke of the palsey : aryse/ take vppe thi beed/ and go home to thynne housse. And he arose and departed to his housse. The people that sawe it/ marveyllled and glorified God/ which had geven suche power to men.

And as Jesus passed forth from thence/ he sawe a man sytt at the receyte off custume named Matheu/ and said to him : folowe me. And he arose and folowed him. And hit cam to passe/ thatt Jesus satt at meate in his housse. And lo/ many publicans and synners/ cam and satt downe also with Jesus/ and his disciples.

When the pharyses had perceaved that/ they sayd vnto his disciples : Why eateth youre master with publicans and synners ? When Jesus herde that/ he sayde vnto them : <sup>1</sup>The whole neade not the visicion/ but they thatt are sicke. Goo and learne/ what that meaneth : <sup>2</sup>I have pleasure in mercy/ and not <sup>3</sup>in offerynge. For I am not come to call the rightewes/ but the sinners to repentaunce.

Then cam the disciples of Jhon to hym saynge/ why do we and the farises fast <sup>4</sup>ofte : but thy disciples fast not ? And Jesus sayde vnto them : Can the <sup>5</sup>weddyng chylde morne as longe as the bridegrom is with them ? The tyme will come when the brydgrome shalbe tacken awaye from them/ and and then shall they faste. Noo man <sup>6</sup>peceth an olde garment with a pece off newe cloothe. For then tacketh he awaye the pece agayne from the garment/ and the rent ys made worsse. Nether do men put newe wyne into olde vessels/ for then the vessels breake/ and the wyne runneth oute and the vessels perysse. But they powre newe wyne into newe vessels/ and so are both <sup>7</sup>saved togedder.

Whyls he thus spake vnto them/ Lo there cam a certayne ruler/ and worshipped hym saynge : my doghter is deed all redy/ but com and lay thy honde on her/ and she shall live. And Jesus arose and folowed hym with hys disciples. And beholde/ a woman which was diseased with an issue of bloud xij yeres/ cam behynde hym and toched the hem off hys ves-

<sup>1</sup> They that be strong, *Cr.*      <sup>2</sup> I will have mercy, *Cr. Gen.* I wil mercie, *Bps.*      <sup>3</sup> Sacrifice, *Cr. Gen. Bps.*      <sup>4</sup> For the most parte, *Cr.*      <sup>5</sup> Bridegrome's children, *Cr.* Children of the bride [*mariage, Gen.*] chamber, *Gen. Bps.*      <sup>6</sup> Putteth a peece of newe cloth in an olde garment, *Cr. Bps.*      <sup>7</sup> Preserved, *Gen. Bps.*

ture. For she sayd in her silfe : yif I maye toche but even his vesture only/ I shalbe safe. Jesus tourned hym about/ and behelde her saynge : Doughter be off goode comforte/ thy fayth hath made the safe. And she was made whole even that same houre.

And when Jesus cam into the ruelers housse and sawe the minstrels/ and the people <sup>8</sup>wondrynge/ he sayde vnto them : Get you hence/ for the mayde is not deed/ but slepeth. And they leughe hym to scorne. As sone as the people were put forthe a dores/ he went in and toke her by the hond/<sup>9</sup> and the mayde arose. And this was noysed through out all the londe.

And as Jesus departed thence/ two blynde men folowed hym crying and sayng : O thou sonne of David/ have mercy on vs. And when he was come into the housse/ the blynde cam to hym. And Jesus sayde vnto them : Beleve ye that I am able to do thys? They sayde vnto hyme : <sup>10</sup>ye master. Then touched he their eyes/ sayng : accordynge to youre faythe/ be it vnto you. And their eyes wer opened. And he chaarged them sayng : Se that no man knowe of it. But they as sone as they were departed/ spreed abroad hys name through oute all the londe.

As they went out/ beholde/ they brought to hym a domne man possessed of a devyll. And as sone as the devyll was cast oute/ the domne spake. And the people merveled/ saynge : it never soo appered in Israhel. But the pharises sayde : he casteth oute devyls/ <sup>11</sup>by the power of the chefe devyll.

And Jesus went about all the cites and tounes/ teachynge in their sinagogges and preachyng the <sup>12</sup>gospell off the kyngdome. And healeinge all maner sicknes and desease amonge the people. But when he sawe the people/ he hadd pite on them/ because they were <sup>13</sup>pined awaye/ and scattered abroad even as shepe/ havynge no shepheard.

Then sayde he to hys disciples : the hervest is <sup>14</sup>greate/ but the laborers ar feawe. Wherefore praye the harvest lorde/ to sende forthe labourers into hys harvest.

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<sup>8</sup> Raginge, *T. M. Cor.* Making a noise. *Gen. Bps.* <sup>9</sup> *Cr.* adds— and sayd, Damsel arise. <sup>10</sup> Lorde, we beleve, *Cr.* <sup>11</sup> Through the prince of devils, *Cr. Gen. Bps.* <sup>12</sup> Gladde tydings, *T. M. Cr.* <sup>13</sup> Destitute, *Cr. Bps.* Dispersed, *Gen.* <sup>14</sup> Plenteous, *Cr. Bps.*

## The 1. Chapter.

AND he called his xij disciples vnto him/ and gave them power over all vnclene sprites/ to cast them oute/ and to heale all maner of sicknesses/ and all maner off diseases.

The names of the xij apostles are these. The fyrst/ Simon which ys called Peter: and Andrew his brother. James the sonne of Zebede/ and Jhon his brother. Philip and Bartlemew. Thomas and Mathew the publican. James the sonne of Alphé and Lebbeus/ otherwyse called Taddeus/ Simon off cane/ and Judas Iscarioth/ which also betrayed hym.

These xij sent Jesus/ and commaunded them saynge: Goo nott into the <sup>1</sup>wayes thatt leade to the gentyls/ and into the cites off the samaritans enter ye nott. But go rather to the loste shepe off the housse of israhel. go and preach sayng: that the kyngdome off heven ys at hande. Heale the sicke/ clense the lepers/ rayse the deed/ caste oute the devils. Frely ye have receved/ frely geve agayne. Possess nott golde/ nor silver/ nor <sup>2</sup>brasse/ yn youre <sup>3</sup>gerdels/ nor yet serip towarde your journey: Nether two cotes/ nether shues/ nor yet <sup>4</sup>a rod. For the workman is worthy to have his meate. Into whatsoever cite or toune ye shall eom/ enquire who ys <sup>5</sup>worthy yn it/ and there abyde till ye goo thence.

And when ye come into an housse/ <sup>6</sup>grete the same. And yff the housse be <sup>5</sup>worthy/ youre peace shall come upon the same. But yf it be not <sup>5</sup>worthy/ youre peace shall retourne to you agayne. And whosoever shall nott receave you/ nor will heare your preachynge/ when ye departe oute off that housse/ or that cite/ shake of the duste of youre fete. Truly I say vnto you: it shalbe easier for the londe off Zodomæ and Gomora/ in the daye off iudgement/ then for that cite.

Lo I sende you forthe as shepe amonge wolves. Be ye therfore wyse as serpentes/ and innocent as doves. Beware off men/ ffor they shall deliver you vp to the counseils/ and shall seourge you in there sinagogges. And ye shall be brought <sup>7</sup>to the heed ruelers and kynges for my sake/ in witness to them and to the gentyls.

But when they <sup>8</sup>put you up/ take no thought howe or what ye shall speake/ for yt shall be geven you/ even in that same

<sup>1</sup> Way of the Gentiles, *Cr. Gen. Bps.*    <sup>2</sup> Money, *Gen.*    <sup>3</sup> Pur-  
ses, *Cr. Bps.*    <sup>4</sup> A staffe, *All the Vers.*    <sup>5</sup> Mete for you, *Coc.*  
<sup>6</sup> Salute, *All the Vers.*    <sup>7</sup> Before princes, *Coc.* To the governours,  
*Gen.*    <sup>8</sup> Deliver, *All the Vers.* [So vs. 21, *Cr. Bps.*]

houre/ what ye shall saye. For it is not ye that speke/ but the sprete of your father which speaketh in you. The brother shall betraye the brother to deeth/ and the father the sonne. And the chyldren shall aryse agynste their <sup>9</sup>fathers/ and mothers: and shall put them to deethe/ and ye shall be hated off all men/ ffor my name. But whosoever <sup>10</sup>shall continew vn- to the ende/ shall be saved.

When they persecute you in wone cite/ flye into another. I tell you for a treuth/ ye shal nott <sup>11</sup>fynysshie all the cites of israhel/ tyll the sonne of man be come. The disciple ys nott above hys master: Nor yet the seruaunt above his lorde. It is ynough for the disciplye to be as hys master ys/ and that the seruaunt be as his lorde ys. Yf they have called the <sup>12</sup>lorde off the housse beelzebub: howe moche more shall they call them of his householde so? feare them nott there fore.

There is no thinge <sup>13</sup>so close/ that shall not be <sup>13</sup>opened/ and no thinge so hyd that shall not be knowen.

What I tell you in derekness/ that speake ye in light. And what ye heare in the eare that preache ye on <sup>14</sup>the housse toppes.

And feare ye nott them which kyll the body/ and be nott able to kyll the soule. But rather feare him/ which is able to destroye bothe soule and body in hell. Are nott two <sup>15</sup>sparrowes solde for a farthinge? And <sup>16</sup>none of them doth lyght on the gronde/ with out youre father. And now are all the heeres of youre heedes <sup>17</sup>numbred. Feare ye not ther fore/ ye are off more value/ then many sparrows.

Who soever ther fore <sup>18</sup>knowlegeth me before men/ him will I knowledge before my father in heven. But whosoever shall denye me before men/ him will I also denye before my father which ys in heven.

Thynke not/ that y am come to sende peace in to the erth. I cam nott to send peace/ but a swearde. For y am come to set a man at varyaunce ageynst hys father/ and the daughter ageynst her mother/ and the daughterelawe ageinst her motherelawe: And a mannes foes shalbe/ they of his owne housholde.

He that lovith hys father/ or mother more then me/ is not <sup>19</sup>worthy of me. And he that loveth his sonne/ or daughter

<sup>9</sup> Parents, *Gen.*      <sup>10</sup> Endureth, *All the Vers.*      <sup>11</sup> Go through, *Cr. Ende, Bps.*  
<sup>12</sup> Master, *Gen.*      <sup>13</sup> Covered—disclosed, *Gen.*  
<sup>14</sup> The houses, *Bps.*      <sup>15</sup> Little sparrows, *Cr. Bps.*      <sup>16</sup> One of them shall not, etc. *Cr. Gen. Bps.*  
<sup>17</sup> Told, *Cor.*      <sup>18</sup> Shall acknowledge, *Tar.*      Shall confesse, *Gen. Bps.*      <sup>19</sup> Mete for, *Cor. T. M.*

more then me/ is not <sup>20</sup> mete for me. And he that taketh nott his crosse and foloweth me/ ys nott <sup>20</sup> mete for me. He that <sup>21</sup> fyndeth his lyfe/ shall lose it: and he that losith hys lyfe for my sake/ shall fynde it.

He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. He that receavith a prophet in the name of a prophet/ shall receive a prophets rewarde. And he that receavith a righteous man in the name of a righteous man/ shall receive the reward of a righteous man. And whosoever shall geve vnto won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: <sup>22</sup>I tel you of a trueth/ he shall not lose his rewarde.

## The xi. Chapter.

**A**ND it cam to passe when Jesus had <sup>1</sup> ended his preceptes vnto his disciples/ he departed thence/ to preache and teache in there cites.

When Jhon beinge in preson herde the workes of Christ/ he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another? Jesus answered and sayde vnto them. Go and shewe Jhon what ye have herde and sene. The blind se/ <sup>2</sup> the halt goo/ the lypers ar clensted: The deaf heare/ the ded are reysed vp ageine/ and <sup>3</sup> the gospell is preache to the povre. And happy is he thatt is noott hurte by me.

Even as they departed/ Jesus began to speake vnto the people of Jhon. What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde? oder what went ye out for to se? went ye to se a man clothed in sooffte rayment? Beholde/ they that weare sooffte clothing are in kynge howses. Butt what went ye oute for to see? went ye outt to se a prophet? Ye I saye vnto you/ and <sup>4</sup> more then a prophet. For this is he off whom it is wrytten. Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the.

Verely y saye vnto you/ amonge <sup>5</sup> the chyl dren off women

<sup>20</sup> Worthie of. *Cr. Gen. Bps.*

<sup>21</sup> Will save, *Gen.*

<sup>22</sup> Verely I

say unto you, *Cr. Gen. Bps.*

<sup>1</sup> Made an end of commanding his

twelve disciples, *All the Vcrs.*

<sup>2</sup> The lame [hault, *Bps.*] walke, *Cr.*

*Bps.*

<sup>3</sup> The poor receive [the glad tydings of, *Cr.*] the gospel, *Cr.*

*Gen.* The glad tydings is preached to the poor, *T. M.* The poore have

the gospel preached to them, *Bps.*

<sup>4</sup> More excellent than, *Bps.*

<sup>5</sup> Them which are borne [begotten, *Gen.*] of women, *Cr. Gen. Bps.*

arose there not a gretter then Jhon baptist. Not with stondinge he that ys lesse in the kyngdom off heven/ ys gretter then he. From the tyme of Jhon baptist hitherto/ the kyngdom of heven suffreth violence/ and <sup>6</sup> they that make vyolence pull it vnto them. For all the prophets/ and the lawe prophesied vnto tyme of Jhon. Also yf ye wyll receave it/ thys ys He-lyas/ which shuld come. He that hath eares to heare/ let him here.

But whearevnto shall y lyken this generacion? it ys like vnto chyl dren/ which syt in the markett/ and call vnto there felowes/ and saye: we have pyped vnto you/ and ye have not daunsed. We have morned vnto you/ and ye have not <sup>7</sup> sorowd. For Jhon cam nether eatynge nor drynkinge/ and they saye he hath the devyll. The somme of man cam eatynge and drynkinge/ and they saye/ beholde a glutton/ and <sup>8</sup> a drynker of wyne/ and a frend vnto publicans/ and synners. And wysdome is iustified off her chyl dren.

Then began he to vpbraid the cites/ in which most of his <sup>9</sup> miracles were don/ because they <sup>10</sup> did not repent. Wo be to the Chorasin. Wo be to the Betzaida: for if the <sup>9</sup> miracles which wer shewd in you had bene done in tyre and sidon they had repented longe agon in sack cloth and ashes. Neverthelesse y say to you: it shall be esier for Tyre and Sidon at the daye of iudgement/ then for you. And thou Capernaum which art lift vp vnto heven/ shalt be thrust doune to hell. for if the <sup>9</sup> miracles which have bene done in the/ had bene shewed in Zodom: they had remayned to this daye. Neverthelesse I say vnto you: it shall be easiar for <sup>11</sup> Zodom in the daye of iudgment/ then for the. Then Jesus answered and sayd I prayse the o father lorde of heven and erth/ because thou hast hyd these thynges from the wyse and prudent. and hast opened them vnto babes/ <sup>12</sup> even so father for so it pleased the. All thynges are geven vnto me of my father. And no man knoweth the somme/ but the father. nether knoweth eny man the father/ save the sonne/ and he to whome the sonne will open hym.

Come vnto me all ye that labour/ and ar laden/ and y will

<sup>6</sup> The violent [take it by force, *Gen.* plucke it unto them], *Cr. Gen. Bps.* They that go to it with violence, plucke it unto them, *T. M.*

<sup>7</sup> Lamented, *Gen.* <sup>8</sup> Unmeasrable drinker, etc. *Cr.* <sup>9</sup> Mighty [great, *Gen.*] workes, *Gen. Bps.* <sup>10</sup> Amended not, *Cor. T. M.*

<sup>11</sup> *All the Vers.* add—the lande of. <sup>12</sup> Verely Father, even so [Even so, O Father, for so, etc. *Bps.*] was it thy good pleasure, *Cr. Bps.* It is so, O Father, because thy good pleasure was such, *Gen.*

ese you. Take my yoke on you and lerne of me for y am meke and loly in herte : and ye shall fynd <sup>13</sup>ese vnto youre soules. For my yoke is easy/ and my burden is light.

## The xij. Chapter.

**I**N that tyme went Jesus on the sabot day thorow the corn and his disciples wer anhongred/ and began to plucke the eares off coorne/ and to eate. When the pharises had sene that/ they sayde vnto him : Behold thy disciples do that which is not lawfull to do upon the saboth day. He sayde vnto them : Have ye nott reed whatt David did/ when he was an houngered/ and they alsoo which were with him? How he entred into the housse of God/ and ate the halowed loves/ whiche wer not lawfull ffor hym to ete/ nether ffor them which were with hym : but only for the prestes. Or have ye not reed in the lawe/ howe that the prestes in the temple <sup>1</sup>breake the saboth daye and yet are blamelesse? But I saye vnto you : that here is one greater then the temple. Wherfore if ye had wist what this saynge meneth : I <sup>2</sup>requeyre mercy/ and not sacrifice. ye wold never have condemned innocentes. For the sonne off man is lorde even off the saboth daye.

And he departed thence/ and went into their Sinagoge/ and beholde there was a man/ whiche had his hande dried vp. And they axed hym saynge : Ys yt lawfull to heale upon the saboth daye? because they myght accuse hym. And he sayde vnto them : <sup>3</sup>whyche ys he amonge you/ iff he had a shepe fallen into a pitt on the saboth daye/ that wolde not take hym and lyft hym out? And howe moche ys a man better then a shepe? Wherfore it ys lefull <sup>4</sup>to do a good dede on the saboth daye. Then sayde he to the man : stretch forth thy hand/ and he stretched it forth/ and yt was <sup>5</sup>agayne made even as whole as the other.

Then the faryses went forthe/ and toke counsell agaynst hym/ howe they myght destroye hym. When Jesus knewe that/ he departed thence/ and moche people folowed him/ and he healed them all. and charged them/ that they shulde not make him knowne/ to fulfyll that which was spoken by Esay the prophet/ which sayeth : Beholde my <sup>6</sup>sonne/ whom I have

<sup>13</sup> Rest, *All the Vers.*      <sup>1</sup> Prophane. *Bps.*      <sup>2</sup> I will [will have, *Gen.*] *Bps.*      <sup>3</sup> Which of you woulde it be, *T. M. Cr.* What man shall there be of [among, *Gen.*] you, *Gen. Bps.*      <sup>4</sup> To do wel, *Gen. Bps.*      <sup>5</sup> Restored unto health, *Cr.*      <sup>6</sup> Child, *T. M. Cr. Bps.* Servant, *Gen.*



chosen/ my <sup>7</sup> derlinge/ in whom my soule hath had delite. I wyll put my sprete on him/ and he shall shewe iudgement to the gentylys. He shall not stryve/ he shall not crye/ nether shall eny man heare hys voyce in the streetes/ a brosed rede/ shall he not breacke/ and <sup>8</sup> flaxe that begynneth to burne he shall not queneche/ tyll he sende forth iudgement vnto victory/ and in hys name shall the gentylys truste.

Then was brought to hym/ won possessed with a devyll whych was both blynde and domne. and he healed him/ inso-much that he which was blynd and domne both spake and sawe. And all the people were amased/ and sayde: Ys not this the sonne of david? When the pharises herde that/ they sayde: <sup>9</sup> he dryveth the devyls no other wyse oute but by the helpe off belsebub the <sup>10</sup> chefe of the devylls.

But Jesus knewe their thoughtes and sayde to them. Every kyngdom divided with in it sylfe shalbe <sup>11</sup> desolate. Nether shall eny cite or householde devyded agenst it sylfe/ contynue. So if satan cast out satan/ then ys he devyded agenst him sylfe. Howe shall then hys kyngdom endure? Also yf y by the helpe of belzebub cast out devyls: by whose helpe do youre children cast them out? therefore thei shalbe youre iudges: But if I cast out the devyls by the sprete of God: then ys the kyngdom of God come on you?

Other howe can a man enter into a <sup>12</sup> mighty mannes housse/ and <sup>13</sup> violently take awaye his godes: excepte he fyrst bynde the stronge man/ and then spoyle hys housse? He thatt ys not with me ys agaynst me. And he that gaddereth not with me scattereth abrode. Wherefore I say vnto you all maner of synne and blasphemy shalbe forgiven vnto men/ but the blasphemy against the <sup>14</sup> holy goost/ shall not be forgiven vnto men. And whosoever speaketh a worde agaynst the sonne off man/ it shall be forgiven hym. but whosoever speaketh agaynst the holy goost/ yt shall not be flogeven hym: no/ nether in this worlde/ nether in the worlde to come.

Other make the tree good/ and his frute good also: or els make the tree evyll/ and his frute evyll also. For the tree ys knowen by hys frute. O generacion of vipers/ howe can ye

<sup>7</sup> Beloved, *All the Vers.*      <sup>8</sup> Smoking flax, *Cr. Gen. Bps.*      <sup>9</sup> This felowe driveth, etc. *T. M.* This man casteth the devils no other, etc. *Gen.* This (felowe) doth cast out. *Bps.*      <sup>10</sup> Prince, *Gen. Bps.*  
<sup>11</sup> Brought to nought [desolation. *Bps.*] *T. M. Cr. Gen. Bps.*      <sup>12</sup> Strong, *All the Vers.*      <sup>13</sup> Spoyle his goods [jewels, *Cr.*] *Cr. Gen. Bps.*  
<sup>14</sup> Spirite, *Cr.* Holy spirite, *Bps.*

<sup>15</sup> saye well/ when ye youre selves are evyll? For of the aboundance of the hert/ the mouthe speaketh. A good man oute of the good treasure of hys hert/ bryngeth forthe good thynges. And an evyll man out off his evyll treasure/ bryngeth forth evyll thynges. But I say unto you/ that of every ydell worde/ that men shall have spoken: they shall geve a countes at the daye off iudgement. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

Then <sup>16</sup> answered certayne off the scribes and off the pharises saynge: Master/ we <sup>17</sup> wolde fayne se a sygne of the. He answered them saynge: the evyll and advoutrous generacion seketh a signe/ but there shall no signe be geven to them/ but the signe of the prophete ionas. for as ionas was thre days and thre nyghtes in the whales belly: soo shall the sonne of man be thre days and thre nyghtes in the hert of the erth. The men of ninivite shall rise at the day of iudgement with this nacion/ and condemne them. For they <sup>18</sup> repented at the preachynge of Jonas. and beholde/ a greater than Jonas ys here. The quene of the south shall ryse <sup>19</sup> at the day of iudgement with this generacion/ and shall condemne them: For she cam from the vtmost partes of the <sup>20</sup> worlde/ to heare the wisdom of Solomon/ and beholde <sup>21</sup> heare is a greater then Solomon.

When the vnelene sprete is gone out of a man/ he walketh throughout dry places/ seking reest and fyndeth none. Then he sayeth: I will retourne ageyne into my housse/ from whence I cam oute. And when he is come/ he fyndeth the housse empty and swepte/ and garnished. Then he goeth his waye/ and taketh seven spretes worse then hym sylfe/ and so entre they in and dwell there. And the ende of that man is worsse than the beginnyng. Even so shall it be to this <sup>22</sup> frowarde nacion.

Whill he yet talked to the people: beholde hys moder and his brethren stode withoute the dores/ desyring to speake with him. Then won said vnto him: beholde thy moder and thy brethren stond without/ desiringe to speke with the.

He answered and sayd to him that tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hond <sup>23</sup> over his diciples and sayd: behold my mother and

<sup>15</sup> Speake good things, *Cr. Gen. Bps.*      <sup>16</sup> Asked, *Cr.*      <sup>17</sup> Will see, *Cr. Gen. Bps.*      <sup>18</sup> Did penance, *Cor. Amended, T. M. Cr.*

<sup>19</sup> In [the, *Cr. Bps.*] judgment, *Cr. Gen. Bps.*      <sup>20</sup> Earth, *Gen. Bps.*      <sup>21</sup> In this place, *Cr. Bps.*      <sup>22</sup> Evill, *T. M. Wicked, Gen.*      <sup>23</sup> Toward, *Cor. Cr. Gen. Bps.*

my brethren. For whosoever fulfilleth my fathers will whiche is in heven/ he is my brother/ my suster/ and my mother.

## The xiiij. Chapter.

**T**HE same daye went Jesus out off the house/ and sat by the see syde/ and moch people<sup>1</sup> resorted vnto him/ so gretly that he went and sat in a shyppe/ and all the people stode on the shoore. And he spake many thynges to them in similitudes/ sayinge : Beholde/ the sower wentt forth to sowe/ And as he sowed/ some fell by the wayes syde/ and the fowles cam/ and devoured it vppe. Some fell apon stony<sup>2</sup> grounde where it had not moche erth/ and a non it spronge vppe/ because it had no depth off erth : and when the sun was vppe/<sup>3</sup> hitt cauth heet/ and for lake off rotyng wyddred awaye. Some fell amonge thornes/ and the thornes arose and chooked it. Parte fell in good grunde/ and<sup>4</sup> broght forth good frute : some an hundred fold/ some<sup>5</sup> fifty fold/ some thyrty folde. Whosoever hath eares to heare/ let him heare.

And hys disciples cam/ and sayde to him : Why speakest thou to them in parables ? he answered and sayde vnto them : Hit is geven vnto you to know the seerettes off the kyngdom of heven/ but to them it is not geven. For whosumever hath to him shall hit be geven : and he shall have aboundance. But whosoever hath not : from him shalbe takyn awaye even that same that he hath. Therefore speake y to them in similitudes. For though they se/ they se not : and hearinge they heare not : nether vnderstonde. And in them ys fulfilled the prophesy of Esay/ which prophesi sayth :<sup>6</sup> with youre eares ye shall heare and shall not vnderstonde/ and<sup>7</sup> with youre eyes ye shall se/ and shall not perceave. For this peoples hert ys wexed grosse. And their eares were dull of herynge/ and their eyes have they closed/ lest they shoulde se with their eyes/ and heare with their eares/ and shuld vnderstonde with their herts/ and<sup>8</sup> shulde tourne/ that y myght heale them.

But blessed are youre eyes/ for they se/ and youre eares/ for they heare. Verely y say vnto you/ that many prophetes and perfaicte men have desired to se those thynges which ye se/ and have not sene them : and to heare those thynges which

<sup>1</sup> Were gathered together, *Cr. Bps.*    <sup>2</sup> Places, *Cr. Bps.*    <sup>3</sup> They were parched, *Gen.*    <sup>4</sup> Gave, *Con.*    <sup>5</sup> Sixtie, *All the Vers.*    <sup>6</sup> By hearing, *Gen.*    <sup>7</sup> Saying, shall see, *Cr. Gen. Bps.*    <sup>8</sup> Be converted, *Cr.* Should [convert, *Bps.*] returne, *Gen.*

ye heare/ and have not herde them. Heare ye therefore the similitude off the sower. When a man heareth the worde of the kingdom/ and vnderstandeth it not/ there cometh<sup>9</sup> the evyll man/ and catcheth awaye that which was sowne in<sup>10</sup> hys hert. And thys is he which was sowne by the waye syde. But he that<sup>11</sup> was sowne in the stony grunde ys he/ which heareth the worde of God/ and<sup>12</sup> anon with ioye receaveth itt/ yet hath he no rottes in himselfe/ And therefore he dureth but a season : for as sone as tribulation and persecucion aryseth because of the worde/ by and by he falleth. He<sup>11</sup> that was sowne amonge thornes/ ys he that heareth the worde off God/ But the care of this worlde/ and the dissaytfulnes off ryches choke the worde/ and so ys he made vnfrutfull. He<sup>11</sup> which is sowne in the good grunde/ ys he that heareth the worde and vnderstandeth it/ which also bereth frute/ and bringeth forth/ some an hundred folde/ some<sup>5</sup> fyfty folde/ and some thyrty folde.

Another similitude put he forth/ vnto them saynge : The kyngdom off heven ys like vnto a man which sowed good seede in his felde. But whyll men slepte/ ther cam his foo/ and sowed tares amonge the wheate/ and went his waye : When the blade was spronge vp/ and had brought forth frute/ then appered the tares also. The servauntes cam to the householder/ and sayde vnto him :<sup>13</sup> Syr/ sowdest not thou good seed in thy<sup>14</sup> closse/ from whence then hath it tares ? He sayde to them/ the<sup>15</sup> envious man hath done this. Then the servauntes sayde vnto hym : wylt thou then that we go and gader it ? and he sayde/ nay/ lest whyll ye<sup>16</sup> go aboute to wede out the tares/ <sup>17</sup> ye plucke vppe also with them the wheate by the rottes : let bothe growe to gether tyll harvest come/ and in time of harvest/ I wyll saye vnto my repers/ gadther ye fyrst the tares/ and bynd them in<sup>18</sup> sheves to be brent : but gadther the wheete in to my barne.

Another parable he putt forthe vnto them saynge. The kyngedome of heven ys lyke vnto a grayne of mustarde seede/ which a man taketh and soweth in his felde/ whych ys the leest of all seedes. But when it is growne/ it is the greatest amonge yerbes/ and is a tree : so that the bryddes<sup>19</sup> of the aier come/ and<sup>20</sup> bylde in the braunches of it.

<sup>9</sup> That evil and catcheth, *Bps.*      <sup>10</sup> In the waye syde. But he, etc. *Tar.*      <sup>11</sup> That received seede into, *Cr. Gen. Bps.*      <sup>12</sup> Incontinently, *Gen.*      <sup>13</sup> Master, *Gen.*      <sup>14</sup> Felde, *Cr. Gen. Bps.*  
<sup>15</sup> Malitious, *Bps.*      <sup>16</sup> Gather up, *Cr. Bps.* Go about to gather, *Gen.*  
<sup>17</sup> Plucke up [roote up, *Bps.*] also the wheate with them, *Cr. Gen. Bps.*      <sup>18</sup> Bundles, *Bps.*      <sup>19</sup> Under the heaven, *Cor.*      <sup>20</sup> Make their nests, *Cr. Bps.*

Another similitude sayde he to them. The kyngdome of heven ys lyke vnto leuen which a woman toke and <sup>20</sup> hyd in iij peckes off meeles/ tyll all was leuened.

All these thynges spake Jesus vnto the people by similitudes/ and with oute similitudes spake he nothings to them/ to fulfill that which was spoken by the prophet sayinge: I wyll open my mouth in similitudes/ and wyll speake forth thynges which have bene kepte secreete from the <sup>21</sup> begynnyng off the worlde.

Then sent Jesus the people away/ and cam to housse/ and hys disciples cam vnto hym/ sayng: declare vnto vs the similitude of the tares off the felde: Then answered he and sayde to them. He that soweth the good seed/ ys the sonne of man/ the felde ys the worlde. The chyldren off the kyngdom are the good seed. The evyll mans chyldren are the tares. But the enemy which soweth them/ is the devill. The harvest is the ende of the worlde and the repers be the angels. For even as the tares are gaddred/ and brent in the fyre: so shall it be in the ende off this worlde. The sonne of man shall send forth his angels/ and they shall gadther out off his kyngdom all thynges that do hurte/ and all them which do iniquite/ and shall cast them into a furnes of fyre. There shall be waylyng and gnasshyng off teth. Then shall the <sup>22</sup> iuste men shyne as bryght as the sun in the kyngdom of their father/ wosoever hath eares to heare/ let him heare.

Agayne the kyngdom off heven is lyke unto treasure hidde in the felde/ the which a man founde and hidde it: and ffor ioy there of goeth and selleth all that he hath/ and byeth that felde.

Agayne the kyngdom off heven is lyke vnto a <sup>23</sup> marchaunt/ sekyng after good pearles/ which when he had found one <sup>24</sup> precious pearle/ wentt and solde all that he had/ and bought it.

Agayne the kyngdome off heven is lyke vnto a neet cast into the see/ that gadereth off all kyndes off fysshes: which when it is full/ men drawe to londe/ and sitt and gadre the good in to their vessels and caste the bad awaye. So shall it be at the ende of the worlde. The angels shall come and sever the bad from the goode/ and shall caste them in to a furnes of fyre/ there shall be waylyng and gnasshyng of teth.

Jesus sayde vnto them; have ye vnderstonde all these

<sup>20</sup> Mixed, *Cor.*

<sup>21</sup> Foundation, *Gen. Bps.*

<sup>22</sup> Righteous

shyne as the sonne, *Cr. Bps.*

<sup>23</sup> Marchaunt man, *Cr. Gen. Bps*

<sup>24</sup> Pearle of great price, *Gen.*

thynges : they sayde/ ye syr. Then sayde he vnto them : Therefore every scribe which is <sup>25</sup> coninge vnto the kyngdom of heven/ is lyke an housholder/ which bryngeth forth/ out of his treasure/ thynges both newe and olde.

And hyt cam to passe when Jesus had fynnesshed these similitudes that he departed thence/ and cam into his awne countre/ and taught in there synagogges/ in so moche that they were astunyed and sayde : whence cam all thys wysdon and <sup>26</sup> power vnto him ? is not thys the carpenters sonne ? is not hys mother called mary ? and hys brethren be called/ James and Joses and Symon and Judas ? and are not hys sisters all here with vs ? Whence hath he all these thynges ? And they wer hurte by him. Then Jesus sayde vnto them : <sup>27</sup> there is no prophet without honoure/ save in hys awne countre/ and <sup>28</sup> amonge his awne kynne. And he dyd not many myracles there/ for there vnbelefes sake.

#### The xliij. Chapter.

**I**N that tyme Herod the tetrarcha herde off the fame of Jesu/ and sayde vnto his servauntes : This is Jhon baptist : he is risen agayne from deeth/ and therefore <sup>1</sup> hys power ys so greate. For Herod toke Jhon and bounde hym/ and put hym in pre-son ffor Herodias sake/ hys brother phips wyfe. For Jhon sayde unto hym : hit ys not lawfull for the to have her. And when he wold have put hym to deeth/ he feared the people/ because they counted hym as a prophet. ,

When Herodes birth daye was <sup>2</sup> come/ the daughter off Herodias daunsed before them/ and pleased Herod. Wherfor he promysed with an oth/ that he wolde give her whatsoever she wolde axe. And she beinge informed of her mother before/ sayde geve me here John baptistes heed in a platter. And the kynge sorowed : neverthelesse for his othes sake/ and for their sakes which sate also att the table/ he comaunded yt to be geven her. And sent <sup>3</sup> and behedded Jhon in the pre-son/ and his heed was brought in a platter and geven to the damsell/ and she brought it to her mother. And his disciples

<sup>25</sup> Taught, *All the Vers.*

*Bps.* <sup>27</sup> A prophete is no where lesse set by than at home and among his awne, *Cor.*

<sup>1</sup> Are his deedes so mightie, *Cov.* Are suche miracles [greate workes, *Gen.*] wrought by him, *T. M. Cr.* Great workes do shewe forth themselves in him, *Bps.* <sup>2</sup> Kept, *Cr. Gen. Bps.* <sup>3</sup> *Cr. and Bps.*

add—tormentours.

cam and toke vp his body/ and buryed it. and went and tolde Jesus.

When Jesus had herde that/ he departed thence by shippe into a desert place out of the way. And when the people had herde therof/ they folowed him a fote out of there cites. And Jesus went forth and sawe moche people : and <sup>4</sup> his herte dyde melte vpon them/ and he healed off them those that were sicke. When even <sup>5</sup> was come/ his disciples cam to him saynge. This ys a deserte place/ and the <sup>6</sup> daye is spent/ let the people departe that they may go in to the tounes/ and bey them vytaylles. But Jesus sayde vnto them : They haue no neade to go awaye : Geue ye them to etc. Then sayde they vnto him : we haue here but .v. loaves and two fysshes. He saide : bringe them hydther to me. And he comaunded the people to syt downe on the grasse And toke the .v. loaves/ and the .ij. fysshes and <sup>7</sup> loked vp to heven and <sup>8</sup> blessed/ and brake and gave the loaves to his disciples/ and the disciples gave them to the people. And they all ate/ and were suffised. And they gadered up of the <sup>9</sup> gobbetes thatt remained/ xij basketes full. They that ate were <sup>10</sup> [in nombre] about v. M. men/ besyde wemen and chyl dren.

And strayghtway Jesus made his disciples enter into a shippe/ and to goo over before him/ <sup>11</sup> whill he sent the peple away. And as sone as he had sent the peple away/ he went vp into a mountayne alone to praye. And when nyght was come he was there hym sylf alone. and the shippe was in the middes of the see/ and was toost with waves/ for it was a contrary wynde. In the fourthe watche of the night Jesus cam vnto them walkynge on the see : and when hys disciples sawe him walkynge on the see/ they were <sup>12</sup> amazed/ sayinge : it is some spirite/ and cryed out for feare. And streyght waye Jesus spake vnto them saynge : be of good cheare/ it is y/ be not a frayed.

Peter answered/ and sayde : master/ and thou be he/ bidde me come vnto the on the water. and he sayde come. And when Peter was come doune out of the shyppe/ he walked on the water/ to go to Jesus. But when he sawe a myghty winde/

<sup>4</sup> Had pity on them, *Cov.* Was moved with mercie [compassion, *Gen.*] towards, *Cr. Gen. Bps.* <sup>5</sup> Drewe on, *Cr.* <sup>6</sup> Nyght falleth on, *Cov.* Houre is now [already, *Gen.*] past, *Cr. Gen. Bps.* <sup>7</sup> Lifte up hys eyes towards, etc. *Cr. Bps.* <sup>8</sup> Gave thanks, *Cov.* <sup>9</sup> Scrappes, *Tav.* Fragments, *Cr. Gen. Bps.* <sup>10</sup> *Cr. Gen. Bps.*—omit. <sup>11</sup> *Cr.* and *Bps.* add—unto the other side. <sup>12</sup> Afraid, *Cov.* Troubled, *T. M. Cr. Gen. Bps.*

he was afrayed. And as he began to synke/ he cryed say-  
 inge : master <sup>13</sup> save me. And immediately Jesus stretched  
 forth his honde/ and caught him/ and sayde to hym : O thou  
 of lytell fayth : wherfore diddest thou dout ? And as soone  
 as they were come in to the shippe/ the winde ceassed. Then  
 they that were in the shyppe cam and <sup>14</sup> worshipped him/  
 sayinge : of a truth thou arte the sonne of God. And when  
 they were come over/ they went in to the londe of genazareth.  
 And when the men of that place had knowledge of him/ they  
 sent <sup>15</sup> out in to all that countre rounde about/ <sup>16</sup> and brought  
 vnto him all that were sicke/ and besought him/ that they  
 myght touche the <sup>17</sup> border of hys <sup>18</sup> vesture only. And as  
 many as touched hytt/ were made <sup>19</sup> safe.

## The xv. Chapter.

**T**HEN cam to Jesus : scribes and pharises <sup>1</sup> from Jerusa-  
 lem/ sayinge : why do thy disciples transgresse the tradi-  
 cions of the seniours ? for they wesse not their honds/ when  
 they cate breed : He answered/ and sayde vnto them : why  
 do ye also transgresse the comaundment of God/ thorowe youre  
 tradicions ? for God commaunded/ sayinge : honoure thy fath-  
 er and moder/ and he that <sup>2</sup> speaketh evyll ageynst hys father  
 or mother/ shall suffer deeth. But ye saic/ every man shall  
 saie to his father or mother : <sup>3</sup> whatsoever thyng I offer/ that  
 same doeth profyt the/ <sup>4</sup> and so shal he not honoure hys father  
 and mother. And thus have ye made/ that the comaundment  
 of god is <sup>5</sup> without effecte/ through youre tradicions. Ypocrites  
 wel prophesied off you/ Esay sayinge : This people draweth  
 nie vnto me with there mouthes/ and honoureth me with their  
 lippes/ yet their hert is farre from me : but in vaine thei wor-  
 shippe me teachinge <sup>6</sup> doctrine/ which is nothing but mens  
 precepts.

<sup>13</sup> Helpe, *Cor.*    <sup>14</sup> Fell down before him, *Cor.*    <sup>15</sup> *Cr.* adds—  
 messengers.    <sup>16</sup> *Cr.* adds—the coast.    <sup>17</sup> Hem, *All the Vers.*  
<sup>18</sup> Garment, *Gen. Bps.*    <sup>19</sup> Perfectly whole, *Bps.*    <sup>1</sup> *Cr.* adds—  
 which were come.    <sup>2</sup> Curseth, *T. M. Cr. Gen. Bps.*    <sup>3</sup> The  
 thing that I should helpe thee withal is geven unto God, *Cor.*    That  
 whyche thou desyrest of me to healpe thee with is geven to God,  
*T. M.*    What gift soever should have come of me, the same is turned  
 unto thy profit, *Cr.*    By the gift that is offered by me, thou mayst  
 have profit] thou shalt be helped, *Bps.*] *Gen. Bps.*    <sup>4</sup> By this it  
 is come to passe that no man honoureth his father or mother any  
 more, *Cor.*    Though he honour not, etc. shall be free, *Gen.*    <sup>5</sup> Of  
 no authoritie, *Gen.*    <sup>6</sup> The doctrynes and precepts of men, *Cr.*



And he called the people vnto him/ and saide to them: heare and vnderstonde. That which goeth in to the moughth/ defyleth not a man: but that which commeth out of the moughth/ defyleth the man.

Then cam his disciples/ and sayde vnto him: <sup>7</sup> perceavest thou/ howe that the pharyses are offended hearinge thys saynge? He answered/ and sayde/ all plantes which my hevenly father hath nott planted/ shalbe plucked vppe by the rotes. Lett them alone/ they be the blynde ledders of the blynde. If thee blynde leede the blynde/ boothe shall fall into the dych.

Then answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yette with oute vnderstandinge? perceave ye not/ that whatsoever goeth in at the mouth/ descendeth doune into the bely/ and ys cast out in to the draught? Butt those thynges which procede out of the mought come from the herte/ and they dyffyle a man. For out of the herte come evyll thoughtes/ murder/ breakyng of wedlocke/ <sup>8</sup> whordom/ theefte/ falce witnessberyng/ blasphemy. These are the thynges which defyle a man. But to eat with unwesshen hondes/ defyleth nott a man.

And Jesus went thence/ and departed in to the costes of tire and sidon. And beholde a woman which was a cananyte cam out of the same coostes/ and cryed vnto him saynge: have mercy on me lorde the sonne of Dauid/ my daughter is <sup>9</sup> pytiously vexed with a devyll. And he <sup>10</sup> gave her never a worde to answer. Then cam to him his disciples/ and besought him saynge: sende her awaye/ for she <sup>11</sup> foloeth vs cryyng. He answered/ and sayde: I am not sent/ but vnto the loost shepe of the housse of israhel. Then she cam and worshypped hym/ saynge: <sup>12</sup> master sucke me. He answered and saide: it is not <sup>13</sup> good/ to take the childrens breed/ and to cast it to <sup>14</sup> whelpes. She answered and saide: it is truthe/ <sup>15</sup> neverthesse the <sup>14</sup> whelppes eate of the crommes/ which fall from there masters table. Then Jesus answered and sayde vnto her. O woman greate ys thy fayth/ be hit to the/ even as thou desyrest. And her daughter was made whole even at that same tyme.

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<sup>7</sup> Knowest thou not, *Cr. Bps.*      <sup>8</sup> Fornication, *Gen.*      <sup>9</sup> Miserablye, *Gen.*  
<sup>10</sup> Answered hir not a worde [nothing at al, *Cr.*] *Cr. Gen. Bps.*  
<sup>11</sup> Cryeth after us, *Cr. Gen. Bps.*      <sup>12</sup> Lorde, helpe me, *Cov. Cr. Gen. Bps.*      <sup>13</sup> Meete, *Cr. Bps.*      <sup>14</sup> Dogges, *T. M. Cr. Gen.*      <sup>15</sup> For, *Cr. Bps.*      Little dogges, *Bps.*

Then Jesus went away from thence/ and cam nye unto the see of galyle/ and went vppe in to a mountayne/ and sat doune there. And moche people came vnto hym havinge with them/ <sup>16</sup>halt/ blinde/ <sup>17</sup>domne/ maymed/ and other many : and cast them doune at Jesus fete. And he healed them/ in so moche that the people wondred/ to se the domne speake/ the maymed whole/ the halt to go/ and the blinde to se. and they gloryfyed the god of israhel.

Jhesus called his disciples to him and saide : I have compassion on the people/ because they have contynued with me nowe iij dayes/ and have nothinge to eate : and I wyll not let them departe fastinge/ leste they <sup>18</sup>perisshe in the waye. and his disciples sayd vnto him : whence shuld we get so moche breed in the wildernes/ as shulde suffyse so great a multitude ? And Jesus sayde vnto them : howe many loves have ye ? and they seyde : seven and a feawe fysshes. And he commaunded the people to syt doune on the grounde. And toke the seven loves/ and the fysshes and gave thankes/ and brake them/ and gave to hys disciples/ and his disciples gave them to the people. And they all ate/ and were suffysed. And they toke vp of the <sup>19</sup>broken meate that was left vij basketes full. <sup>20</sup>They that ate were iij M. men/ besyde wemen and chyl dren. And he sent away the people/ and toke shyppe and cam in to the parties of Magdala.

The xliij. Chapter.

**T**HEN cam to him the pharises with the saduces also/ and dyd tempte hym/ desyringe that he wold shewe them some signe from heven. He answered and sayde vnto them : <sup>1</sup>Att even ye saye/ <sup>2</sup>we shall have fayre wedder. and that because the skye ys reed : in the morninge/ ye saye/ to daye shalbe <sup>3</sup>foule wedder/ and that because the skye is <sup>4</sup>troubbelous and reed. O ye ypocrites ; ye can discern the <sup>5</sup>fassions of the skye : and can ye not discern the sygnes of the tymes ? The <sup>6</sup>frowarde nacion/ and advoutrous/ seketh a sygne/ there shall nonother sygne be geven vnto them/ but the sygne off the prophet Jonas. So lefte he them and departed.

<sup>16</sup> Lame, *Cr. Bps.*    <sup>17</sup> Deaf, *Cr.*    <sup>18</sup> Miscarry, *Cr.* Faint, *Gen. Bps.*    <sup>19</sup> Fragments, *Gen.*    <sup>20</sup> And yet they, etc. *T. M. Cr. Bps.*  
<sup>1</sup> When it beginneth to draw toward, *Cr.*    <sup>2</sup> Faire weather, *Gen.*  
<sup>3</sup> A tempest, *Gen.*    <sup>4</sup> Cloudye and read, *T. M.* Glowmyng read, *Cr.* Lowring red, *Gen. Bps.*    <sup>5</sup> Outward appearance, *Cr. Bps.* Face, *Gen.*    <sup>6</sup> Wicked, *Gen.*

And when his disciples were come to the other side of the water/ they had forgotten to take breed with them. Then Jesus sayd vnto them : Take hede and beware of the leuen of the pharises/ and of the saduces. They thought amonge themselves sayinge : we have brought no breed with vs. When Jesus vnderstode that/ he sayd vnto them. O ye of lytell fayth/ why <sup>7</sup>are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/ nether remember those v lovesse when there were v M. men/ and howe many baskettes toke ye vp? Nether the vij loves/ when there were iij M. and howe many baskettes toke ye vppe? <sup>8</sup>Why perceave ye not then/ that y spake not vnto you of breed/ when I sayde/ beware off the leuen of the pharises and of the saduces? Then vnderstode they/ howe that he bad not them beware of the leuen of breed : butt of the doctryne of the pharises/ and of the saduces.

When Jesus cam in to the coostes of<sup>9</sup> the cite which is called cesarea philippi/ he axed hys disciples sayinge : whom do men saye that I the sonne of man am? They sayde/ some saye that thou arte Jhon baptist/ some Jeremias/ or won of the <sup>10</sup>prophetes. He seyde vnto them : but whom saye ye that I am: Symon Peter answered/ and sayde : Thou arte Crist the sonne of the livynge god. And Jesus answered and sayde to him : happy arte thou Simon <sup>11</sup>the sonne of Jonas/ for fleshe and bloude have nott opened vnto the that/ butt my father which is in heven. And I saye also vnto the/ that thou arte Peter. And upon this roocke I wyll bylde my congregacion. And the gates off hell shall nott <sup>12</sup>prevayle a geynst it. And y wyll geve vnto the/ the keyes of the kyngdome of heven/ and whatsoever thou byndest vppon erth/ yt shalbe bounde in heven/ and whatsoever thou lowsest on erthe/ yt shall be lowsed in heven.

Then he charged his disciples/ that they shulde tell no man/ that he was Jesus <sup>13</sup>Christ. From that tyme forth/ Jesus began to shewe unto hys disciples/ howe that he must go vnto Jerusalem/ and suffer many thinges of the seniores/ and of the hie prestes/ and of the scribes/ and must be killed/ and ryse agayne the thirde daye. Peter toke him a side/ and be-

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<sup>7</sup> Take ye thought [think you, *Gen. Bps.*] within yourselves, *Cr. Gen. Bps.* <sup>8</sup> How happeneth it [is it, *Bps.*] that ye do not understand, *Cr. Bps.* <sup>9</sup> Cesarea [*which is called*] Philippi, *Bps.* <sup>10</sup> *Cr.* adds—the nombre of. <sup>11</sup> Bar Jona, *Bps.* <sup>12</sup> Overcome, *Gen.* <sup>13</sup> The Christ, *Gen.*

gan to rebuke hym sayinge : master <sup>14</sup> faver thy sylfe/ this shall not come vnto the. Then tourned he aboute/ and sayde vnto Peter : go after me Satan/ thou <sup>15</sup> offendest me/ because thou <sup>16</sup> perceavest nott <sup>17</sup> godly thynges : but worldly thynges.

Jesus then sayde to hys disciples. Yf eny man will folowe me/ leet hym forsayke hym sylfe/ and take hys crosse and folowe me. For who soever wyll save his lyfe/ shall loose yt. And whosoever shall loose hys lyfe for my sake/ shall fynde yt. Whatt shall hit proffiet a man/ yf he shulde wyn all the whoole worlde : <sup>18</sup> so he loose hys owne soule ? Or els what shall a man geve <sup>19</sup> to redeme hys soule agayne with all ? For the sonne off man shall come in the glory of hys father/ with hys angels/ and then shall he rewarde every man accordynge to hys dedes. Verely I saye vnto you/ some there be a monge them that here stonde/ whych shall nott taste of death/ tyll they shall have sene the sonne of man come in his kyngdome.

#### The xlvij. Chapter.

**A**ND after vj dayes Jhesus toke Peter and James and Jhon hys brother/ and brought them vppe into an hie mountayne <sup>1</sup> oute of the waye/ and was transfigured before them. and hys face dyd shyne as the sun/ and hys clothes were as whyte as the light. And beholde there apered vnto them Moses and Helyas talkinge with him. Then answered Peter/ and sade to Jesus : master <sup>2</sup> here is good beinge for vs. Yff thou wylt/ leet vs make here iij tabernacles/ won for the/ and won for Moses/ and won for Helyas. Whyll he yet spake/ beholde a bright cloude shadowed them. and lo a voice out of the cloude sayde : This is my deare sonne/ in whom I delight/ heare hym. And when the disciples herde that/ they fell flatt on there faces/ and were soore afrayed. And Jesus cam and touched them/ and sayde : aryse and be not a frayed. Then lyfte they vppe their eyes/ and sawe no man/ but Jesus only.

And as they cam doune from the mountayne/ he charged them sayinge : se that ye shewe thys vysion to no man/ tyll the sonne of man be rysen ageyne from death. And his dis-

<sup>14</sup> Pitie, *Gen.*    <sup>15</sup> Hyndrest, *Cor. Cr.*    <sup>16</sup> Savourest, *T. M. Cr. Bps.*    Understandest, *Gen.*    <sup>17</sup> The thynges that be of God, but those that be of men, *Cr. Gen. Bps.*    <sup>18</sup> And yet suffred harme in his soule, *Cor.*    <sup>19</sup> For a recompense [ransome, *Bps.*] of, etc. *Gen. Bps.*    <sup>1</sup> Aparte, *Gen.*    <sup>2</sup> It is good for us to be here, *Gen. Bps.*

cipling axed off him/ sayinge : Why then saye the scribes/ that Helias must fyrst come? Jesus answered/ and sayd vnto them : Helias <sup>3</sup> shall fyrst come/ and <sup>4</sup> restore all thyngs. And I saye vnto you that helias ys come alreedy/ and they knewe hym nott : butt have done vnto him whatsoeuer they <sup>5</sup> lusted. In lyke wyse shall also the sonne of man suffre of them. Then hys disciples perceaved that he spake vnto them of Jhon baptist.

And when they were come to the people/ ther cam to hym a certayne man/ and kneled done to hym saynge ; Master have mercy on my sonne/ ffor he is <sup>6</sup> franticke : and ys sore vexed. And oft tymes falleth into the fyre/ and oft into the water. And I brought hym to thy disciples/ and they coule not heale him. Jesus answered and sayde : O generacion faythles and croked : howe longe <sup>7</sup> shall I be with you? howe longe <sup>7</sup> shall y suffre you : bryng hym hidder to me. And Jhesus rebuked the devyll/ and he cam out. And the child was healed even that same houre.

Then came hys disciples secretly <sup>8</sup> and sayde : Why could not we cast him out? Jesus sayd vnto them : Because off your vnbelife. For I say veryly vnto you : yff ye had fayth as a grayne off musterd seed/ ye shulde saye vnto this mountayne/ remeve hence to yonder place/ and he shulde remeve. Nether shuld eny thyng be vnpossyble for you to do. but this kynde goeth not oute butt by pryer and fastyng.

Whill they <sup>9</sup> passed the tyme in galile/ Jesus sayde vnto them : the sonne off man shalbe <sup>10</sup> betrayed into the hondes of men/ and they shall kill hym and the thyrd daye he shall ryse agayne. And they sorowed greatly.

When they were come to Capernaum : They that <sup>11</sup> were went to gadre <sup>12</sup> poll money/ cam to Peter and sayde : Doth youre master paye tribute? He sayd : ye. And when he was come into the housse/ Jesus <sup>13</sup> spake fyrst to him/ sayng : What thynkest thou Simon? of whome do the kynges off the erth take tribute/ or <sup>14</sup> poll money? of their chyldren/ or of straungers? Peter sayde vnto hym : of straungers. Then sayd Jesus vnto hym agane : Then are the chyldren fre.

<sup>3</sup> Indeed. *Cor.* Truly. *Cr. Bps.* Certainly, *Gen.* <sup>4</sup> Bring to right again, *Cor.* <sup>5</sup> Would, *Gen.* <sup>6</sup> Lunaticke, *Cor. Cr. Gen. Bps.* <sup>7</sup> *Gen.* adds—nowe. <sup>8</sup> *All the Vers.* add—to Jesus. <sup>9</sup> Were occupied. *Coe. Cr.* Abode, *Gen.* Were conversant, *Bps.* <sup>10</sup> Delivered, *Cor. Gen.* <sup>11</sup> Used to receive, *Cr.* Received, *Gen. Bps.* <sup>12</sup> Tribute money, *Cor. Cr. Bps.* <sup>13</sup> Prevented him, *Cor. Cr. Gen. Bps.* <sup>14</sup> Toll, *Cr. Bps.*

Nevertheless/ lest we shulde offende them : goo to the see and cast in <sup>15</sup> thyne angle/ and take the fysshe that fyrst cometh vp : and when thou hast opened his mouthe/ thou shalt fynde a pece of <sup>16</sup> twelve pens/ that take and paye for me and the.

The xvij. Chapter.

**T**HE same tyme the disciples cam vnto Jesus sayng : who is the greatest in the kyngdom of heven ? Jesus called a <sup>1</sup> chylde vnto hym/ and set him in the middes of them/ and sayd : Verely I say vnto you : except ye <sup>2</sup> tourne/ and become as children/ ye cannot enter into the kyngdom off heven. whosoever therefore shall <sup>3</sup> submit him silfe as this chylde/ he is the greatest in the kyngdom of heven. And whosoever receaveth suche a chylde in my name/ receaveth me. But whosoever offend one of these lytell wons/ which beleve in me : yt were better for hym/ that a millstone were hanged aboute his necke/ and that he were drowned in the depth of the see. Wo be vnto the worlde because of <sup>4</sup> evyll occasions. Hit is necessary that <sup>1</sup> evyll occasions be geven/ neverthelesse woo be to that man/ by whom <sup>4</sup> evyll occasion commeth. Wherefore yff thy honde or thy fote <sup>5</sup> geve the an occasion of evyll : cut hym of and cast hym from the. Hyt is better for the to enter into lyfe halt or maymed/ rather then thou shuldeste havynge two hondes/ or two fete/ be cast into everlastyng fyre. And yf also thyne eye offende the/ plucke him oute and cast him from the. It is better for the to enter into lyfe with one eye/ then havynge two eyes to be cast into hell fyre.

Se that ye despise not won of these litell wons For I saye vnto you/ thatt in heven their angels behold the face of my fader/ which ys in heven. Ye and the sonne of man is come to save that which is lost. Howe thinke ye ? Yf a mau had an hondred shepe/ and one of them shuld goo astray/ will he not leve nynty and nyne <sup>6</sup> in the mountains/ and go and seke that won which is gone astray ? if it happen that he fynd him/ verely I say vnto you : he reioyseth more of that shepe/ then of the nynty and nyne which went not astray. Even so hit is nott the wyll of youre father in heven/ that won off this lytell wons shulde perishe.

<sup>15</sup> An hook, *Bps.*      <sup>16</sup> Twentie, *All the Vers.*      <sup>1</sup> *Bps* adds—lit-  
tle. [So too vvs. 3, 4, 5.]      <sup>2</sup> Be converted, *Gen.*      <sup>3</sup> Humble, *All*  
*the Vers.*      <sup>4</sup> Sklaunders, *Cov.* Offences—offence, *T. M. Cr. Gen.*  
*Bps.*      <sup>5</sup> Offende, *T. M. Bps.* Hinder thee, *Cr.* Cause thee to of-  
fende, *Gen.*      <sup>6</sup> And go into the mountaines, *Gen. Bps.*

Moreover yf thy brother trespas agenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the/ thou hast wone thy brother : but yf he heare the not/ then take with the won or two/ that in the mouth of two or thre witnesses/ <sup>7</sup>all sainges may stonde. Yf he heare not them/ tell hit vnto the congregacion : yf he heare not the congregacion/ take him as an hethen man/ and as a publican. Verely I say vnto you/ Whatsoever ye bynde on erth/ shalbe bounde in heven. And whatsoever ye lose on erth/ shalbe losed in heven.

Agayn I say vnto you that if two off you shall agre in erth in eny maner thinge whatsoever they shall desyre : hit shal be geven them of my fader which is in heven. For where two or thre are gadered togedder in my name/ there am I in the middes of them.

Then cam Peter to hym/ and sayde : master/ how ofte shall my brother trespas ageynst me/ and I shall forgeve hym ? shall I forgeve hym seven tymes ? Jesus sayd vnto hym : I saye nott vnto the seven tymes : but seventy tymes seven tymes. Therefore is the kyngdom off heven lykened vnto a certayne <sup>8</sup>kyng which wold take a countes of his servauntes/ and when he had begune to reeken/ won was browghte vnto hym/ which ought him ten thousande <sup>9</sup>talentes : but when he had nought to paye/ the lorde commaunded him to be solde/ and his wyfe/ and his children : and all that he had/ and payment to be made. The servaunt fell doune and besought hym sainge : <sup>10</sup>Syr geve me respyte/ and I wyll paye hit every whit. Then had the lorde pitie on the servaunt/ and lowsed him/ and forgave hym the dett.

The same servaunt went out and founde wone off his felowes/ which ought hym an hundred pence. And leyed hondes on hym/ and toke hym by the throote/ sainge : paye that thou owest. And his felowe fell doune/ and besought hym/ saynge : have pacience with me/ and I will paye the all/ And he wolle not/ but went and cast hym into preson/ tyll he shulde paye the dett. When his other felowes sawe what was done/ they were very sory and cam and tolde vnto there lorde all that had happened. Then the lorde called him/ and sayde vnto hym.

<sup>7</sup> Every word [matter, C.] may be established [confirmed, G.], Cr. Gen. Bps.

<sup>8</sup> Man that was a king, Cr. Bps.

<sup>9</sup> Pounds, Cor.

<sup>10</sup> Lorde [Syr, C.] have patience with me, Cr. Bps. Master, appease thine anger toward me [so vs. 29], Gen.

O <sup>11</sup> evyllservaunt/ y forgave the all that dett/ <sup>12</sup> because thou praydest me : <sup>13</sup> Was it not mete also/ that thou shuldest have had compassion on thy felow/ even as y had pitie on the ? and his lorde was wrooth/ and delyvered hym to the <sup>14</sup> ioylers/ tyll he shulde paye all that was due to hym. So lyke wyse shall youre hevenly father do vnto you/ yf ye wyll not forgeve with youre herttes/ each won to his brother there trespasses.

## The xix. Chapter.

**A**ND it folowed when Jesus had fynysshed those sayinges/ he gat hym from Galile/ and cam into the coostes of iewry beyonde Jordan/ and moche people folowed hym/ and he healed them theare. Then cam vnto hym the pharises to tempte hym/ and sayde to hym : Ys hit lawfull for a man to <sup>1</sup> put a waye his wyfe for <sup>2</sup> all manner off causes ? He answered/ and sayde vnto them Have ye not redde howe that he which made man at the begynnyng/ made them man and woman ? and saide for thys <sup>3</sup> thyng/ shall a man leve father and mother/ and <sup>4</sup> cleve vnto his wyfe/ and they twane shalbe won fleshe. Wherefore nowe are they not twayne/ but won fleshe. Let no man therfore put asunder/ that which god hath cuppled togedder. Then sayde they to hym : why did Moses commaunde to geve vnto her a <sup>5</sup> testimoniall of divorcement and to put her awaye ? He saide vnto them : Moses because of the hardnes of youre hertes suffred you to put awaye youre wyfes : But from the begynnyng hit was nott so. I saye therefore vnto you/ whosoever putteth awaye his wyfe (except hit be for fornicacion) and maryeth another/ breaketh wedlocke/ and whosoever marieth her which is divorced/ doeth commyt advoutry.

Then spake his disciples to hym : yff the matter be so betwene man and wyfe/ then is it not good to mary. He sayde vnto them : all men can not <sup>6</sup> awaye with that sayng : but they to whom it is geven. There are chaste/ which were so borne out of the mothers belly. And there are <sup>7</sup> chaste/ which be made of men. And there be chaste/ which have made

<sup>11</sup> Thou ungratious, *Cr. Bps.*    <sup>12</sup> When, *Cr. Bps.*    <sup>13</sup> Shuldest not thou, etc. *Cr. Bps.*    Oughtest not thou, etc. *Gen.*    <sup>14</sup> Tormentours, *Bps.*    <sup>1</sup> Make a divorcement with, etc. *Cr.*    <sup>2</sup> Eve rie fault, *Gen.*    <sup>3</sup> Cause, *Cr. Gen. Bps.*    <sup>4</sup> Be knit, *Bps.*    <sup>5</sup> Bill, *Gen. Writing, Bps.*    <sup>6</sup> Comprehende, *Cor. Cr.*    Receive, *Gen. Bps.*    <sup>7</sup> Gelded, *Cor.*



them selves chaste for the kyngdom off hevens sake. He that can <sup>6</sup> take it lett hym <sup>6</sup> take it.

Then were brought to hym yonge chyldren/ that he shulde put his hondes on them and praye And his disciples rebuked them. Jesus sayde vnto them : suffre the chyldren/ and forbid them not to come to me/ ffor <sup>8</sup> vnto suche belongeth the kyngdom off heven. And when he had put his hondes on them/ he departed thence. And beholde won cam/ and sayde vnto hym : good master/ what good thinge shall I do/ that I maye have eternal lyfe? He sayde vnto him : why callest thou me good? there is none good but won/ and that his God. But and thou wilt entre in to lyfe/ kepe the commaundmentes. He sayde : Which? And Jesus sayde : thou shalt <sup>9</sup> not kyll. thou shalt not breake wedlocke. Thou shalt not steale : thou shalt nott beare falce witnes. honoure thy father and mother. and thou shalt love thyne neighbour as thy sylfe : the yonge man sayde vnto him : I have <sup>10</sup> observed all these thinges from my youth/ what <sup>11</sup> have y more to do? Jesus sayde vnto him : yf thou wilt be perfecte/ goo and sell <sup>12</sup> that thou hast/ and geve it to the povre/ and thou shalt have treasure in heven/ and come and folowe me. When the yonge man herde that sayinge/ he went away <sup>13</sup> morninge. For he had greate possessions.

Jesus sayde then vnto his disciples : Verely I say vnto you/ <sup>14</sup> a ryche man shall with difficulte enter into the kyngdom of heven. And moreover I say vnto you : it is easier for a camell to go through the eye of a nedle/ then for a ryche man to enter into the kyngdome <sup>15</sup> of heven. When his disciples herde that/ they were exceedingly amased/ sayinge : who then can be saved? Jesus behelde them/ and saide vnto them : with men this is vnpossyble/ but with God all thinges are possyble.

Then answered Peter/ and saide to him : Beholde we have forsaken all/ and have folowed the : what shall we have therefore? Jesus sayde vnto them : verely I saye to you thatt <sup>16</sup> ye which have folowed me in the seconde generacion (when

<sup>8</sup> Of such is, *T. M. Cr. Gen.*      <sup>9</sup> Not commit manslaughter, *Cr.* Do no murder, *Bps.*      <sup>10</sup> Kept, *Cr. Bps.*      <sup>11</sup> Lacke I yet, *All the Vers.*

<sup>12</sup> Thy substance, *Bps.*      <sup>13</sup> Sory, *Cr. Bps.* Sorrowful, *Gen..*

<sup>14</sup> It is harde for a riche man [the ryche, *C.*] to etc. *T. M. Cr.* That a riche man shall hardly, etc. *Gen. Bps.*      <sup>15</sup> Of God, *All the Vers.*

<sup>16</sup> When the son of man shall sit, etc. ye that have folowed me in the regeneration [the new birth, *Cov.*, the second generacion, *T. M.*] shall syt, etc. *All the Vers.*

the sonne off man shall syt in the seate of his maieste) shall syt also vppon xij seates/ and iudge the xij trybes off Israhel. And whosoever forsaketh housse/ or brethren/ or systers/ other father/ or mother/ or wyfe/ or chylde/ or <sup>17</sup> lyvelod/ for my names sake/ the same shall receve an hundred folde/ and shall inheret everlastynge lyfe. Many that are fyrste shalbe laste/ and the laste shalbe ffyrste.

## The xx. Chapter.

**F**OR the kyngdom of heven ys lyke vnto <sup>1</sup> an housseholder/ which went out <sup>2</sup> erly in the morninge to hyre labourers into hys vnyyarde. And <sup>3</sup> he agrede with the labourers for a peny a daye and sent them into his vnyyarde. And he went out about the thyrde houre/ and sawe other stondyng ydell in the market place and sayd vnto them go ye also into my vnyyarde/ and whatsoever is right/ I will geve you. and they went there way. Agayne he went out aboute the sixte and nynthe houre/ and dyd lyke wyse. And he went out aboute the elevanthe houre and founde other stondynge ydell? And sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye alsoo into my vnyyarde/ and whatsoever shalbe right/ that shall ye receive.

When even was come the <sup>4</sup>lorde of the vneyarde sayde vnto hys steward: call the labourers/ and geve them there hyre/ begynnyng at the laste/ tyll thou come to the fyrste. And <sup>5</sup> they whyche were hyred aboute the elevanthe houre/ cam and receaved every man a peny. Then cam the fyrst/ supposyng that they shulde receave mooare/ and they like wyse receaved every man a peny. And when they had receaved it/ they grudged agaynst the <sup>6</sup> good man of the housse sayng: these laste have wrought but one houre/ and thou hast made them equall vnto vs which have borne the burthen and heet of the daye.

He answered to one of them saynge: frende I do the no wronge. dyddeste thou not agre withe me for a penny? Take <sup>7</sup> that which is thy duty/ and goo thy waye. I will geve

<sup>17</sup> Landes, *All the Vers.*    <sup>1</sup> *Cr. Bps.* add—a man that is.    <sup>2</sup> At the dawning of the daye, *Gen.*    <sup>3</sup> And when the agreement was made, etc. he sent, etc. *Cr.*    <sup>4</sup> Master, *Gen.*    <sup>5</sup> And when they dyd come, that came [were hyred, *B.*] about the elevanthe, etc. *Cr. Bps.*    <sup>6</sup> Householder, *Cor.*    *Master, Gen.*    <sup>7</sup> That thine is, *Cov. Cr. Bps.*    That which is thine owne, *Gen.*

vnto this laste/ <sup>8</sup>as moche as to the. <sup>9</sup>Ys yt not lawfull ffor me to do <sup>10</sup>as me listeth with <sup>11</sup>myne awne. Ys thyne eye evyll because I am good? Soo the laste shalbe fyrste/ and the fyrste shalbe laste. For many are called and feawe be chosen.

And Jesus ascended to Jerusalem/ and toke the xij disciples aparte in the waye/ and sayde to them: Loo we goo vp to Jerusalem/ and the sonne off man shalbe betrayed vnto the chef prestes/ and vnto the serybes/ and they shall condemne hym to death/ and shall delivre hym to the gentils/ to be mocked/ to be scourged/ and to be crucified. and the thyrd day he shall ryse agayne.

Then cam to hym the mother off Zebedes children with her sonnes worshyppyng him/ and desyryng a certayne thyng off hym. He sayde vnto her: What wylt thou have/ She sayde vnto hym: Graunte that these my two sonnes maye sitt/ one on thy right hond/ and the other on thy lifte honde in thy kyngdom.

Jesus answered and sayd: Ye wot not whatt ye axe. Are ye able to drynke off the cuppe that y shall drinke of. And to be baptised with the baptism that y shalbe baptised with/ They answered to him: <sup>12</sup>That we are. He sayd vnto them: Ye shall <sup>13</sup>drynke of my eupe/ and shalbe baptised with the baptim that y shall be baptyesd with: But to syt on my right hond/ and on my lyft hond/ is not myne to geve: but <sup>14</sup>to them for whom it is prepared of my father.

And when the ten herde this/ they desdayned att the two brethren. But Jesus called them vnto hym/ and saide: Ye knowe/ that the <sup>15</sup>lordes of the gentyls have dominacion over them/ And they that are greate/ exercise power over them. It shall not be so amonge you: But whosoever wyl be greate among you/ let hym be youre minister/ and whosoever will be chefe/ let him be youre servaunt. Even as the sonne off man cam/ not to be ministered vnto/ but to minister: and to geve his lyfe <sup>16</sup>for the redempcion off many.

And as they departed from Hierico/ moche people folowed hym. And beholde two blynde men syttinge by the waye side/ when they herde/ that Jesus passed by cryed sayinge:

<sup>8</sup> Even as unto thee, *Cr. Bps.* <sup>9</sup> Or have I not power to do, etc.. *Cor.* <sup>10</sup> That I wil, *Gen. Bps.* <sup>11</sup> Myne owne goodes, *Cr..*  
<sup>12</sup> Yee, that we maye, *Cor.* We are, *Cr.* We are able, *Gen. Bps.*  
<sup>13</sup> Drinke indeed, *Cr. Gen. Bps.* <sup>14</sup> *Cr.* adds—It shall chaunce  
*Gen.*—It shall be given. <sup>15</sup> Princes of the nations [*Gentiles, B.*]  
*Cr. Bps.* <sup>16</sup> A ransom for, *Gen. Bps.*

Master the sonne off David have mercy on vs. And the people rebuked them/ because they shulde holde there peace : But they cryed the moare/ sayinge : have mercy on vs master which arte the sonne off David. Then Jesus stode styll/ and called them/ and sayde : what will ye that y shall do to you ? They said vnto hym : Master/ that oure eyes maye be opened. Jesus <sup>17</sup> pitied them/ and touched there eyes. And immediately their eyes receved syght : And they folowed hym.

The xxj. Chapter.

**W**HEN they drewe nye vnto Jerusalem/ and were come to Betphage/ vnto mounte olivete/ then sent Jesus two off his disciples/ sayinge to them : Go in to the tounne that lyeth over agaynste you/ and anon ye shall fynde an asse bounde/ and her colte with her/ lose them and bringe them vnto me. And if eny man saye ought vnto you/ saye ye that <sup>1</sup> youre master hath neade off them/ and streyght waye he will let them go. All this was done/ to fulfyll that which was spoken by the prophet/ sayinge : Tell ye the daughter of Sion : beholde thy kinge cometh vnto the meke/ sitinge vpon an asse and a colte/ the foole off an asse vsed to the yooke. The disciples went/ and did as Jesus commaunded them/ and brought the asse and the colte/ and put on them there clothes/ and set him there on. Many of the people spreed their garments in the waye. other cut doune braunches from the trees/ and strawed them in the waye. Moreover the people that went before/ and they also that cam after cried sayinge : hosianna to the sonne of David. Blessed be he that commeth in the name of the lorde/ hosianna in the hiest.

And when he was come in to Jerusalem/ all the cite was moved/ sayinge : who ys thys ? And the people sayde : thys ys Jesus the prophet of nazareth a cite of galile. And Jesus went in to the temple of God/ and caste out all them that bought and solde in the temple/ and overthrew the tables of the mony chaungers/ and the seates of them that solde doves. And saide to them : it is written/ mine housse shall be called the housse off prayer/ butt ye have made it a denn of theves. And the blinde and the halt cam to hym in the temple/ and he healed them.

When the chefe prestes and scribes sawe/ the <sup>2</sup>marveylles

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<sup>17</sup> Had compassion on, *T. M.* Moved with compassion, touched, etc. *Gen.*    <sup>1</sup> The Lorde, *T. M. Cr. Gen. Bps.*    <sup>2</sup> Wonders, *Cr. Bps.*

thatt he dyd/ And the chyldren cryinge in the temple and sayinge/ hosianna to the sonne of David/ they desdayned/ and sayde vnto hym : hearest thou what these saye ? Jesus sayde vnto them : <sup>3</sup> have ye never redde off the mouth of babes and suckelinges thou hast <sup>4</sup> ordeyned prayse ? And he left them/ and went out of the cite vnto bethani/ and <sup>5</sup> passed the tyme there.

In the mornynge as he returned into the cite ageyne/ he hungred/ and spyed a fygge tree in the way/ and cam to it/ and founde nothyng there on/ but leues only/ and said to it/ never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe it/ they marvelled sayinge : How sone is the fygge tree wyddered awaye ? Jesus answered/ and sayde vnto them : Verely I say vnto you/ yf ye shall have fayth/ and shall not dout/ ye shall nott only do that which <sup>6</sup> y have done to the fygge tree : but also yf ye shall saye vnto this mountayne/ <sup>7</sup> take thy silfe awaye/ and caste thy silfe in to the see/ it shalbe done. And whatsoever thinge ye shall axe in youre prayers (if ye beleve) ye shall receave hit.

And when he was come into the temple/ the chefe prestes and the seniores of the people cam vnto him as he was teachinge/ and sayde : by what auctorite doest thou these thinges ? and who gave the this power ? Jesus answered/ and sayde vnto them : I also wyll axe <sup>8</sup> of you a certayne question/ which if ye <sup>9</sup> asoyle me/ y in lyke wyse wyll tell you by what auctorite I do these thinges. Whence was the baptism of Jhon ? from heven/ or of men ? And they thought in themselves/ sayinge : yf we shall saye/ from heven/ he wyll saye vnto vs : why dyd ye not then beleve hym : but and iff we shall saye of men then feare we the people. For all men helde Jhon as a prophet. And they answered Jesus/ and sayde : we cannot tell. He lykewyse sayde vnto them : neither tell I you by what auctorite y do these thinges : <sup>10</sup> What saye ye to thys ? a certayne man had ij sonnes/ and cam <sup>11</sup> to the elder sayinge : go/ and worke to day in my vyneyarde. He answered and sayd/ I wyll not : but afterwarde repented

<sup>3</sup> Why not ; have ye, etc. *Cr.* Yea, read ye never, *Gen.* <sup>4</sup> Made perfit the praise, *Gen.* <sup>5</sup> There abode over night, *Cor.* Had his abydyng there, *T. M. Cr.* Lodged there, *Gen. Bps.* <sup>6</sup> Is happened unto, *Cr.* <sup>7</sup> Avoyde, *Cor* Remove, *Cr.* Be thou removed, *Bps.* <sup>8</sup> A worde of you, *Cor.* Of you, a certayne thyng, *Cr. Gen.* You, one question, *Bps.* <sup>9</sup> Tell me, *Cr. Gen. Bps.* <sup>10</sup> But what thinke ye, *Gen. Bps.* <sup>11</sup> The first, *Cr. Bps.*

and went. Then cam he to the seconde/ and sayde lykewyse/ and he answered and sayde : I wyll syr : yet went he not. Whedder of these ij fulfilled there fathers wyll? and they sayde vnto hym : the fyrst. Jesus sayde unto them : verely I saye vnto you/ that the publicans and the harlotes shal come into the kyngdome off God before you. For Jhon cam vnto you/ <sup>12</sup> in the way of rightewesnes/ and ye beveled hym not. but the publicans and the <sup>13</sup> whoores beveled hym. But ye (though ye sawe it) yet were not moved <sup>14</sup> with repentaunce/ that ye myght afterwarde have beveled hym.

Herken another similitude. There was a certayne <sup>15</sup> householder whych set a vyneyarde/ and hedged it rounde about/ and made a wynpresse in it/ and bilt a tower/ and lett it out to husbandmen/ and went into a straunge countre. And when the tyme of the frute drew near/ he sent his servauntes to the husbandmen/ to receave the frutes of it/ and the husbandmen caught his servauntes/ and bet won/ kylled another/ and stoned another. Againe he sent other servauntes moo then the fyrst/ and they <sup>16</sup> served them lyke wyse. But last of all/ he sent vnto them hys awne sonne/ sayinge : they wyll <sup>17</sup> feare my sonne. When the husbandmen saw his sonne/ they sayde amonge themselves : Thys ys the heyre/ come on lett us kylle hym/ and lett vs <sup>18</sup> take hys inherytaunce to oure selves. And they caught hym and thrust him out of the vyneyarde/ and shlewe him. When the lorde of the vyneyarde commeth. what wyll he do with those husbandmen? They sayde vnto hym : <sup>19</sup> he will <sup>20</sup> evyll destroye those <sup>21</sup> evyll persons/ and wyll lett out his vyneyarde vnto other husbandmen/ whych shall delyver hym his frute <sup>22</sup> att tymes convenient.

Jesus saide vnto them : dyd ye never reede in the scriptures? the same stone which the bylders <sup>23</sup> refused/ is set in the princypall parte of the corner. this was the lordes doinge/ and it is marvelous in oure eyes. Therefore saye I vnto you the kingdome of god shalbe taken from you/ and shalbe given to <sup>24</sup> the gentyles which shall brynge forth the frutes off it.

<sup>12</sup> And taught you the right way, *Cov.*      <sup>13</sup> Harlots, *All the Vcrs.*  
<sup>14</sup> With repentance afterwarde, that ye myght, etc. *Cr. Gen. Bps.*  
<sup>15</sup> Man, an householder, *Cr. Bps.*      <sup>16</sup> Dyd unto them, *Cr. Gen. Bps.*  
<sup>17</sup> Stonde in awe of, *Cov. Cr. Bps.*      *Reverence, Gen.*      <sup>18</sup> Enjoy  
[sease upon, *B.*] his inheritance, *Cr. Bps.*      <sup>19</sup> Forasmuch as they  
be evyll, he will cruelly destroy them, *Cr.*      <sup>20</sup> Cruellye, *Cov. T.M.*  
*Gen. Miserably, Bps.*      <sup>21</sup> Wicked men, *Gen. Bps.*      <sup>22</sup> In due  
season, *Cr. Gen. Bps.*      <sup>23</sup> Disallowed, *Bps.*      <sup>24</sup> A nation, *Cr.*  
*Gen. Bps.*

And whosoever shall fall on thys stone/ shalbe alto broken.<sup>25</sup> And whomsoever thys stone shall fall oppon/ <sup>26</sup> he shall grynd him to powder. And when the chefe prestes and pharyses hearde his similitudes they perceaved that he spake of them. And they went about to laye hondes on hym/ but they feared the people/ because they counted hym as a prophet. <sup>27</sup> And Jesus answered and spake vnto them agayne/ in similitudes/ sayinge.

## The xxiij. Chapter.

**T**HE kyngdome of heven is lyke unto <sup>1</sup>a certayne kinge/ which <sup>2</sup>maryed his sonne/ and sent forth his servauntes/ to call them that were byd to the weddinge/ and they wolde nott come. Agayne he sentt forth other servauntes/ sayinge: tell them which are bydden: Lo I have prepared my dynner/ myne oxen and my fatlinges are kylled/ and all thinges are redy/ come vnto the mariage. They made light of it/ and went their wayes: won to his ferme place/ another about his merchandyse/ the remnaunt toke his servauntes and entreated them <sup>3</sup>vngoodly and slewe them. When the kinge herde that/ he was wroth/ and sent forth his <sup>4</sup>warryers and distroyed those murtheres/ and brent vppe their cite.

Then sayde he to hys servauntes: <sup>5</sup>The weddinge was prepared: butt <sup>6</sup>they which were bydden thereto/ were not worthy. Go ye therefore out in to the hyc wayes/ and as many as ye fynde/ byd them to the mariage. The servauntes went out into the <sup>7</sup>wayes/ and gaddered togedder as many as they coulde fynde/ booth good and bad/ and <sup>8</sup>the weddinge was furnysshed with gestes. The kinge cam in/ to viset hys gestes/ and spyed there a man which had not on a weddinge garment/ and sayde vnto hym: frende/ how camyst thou in hydder/ and hast not on a weddyng garment? and he was even spechlesse. Then sayde the kyng to hys ministers: take and bynde hym hande and fote/ and caste hym into vtter dercknes/ there shalbe wepinge and gnassinge of teth. For many are called and feawe be chosen.

<sup>25</sup> *Cr.* and *Bps.* add—in peeces. <sup>26</sup> It shall all to grinde him, *Cr.* *Bps.* <sup>27</sup> And Jesus, etc.—*T. M. Gen. Bps.* connect this vs. with ch. xxii. <sup>1</sup> A man that was a king, *Cr. Bps.* <sup>2</sup> Made a marriage for, *Cr. Bps.* <sup>3</sup> Shamefully, *Cov. Cr.* Sharpely, *Gen.* Spitefully, *Bps.* <sup>4</sup> Men of warre, *Cr.* Armies, *Bps.* <sup>5</sup> The marriage indeed is, etc. *Cr. Bps.* <sup>6</sup> The gestes, *Cov.* <sup>7</sup> Hye waies, *T. M. Cr. Gen. Bps.* <sup>8</sup> The tables were all full, *Cov.*

Then went the farises and toke counsell/ howe they myght tangle him in his wordes. And sent vnto him there disciples with <sup>9</sup> herodes seruautes sayinge : master we knowe that thou arte true/ and that thou teachest the waye of god trueli/ nether carest for eny man/ for thou <sup>10</sup> consydrest nott mennes estate. Tell vs therefore : howe thinkest thou? is it lawfull to geve tribute vnto <sup>11</sup> Cesar/ or not? Jesus perceaved there <sup>12</sup> wylynes/ and sayde : Why tempte ye me ye ypocrytes? <sup>13</sup> lett me se the tribute money. And they toke hym a peny. And he sayde vnto them : whose ys this ymage and superscripcion? They sayde vnto hym : Cesars. Then sayde he vnto them : Geve therefore to Cesar/ that which is cesars : and geve unto god/ that which is goddes. When they herde that they marvelled/ and lefte hym and went there waye.

The same daye the saduces cam vnto hym (whych <sup>14</sup> saye that there is no resurreccion) and they axed hym saynge : Master/ Moses bade/ if a man dye havinge no children/ that the brother Mary his wyfe/ and reyse vppe seed vnto his brother. There were with vs seven brethren/ the fyrst Married and dyed with out ysshewe/ and lefte hys wyfe vnto hys brother. Lyke wyse the seconde and the thryd/ vnto the seventhe. Laste of all the woman dyed also. Nowe in the resurreccion whose wyfe shall she be of the vij? for all had her. Jesus answered and sayde vnto them : <sup>15</sup> ye are deceaved/ <sup>16</sup> and knowe not what the scripture meaneth/ nor <sup>17</sup> yett the vertue of god. For in the resurreccion they nether <sup>18</sup> Mary nor are Maryed : but are as the angels <sup>19</sup> [of god] in heven.

As touchynge the resurreccion off the deed : have ye nott redde what ys sayde vnto you off god/ which sayeth I am Abrahams God/ and Ysaaks God/ and the God of Jacob? <sup>20</sup> God ys nott the god of the deed : but of the lyvinge. And when the people herde that/ they were astonyed at hys doctrine.

When the pharises had herde/ howe that he had <sup>21</sup> put the saduces to silence/ they drewe togedder/ and won of them whych was <sup>22</sup> a doctour off lawe axed him a question tempt-

<sup>9</sup> The Herodians, *Gen. Bps.*      <sup>10</sup> Regardest not the outwarde appearance of men, *Cor. Cr.*      <sup>11</sup> Do not respect mens persons, *Gen. Bps.*  
<sup>11</sup> The Emperoure, *Cor.* [So vs. 21.]      <sup>12</sup> Wickedness, *All the Vers.*  
<sup>13</sup> Shewe me, *Cr. Gen. Bps.*      <sup>14</sup> Hold, *Cor.*      <sup>15</sup> Ye do erre, *Cr. Bps.*  
<sup>16</sup> Not knowing the Scriptures, *Cr. Gen.*  
<sup>17</sup> The power, *T. M. Cr. Gen. Bps.*      <sup>18</sup> Marry wives nor wives are bestowed in marriage, *Gen.*  
<sup>19</sup> *T. M. Cr.* omit.      <sup>20</sup> Yet is not God a God, etc. *Cov.*  
<sup>21</sup> Stopped the mouth of the Sadducees, *Cor.*      <sup>22</sup> A scribe, *Cor.*      A lawyer, *Bps.*



inge him and sayinge : Master whych is the grett commaundment in the lawe ? Jesus sayde vnto him : thou shalt love thy lorde god with all thyne herte/ wyth all thy soule/ and with all thy mynde. This is the <sup>23</sup> fyrst and <sup>24</sup> that grett commaundment. And <sup>25</sup> there ys another lyke vnto thys. Thou shalt love thyne neighbour as thy selfe. In these two commaundments/ hange all the lawe and the prophetts.

Whyll the pharises were gaddered togedder/ Jesus axed them saynge/ what thinke ye of Christ? whose sonne is he ? they sayde vnto hym : the sonne of david. He sayde vnto them : howe then doeth david in spirite call him lorde/ saynge ? The lorde sayde to my lorde/ sytt on my ryght honde : tyll I make thyne ennemyes thy fote stole. yf david call hym lorde : howe is he then his sonne ? And none of them coulede answer him <sup>26</sup> ageyne one worde. Nether durste eny man from that daye forth axe hym eny moo questions.

### The xxxij. Chapter.

**T**HEN spake Jesus to the people/ and to hys disciples/ saynge : The serybs and the pharises sitt in moyses scate/ whatsoever they byd you observe/ that observe and do : but after their workes do not : for they saye/ and do not/ Ye and they bynde hevy burthens and grevcous to be borne/ and ley them on mennes sholders : but they them sylfe wyl not <sup>1</sup> move them with one fynger. All there workes they do/ <sup>2</sup> for to be sene of men. They <sup>3</sup> sett abroade there philateris/ and <sup>4</sup> make large borders on there garmenttes/ and love to sytt vppermooste at feastes/ and <sup>5</sup> to have the chefe scates in the <sup>6</sup> synagogges/ and gretynge in the marketes and to be called of men Rabi.

But <sup>7</sup> ye shall nott suffre youre selves to be called rabi/ for one <sup>8</sup> ys youre master/ that is to wytt Christ. and all ye are brethren. And call ye no man youre father on the erth/ for one is youre father/ <sup>9</sup> and he is in heven. be ye not called masters/ for one ys youre master/ <sup>10</sup> and he is Christe. He that is greateste amonge you/ shalbe youre servaunte. But

<sup>23</sup> Principal, *Cor.*      <sup>24</sup> Greatest, *Cr.*      <sup>25</sup> The second is, etc. *Cr. Gen. Bps.*  
<sup>26</sup> Any thing, *Cr.*      <sup>1</sup> Heave at them, *T. M. Cr.*  
<sup>2</sup> For the intent that they, etc. *Cr.*      <sup>3</sup> Make broad, *Gen. Bps.*  
<sup>4</sup> Make long the fringes, *Gen.* Enlarge the hemmes, *Bps.*      <sup>5</sup> To sit in the chefe place of counsels, *Cr.*      <sup>6</sup> Assemblies, *Gen.*      <sup>7</sup> But be ye not called, etc. *Cr. Gen. Bps.*  
<sup>8</sup> Is your doctor, to wit, *Christ. Gen.*      <sup>9</sup> Which is, *Cr. Gen. Bps.*      <sup>10</sup> Even, *Cr. Gen. Bps.* [So *Cr. Bps.* vs. 8.]

whosoever exalteth hym silfe/ shalbe brought lowe. And he that submitteth him silfe/ shalbe exalted.

Wo be vnto you scribes and pharises <sup>11</sup>dissemblers/ for ye sheet vp the kyngdom of heven before men: ye youre selves goo nott in/ nether suffre ye them that come to enter in.

Wo be vnto you scribes and pharises/ <sup>12</sup>for ye deuoure widdowes houses/ and that vnder a <sup>13</sup>coloure of praying longe prayers/ wherfore ye shall <sup>14</sup>receave greater damnacion.

Wo be vnto you scribes and pharises ypocrites/ for ye compasse see and londe/ to <sup>15</sup>brynge one in to youre belefe: And when <sup>16</sup>ye have brought him ye make hym two folde more the chylde off hell/ then ye youre selves are.

Wo be vnto you blynd gides/ for ye saye; whosoever sweare by the temple/ yt ys nothinge: but whosoever sweare by the golde of the temple/ he <sup>17</sup>is detter. ye foles and blinde: whether is greater/ the golde/ or the temple that sanctifyeth the golde. And whosoever sweareth by the aulter it is nothinge: but whosoever sweareth by the <sup>18</sup>offeringe that lyeth on the aultre ys detter. ye foles and blinde: whether is greater the offeringe/ or the aultre whych sanctifyeth the offeringe? whosoever therfore sweareth be the aultre/ sweareth bi it/ and by all that there on is. And whosoever sweareth by the temple sweareth by it/ and by hym that dwelleth there in. And he that sweareth by heven/ sweareth by the seate of god/ and by hym that sytteth thereon.

Wo be to you scribes and pharises dessemblers/ for ye tythe mynt/ annys/ and commen/ and leave the wayghtyter mattres of the lawe <sup>19</sup>[ondone]: iudgement/ mercy/ and <sup>20</sup>fayth: these ought ye to have done/ and not to have lefte the othre ondone. Ye blinde gides/ which strayne out a gnat/ and swalowe a cammyll.

Wo be to you scribes/ and pharises ypocrites/ for ye make elene the vtter side off the cuppe/ and off the platter/ but with in they are full of <sup>21</sup>brybery and excesse. Thou blynde pharise/ clense fyrst/ that which is within the cuppe and the platter/ that the outsyde maye also be clene.

Wo be to you scribes/ and pharises ypocrites/ for ye are

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<sup>11</sup> Hypocrites, *All the Vers.* [So, vs. 23.] <sup>12</sup> *All the Vers.* add —Hypocrites. <sup>13</sup> Pretence, *Cr. Bps.* <sup>14</sup> Be the sorer punished, *Cr.* <sup>15</sup> To make one proselyte [one of your profession, *G.] Cov. Cr. Gen. Bps.* <sup>16</sup> Become one, *Cov. Cr. Bps. Made, Gen.* <sup>17</sup> Offendeth, *T. M. Gen.* Is giltye, *Cr.* [So too vs. 18.] <sup>18</sup> Gift, *Cr. Gen. Bps.* [So, vs. 19.] <sup>19</sup> *Cr. Gen. Bps.* omit. <sup>20</sup> Fidelitie, *Gen.* <sup>21</sup> Robbery, *Cov.*

lyke vnto paynted <sup>22</sup> tombes which appere beautyfull outwards : but are with in full off deed mens bones and of all fylthynes. So are ye/ for outwards ye appere righteous vnto men/ when with in ye are full of <sup>23</sup> dissimulacion and iniquite.

Wo be vnto you scribes and pharises ypocrites/ ffor ye bilde the tombes off the prophetts/ and garnisse the sepulchres off <sup>24</sup> iuste men/ and saye : Yf we had bene in <sup>25</sup> oure fathers tyme/ we wolde not have bene partners with them in the bloud of the prophetes. So are ye witnesses vnto youre selves/ that ye are the children of them/ which killed the prophetes. Fulvyll ye lyke wyse the measure of youre fathers. <sup>26</sup> ye serpents and generacion of vipers/ howe shall ye scape the dampnaion of hell ?

Wherefore beholde y sende vnto you prophetes/ wyse men/ and scribes/ and off them some shall ye kyll and erucifie/ and some shall ye scourge in youre synagogges/ and persecute from cite to cite/ thatt all righteous bloud may fall on you/ which was sheed apou the erth/ from the bloud of righteous Abell/ vnto the bloud of Zacharias the sonne of Barachias/ whom ye slewe betwene the temple and the altre : Verely y say vnto you/ all these thinges shall light apou this generacion. Hierusalem Hierusalem which killeth prophetes/ and stonest them which are sent to the : howe often wolde I have gaddered thy children to gedder/ as the henne gaddereth her chickens vnder her wynges ? but ye wolde not ? beholde youre <sup>27</sup> habitacion shalbe lefte vnto you desolate. For y saye vnto you/ ye shall <sup>28</sup> not se me hence forth/ tyll that ye saye : blessed ys he that commeth in the name off the lorde.

### The xxiiij Chapter.

**A**ND Jesus went out and departed from the temple : and his disciples cam to hym/ for to shewe hym the byldinge of the temple. Jesus sayde vnto them : se ye not all these thinges ? verely y saye vnto you/ There shall not be here leest <sup>1</sup> one stone vppon another/ that shall not be <sup>2</sup> destroyed.

And as he sat vppon the mount Olivete/ his disciples cam vnto hym secretly sayinge : Tell vs/ when this shalbe ? and what

<sup>22</sup> Sepulchres, *Cr. Bps.*    <sup>23</sup> Hypocrisie, *T. M. Gen. Bps.*    <sup>24</sup> Righteous, *T. M. Cr. Gen. Bps.*    <sup>25</sup> The dayes of our fathers, *T. M. Cr. Gen. Bps.*    <sup>26</sup> Ye serpentes, ye generation, etc. *Cr. Bps.*    <sup>27</sup> House, *Cr. Bps.*    <sup>28</sup> By no meanes see me, *Bps.*    <sup>1</sup> A stone upon a stone, *Gen.*    <sup>2</sup> Cast downe, *T. M. Gen.*

signe shalbe of thy comminge/ and of the ende of the worlde ? and Jesus answered/ and sayde vnto them : Take hede/ that no man desceave you/ for many shall come in my name sayinge : y am Christ/ and shall deceave many.

<sup>3</sup>Ye shall heare of warres/ and of the <sup>4</sup>noyse of warres/ but se that ye be not troubled/ for all these thinges muste come to passe/ but the ende is not yet. For nacion shall ryse ageynste nacion/ and realme ageynste realme : and there shalbe pestilence/ and <sup>5</sup>honger/ and erthquakes <sup>6</sup>in all quarters. All these are the beginnyngge off sorowes.

Then shall they <sup>7</sup>put you to trouble/ and shall kyll you/ and ye shalbe hated off all nacions ffor my names sake : and then shall many fall/ and shall betraye won another/ and shall hate won the other/ and many falce prophetes shall aryse/ and shall deceave many : and because iniquite shall <sup>8</sup>have the vpper hande/ the love of many shall <sup>9</sup>abate. But he that endureth to the ende shalbe safe. And this Gospell off the kyngdom shalbe preached in all the worlde/ for a witnes vnto all nacions/ and then shall the ende come.

When ye then shall se the abominacion <sup>10</sup>and desolacion (spoken of by Daniell the prophet) stonde in the holy place : whosoever redeth it/ <sup>11</sup>let hym vnderstonde it. Then let them which be in iury flye into the mountaynes. And lett hym whych is on the housse toppe/ not come doune to take enytinge out of his housse. Nether let hym which is in the felde/ returne backe to fetch his clothes. Wo <sup>12</sup>be in those dayes to them that are with chylde/ and to them that geve sucke. Butt praye thatt youre flyght be not in the winther/ nether on the saboth daye. For then shall be greate tribulacion/ suche as was not from the beginnyngge off the worlde to this tyme/ ner shalbe. Ye and except those dayes shulde be shortened/ shulde no flesshe be saved : Butt for the <sup>13</sup>chosens sake those dayes shalbe shortened.

Then yff eny man shall saye vnto you : lo/ here is Christ/ or there <sup>14</sup>[is Christ] : beleve it not : ffor there shall aryse falce christes/ and falce prophetes/ and shall <sup>15</sup>geve greate

<sup>3</sup> Bps. inserts—It will come to passe that ye, etc. <sup>4</sup> Fame, T.M. Tydings, Cr. Rumours, Gen. Bps. <sup>5</sup> Famine, Gen. Bps. <sup>6</sup> Here and there, Cor. T.M. In all places, Cr. In divers places, Gen. In certaine places, Bps. <sup>7</sup> Deliver you up to be afflicted, Gen. <sup>8</sup> Be increased, Gen. Abounde, Bps. <sup>9</sup> Waxe cold, Gen. Bps. <sup>10</sup> That betokeneth desolation. T. M. Desolation, Cr. Gen. Bps. <sup>11</sup> Marke it wel, Cor. <sup>12</sup> Shal be, Cr. Gen. Bps. <sup>13</sup> Elects, Gen. [So vs. 31.] <sup>14</sup> Cr. Gen. Bps. omit. <sup>15</sup> Do [shewe, Cr.] great miracles, T. M. Cr.

signes and wonders. <sup>16</sup> So greatly that yff it were possible/  
<sup>17</sup> even the chosen shulde be brought into erreure. Take hede  
 I have tolde you before. Yff they shall saye vnto you : lo/  
 he is in the desert/ go not forth : yff they saye : lo/ he is in  
 the secret places/ beleve nott. For as the lightnyng cometh  
 out off the eest/ and shyneth unto the weest : so shall the  
 commynge off the sonne of man be. For wheresoever <sup>18</sup> a  
 deed body is/ even thither wyll the egles <sup>19</sup> resorte.

Immediately after the tribulacions off those dayes/ shall the  
 sun be derkeneth : and the mone shall not geve her light/ and  
 the starres shall fall from heven/ and the powers of heven  
 shall move. And then shall appere the sygne of the sonne off  
 man in heven. And then shall all the kynreddes of the erth  
 morne/ and they shall se the sonne of man come in the cloudes  
 of heven with power and greate maieste : and he shall sende  
 his angelles with the great <sup>20</sup> voyce of a tromp/ and they shall  
 gadder togedther his chosen from the fower wyndes : <sup>21</sup> and  
 from the one ende off <sup>22</sup> the worlde to the other.

Learne a similitude of the fygge tree : when his braunches  
 are yet tender/ and <sup>23</sup> his leues spronge/ ye knowe that som-  
 mer is nye. So lyke wyse when ye se all these thynges/ be  
 ye sure that it is neare even at the dores. Verely I saye vnto  
 you/ thatt this generacion shall not passe/ tyll all be fulfilled.  
 Heven and erth shall <sup>24</sup> perisshe : but my wordes shall <sup>25</sup> abyde.  
 But of that daye and houre knowith no man/ no not the angels  
 of heven but my father only.

As the tyme of Noe was/ so lyke wyse shall the commynge  
 of the sonne off man be. For as in the dayes before the flood :  
 they dyd eate and drynke/ mary/ and were married/ even vnto  
 the daye that Noe entred in to the <sup>26</sup> shyppe/ and knewe off  
 nothyng tyll the flood cam and toke them all awaye. So  
 shall also the commynge off the sonne off man be. Then two  
 shalbe in the feldes/ the one shalbe receaved/ and the other  
 shalbe <sup>27</sup> refused. two shalbe gryndinge at the myll : the one  
 shalbe receaved/ and the other shalbe <sup>28</sup> refused. <sup>29</sup>

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<sup>16</sup> Insomuch that, *Cr. Bps.* So that, *Gen.* <sup>17</sup> The very elect shall be deceived, *T. M. Cr.* [*Gen. Bps.* similar.] <sup>18</sup> A deade car-  
 kasse, *T. M. Cr. Gen. Bps.* <sup>19</sup> Be gathered together, *Cr. Bps.*  
<sup>20</sup> Sounde, *Gen. Bps.* <sup>21</sup> Even from the hyghest partes of heaven  
 untill the endes thereof, *Cr.* <sup>22</sup> Heaven, *Cor. Gen. Bps.* <sup>23</sup> It  
 bringeth forth leaves, *Gen.* <sup>24</sup> Passe away [*Passe, Cr.*] *Gen. Bps.*  
<sup>25</sup> Not [in no wise, *B.*] passe away. *Gen. Bps.* <sup>26</sup> Arke, *Gen. Bps.*  
<sup>27</sup> Regarded not, *Cor.* <sup>28</sup> Left alone, *Bps.* <sup>29</sup> *Cor. Cr.* add  
 —Two in a bed ; the one receaved and the other refused.

Wake therefore/ because ye knowe nott what houre youre master wyll come. Off this be sure/ that yff the good man off the housse knewe what houre the thefe wolde come : he wold suerly wathe/ and not suffre his housse to be <sup>30</sup> broke vppe. Therefore be ye also redy/ for <sup>31</sup> what houre ye tinke leest on/ in the same shall the sonne of man come. who is a faythfull seruaunte and wyse/ whom his master hath made ruler over his housholde/ ffor to geve them meate <sup>32</sup> in season convenient ? happy is that seruaunt whom hys master (when he cometh) shall finde so doinge. Verely y saie vnto you/ he shall make him ruler over all his goodes. but and yff the evyll seruaunte shall saye in his herte/ my master wyll <sup>33</sup> differ his commynge/ and begynn to smyte his felowes : ye and to eate and to drynke with the dronken : that seruauntes master wyll come in a daye when he loketh not for hym : and in an houre that he is not ware of/ and wyll <sup>34</sup> devyd hym/ and geve hym his <sup>35</sup> rewarde with ypocrites. There shalbe wepinge and gnasshing of tethe.

## The xxv. Chapter.

**T**HEN the kyngdom of heven shalbe likened vnto x virgins/ which toke their lampes/ and went to mete the brydgrom : <sup>1</sup> fyve of them were folysshe/ and fyve were wyse. the foles toke their lampes/ but toke none oyle with them. but the wyse toke oyle with them in their vysselles with their lampes also. whyll the brydgrome taryed/ all slombred and slepte. And even at mydnyght/ there was a crye made : beholde the brydgrome cometh/ goo and mete hym. Then all those virgins arose/ and <sup>2</sup> prepared their lampes. And the folysshe sayde to the wyse : geve us of youre oyle/ for oure lampes <sup>3</sup> goo oute ? but the wyse answered/ sayinge : not so/ lest there be not ynought for vs and you/ but goo rather to them that sell/ and by for youre selves. <sup>4</sup> In conclusion whyll they went to bye/ the brydgrom cam ; and they that were redy/ went in with hym to the <sup>5</sup> weddlinge/ and the <sup>6</sup> gate was shett vppe : Afterwardes cam also the other virgins/ sayinge : mas-

<sup>30</sup> Digged through, *Gen.*      <sup>31</sup> In the houre that ye thinke [he wold not, *T. M.*] not, *Cr. T. M. Gen. Bps.*      <sup>32</sup> In season, *Cr. Gen. Bps.*      <sup>33</sup> Be long a comming, *Cr. Bps.*      <sup>34</sup> Hewe hym in peces, *Cor. Cr. Bps.*      Cut him off. *Gen.*      <sup>35</sup> Portion, *Cr. Gen. Bps.*

<sup>1</sup> *Cr. adds*—and the bryd.      <sup>2</sup> Trimmed, *Gen.*      <sup>3</sup> Are gon out, *Cr. Bps.*      Are out, *Gen.*      <sup>4</sup> And while they went, etc. *All the Vers.*      <sup>5</sup> Maryage, *Cr. Bps.*      <sup>6</sup> Doore, *Bps.*

ter master/ open to vs. but he answered/ and sayde : verely I saye vnto you : y knowe you not. <sup>7</sup> loke that ye wathe therefore/ for ye knowe nether the daye nor yet the houre/ when the sonne of man shall come.

<sup>8</sup> Lykwyse as a certayne man redy to take his iorney to a straunge cowntre/ called hys seruautes to hym/ and delyvered to them hys goodes. And vnto won he gave v. talentes/ to another ij. and to another one : to every man after his abilitie/ and streyght waye <sup>9</sup> departed. Then he thatt hadde receaved the fyve talentes/ went and <sup>10</sup> bestowed them. and <sup>11</sup> wane other fyve. Lykwyse he that receaved ij. gayned other ij. but he that receaved one/ went and digged <sup>12</sup> a pitt in the erth and hyd his masters money. After a longe season the lorde of those seruautes cam/ and reckened with them. Then cam he that had receaved fyve talentes and brought other fyve sayinge : <sup>13</sup> master/ thou deliveredes vnto me fyve talentes/ lo I have gayned with them fyve moo. His master saide vnto him : well good seruaunt and faythful/ Thou hast bene faythfull <sup>14</sup> in lytell/ I will make the ruler over moche/ entre in into thy masters ioye. Also he that receaved ij talentes cam/ and sayde : master/ thou delyveredes unto me ij talentes/ lo I have wone ij other with them. his master saide vnto hym/ well good seruaunt and faythfull thou hast bene faythfull in litell/ I woll make the ruler over moche/ go in into thy masters ioye.

He which had receaved the one talent cam also/ and said : master/ <sup>15</sup> I considered that thou wast an harde man/ which repest where thou sowedst not/ and gadderest where thou strawedst not/ and was affrayde/ and went and hyd thy talent in the erth : lo/ thou hast <sup>16</sup> thyn awne. his master answered/ and sayde vnto hym : evyll seruaunt and slewthfull/ <sup>17</sup> thou knewest that I repe where I sowed nott/ and gaddre where I strawed nott : thou oughtest therefore to have had my money to the <sup>18</sup> chaungers/ and then at my comynge shulde I have receaved <sup>19</sup> my money with vauntage. Take therefore the

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<sup>7</sup> Watch therefore, *T. M. Cr. Gen. Bps.*      <sup>8</sup> For [the kingdom of heaven] is as a man, that going into, etc. *Gen.*      <sup>9</sup> Went from home, *Gen.* Tooke his journey, *Bps.*      <sup>10</sup> Occupied with the same. *Cor. Cr. Gen. Bps.*      <sup>11</sup> Gained, *Gen.* Made them, *Bps.*      <sup>12</sup> In the earth. *Cr. Gen. Bps.*      <sup>13</sup> *Syr. Cr. Lorde, Bps.* [So, vs. 22.]  
<sup>14</sup> Over fewe thinges — many things, *Cr. Gen. Bps.* [So, vs. 23.]  
<sup>15</sup> I knewe thee, etc. *Cr. Bps.*      <sup>16</sup> That thine is, *Cr. Bps.*  
<sup>17</sup> Knewest thou, *Cov.*      <sup>18</sup> Exchaungers, *Cr. Gen. Bps.*      <sup>19</sup> Myne owne, *Cr. Gen. Bps.*

talent from hym/ and geve hit vnto him which hath x talentes. for vnto every man that hath shalbe geven/ and he shall have aboundance. And from hym that hath not/ shalbe taken awaye/ even that he hath. And cast that vnprophetable seruaunt into vtter dercknes/ there shalbe <sup>20</sup> wepynge/ and gnasshinge of theth.

When the sonne of man shall come in hys maiestie/ and all hys holy angelles with him/ then shall he sytt vppon the seate of his maiestie/ and before hym shalbe gaddred all nacions. And he shall sever them won from another/ as a shepherde <sup>21</sup> putteth asunder the shepe from the gootes. And he shall sett the shepe on his right honde/ and the gootes on his lyfte honde. Then shall the kyng saye to them on his right honde : Come <sup>22</sup> ye blessed children of my father/ inheret ye the kyngdome prepared for you from the <sup>23</sup> beginninge of the worlde. for I was anhongred/ and ye gave me meate. I thursted/ and ye gave me drinke. I was <sup>24</sup> herbroulesse/ and ye <sup>25</sup> lodged me. I was naked and ye clothed me : I was sicke and ye visited me. I was in preson and ye cam vnto me.

Then shall the <sup>26</sup> iuste answeere hym sayinge : master/ when sawe we the anhongred/ an feed the ? or a thurst/ and gave the drynke ? when sawe we the herbroulesse/ and lodged the ? or naked and clothed the ? or when sawe we the sicke/ or in preson and cam vnto the ? And the kyng shall answeere/ and saye vnto them : verely I saye unto you : in as moche as ye have done it vnto won of the leest of these my brethren : ye have done it to me.

Then shall the kyng saye vnto them that shalbe on the lyfte hande : departe from me ye coursed into everlastinge fire/ which is prepared for the devyll and hys angels. For I was an hungred/ and ye gave me no meate. I thursted/ and ye gave me no drynke. I was herbroulesse/ and ye lodged me nott. I was naked/ and ye clothed me nott. I was sycke and in preson/ and ye visited me not.

Then shall they also answeere hym sayinge : master when sawe we the anhungred/ or a thurst/ or herbroulesse/ or naked/ or sicke/ or in preson/ and have not ministred vnto the ? then shall he answeere them/ and saye : Verily I say vnto you/ in as moche as ye dyd it nott to won off the leest of these/ ye

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<sup>20</sup> Wayling, *Cor.*      <sup>21</sup> Divideth, *T. M. Cr. Bps. Separateth, Gen.*  
<sup>22</sup> Ye blessed, *Cr. Gen. Bps.*      <sup>23</sup> Foundation, *Gen. Bps.*      <sup>24</sup> A  
stranger, *Gen. Bps.* [So, vvs. 38, 43, 44.]      <sup>25</sup> Took me in, *Cr. Gen.*  
*Bps.* [So, vvs. 38, 43.]      <sup>26</sup> Righteous, *Cr. Gen. Bps.*



dyd it nott to me. And these shall go into everlastinge payne :  
And the righteous into lyfe eternall.

The xxvj. Chapter.

**A**ND hit folowed : when Jesus had fynished all these say-  
inges/ he sayd vnto his disciples : ye knowe that after .ij.  
dayes shalbe ester/ and the sonne of man shalbe delyvered  
for to be crucified.

Then assembled togedder the chefe prestes and scribes and  
seniours of the people in to the palice off the hyc preste/ which  
was called Cayphas : and heelde a counsell/ howe they mygt  
take Jesus by suttelte/ and kyll him : butt they sayd/ not on  
the <sup>1</sup> holy daye/ lest <sup>2</sup>eny trouble aryse amonge the people.

When Jesus was in bethany/ in the housse of Symon the  
lypper/ then cam vnto him a woman/ which had <sup>3</sup>an alablas-  
ter boxe of <sup>4</sup>precious oyntment/ and powred it on his heed as  
he sate att the bourde. when his disciples saw that/ they had  
indignacion sayinge : <sup>5</sup>what neded this wast? This oynt-  
ment myght have been <sup>6</sup>well solde/ and geven to the povre.  
When Jesus vnderstood that/ he sayde vnto them : why trou-  
ble ye the woman? she hath wrought a good worke apou me.  
for ye shall have the <sup>7</sup>poore folke alwayes with you/ Butt me  
shall ye not have all wayes. And in that she casted this  
oyntment on my body/ she dyd hit to bury me with all. Ver-  
ely I saye vnto you/ wheresoever this gospell shalbe preached  
throughoute all the worlde/ there shall also thys that she hath  
done/ be tolde for a memoriall of her.

Then won of the twelve called Judas iscarioth went vnto  
the chefe prestes/ and sayd : whatt wyll ye geve me/ and I  
wyll delyver hym vnto you? And they <sup>8</sup>apoynted vnto hym  
thyrty peces of sylver. And from that tyme he sought opor-  
tunitie to betraye hym.

The fyrst day of vnevended breed the disciples cam to Je-  
sus sayinge vnto hym : where wyll thou that we prepare for  
the to eate the ester lambe? And he said . Go into the cite/  
vnto souche a man/ and saye to hym/ the master sayeth/ my  
tyme <sup>9</sup>ys almoste come/ I will kepe myne ester att thy housse  
with my disciples. And the disciples dyd as Jesus had  
apoynted them/ and made redy the ester lambe.

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<sup>1</sup> Feast daye, *Gen. Bps.*    <sup>2</sup> Any Uproar. *Gen. Bps.*    <sup>3</sup> A boxe,  
*Cor. Gen.*    <sup>4</sup> Very costly, *Gen.*    <sup>5</sup> Whereto serveth, *Cor. Cr.*  
To what purpose is, *Bps.*    <sup>6</sup> Solde for much, *Gen. Bps.*    <sup>7</sup> The  
poore, *Cr. Gen. Bps.*    <sup>8</sup> Offered, *Cor.*    <sup>9</sup> Is at hand, *Cr. Gen. Bps.*

When the even was come/ he sate doune with the xij. and as they dyd eate/ he sayde : Verely I saie vnto you/ that won of you shall betraye me. And they were excedinge sorofull/ and began every man to saye vnto hym : ys hit I master ? he answered and sayde : he that depeth his honde with me in the disshe/ shall betraye me. The sonne of man goeth as yt is wrytten of him : but wo be to that man/ by whom the sonne of man shalbe betrayed. It had bene good for that mann/ yff he had never bene borne.

Then Judas which betrayed him/ answered and sayde : Ys yt I master ? He sayde vnto hym : thou haste saide. As they ate/ Jesus toke breed/ and gave thanks/ brake it/ and gave it to his disciples/ and sayde : Take/ eate/ thys ys my body. And toke the cuppe/ and <sup>10</sup> gave thanks/ and gave it them/ sayinge : drinke <sup>11</sup> of it every won. This ys my bloude of the newe testament/ which shalbe shedde for many/ for the <sup>12</sup> forgevenes of synnes. I saie vnto you : I wyll not drynke hence forth of this frute of the vyne tree/ vntyll that daye/ when I shall drynke it newe with you in my faders kyngdom.

And when they had <sup>13</sup> sayd grace/ they went out into mounte olyvete. Then sayd Jesus vnto them/ all ye shall fall this nyght because of me. For yt ys wrytten : I wyll smyte the shepherde/ and the shepe of the flocke shalbe scattered abroode. But after I am rysen agayne/ I wyll goo before you into galile. Peter answered/ and sayde vnto him : though all men shulde be hurte by the/ yet wyll not I be hurte. Jesus sayde vnto hym : verely I saie vnto the/ that thys same night before the coeke crowe/ thou shalt deny me thryse. Peter sayde vnto hym : Yif I shulde dye with the/ yet wyll I not denye the. lyke wyse also sayde all the disciples.

Then went Jesus with them in to <sup>14</sup> a place/ which ys called gethsemane/ and sayed vnto hys disciples : sitt ye here whyll I go and praye yonder. And he toke with hym Peter and the two sonnes of zebede/ and began to wexe sorofull and to be <sup>15</sup> in an agony. Then sayd Jesus vnto them : my soule is hevy even vnto the deeth : Tary ye here and watche with me. And he went away a lytell <sup>16</sup> aparte/ and fell flatt on hys face/ and prayed sayinge : O my father/ yf it be possyble/

<sup>10</sup> Thanked, *Cr. T. M.*      <sup>11</sup> Ye all of it, *Cr. Gen. Bps.*      <sup>12</sup> Re-  
mission, *All the Vers.*      <sup>13</sup> Sung a Psalme, *Gen. Prayed (God) Bps.*  
<sup>14</sup> Unto a farme place, etc. *Cr.*      <sup>15</sup> Heavye, *Cr. Bps.*      Grievously  
troubled, *Gen.*      <sup>16</sup> Farther, *Cr. Gen. Bps.*

lett this cuppe passe from me. neverthesse/ not as I wyll/ butt as thou wylt. And he cam vnto hys disciples/ and founde them aslepe/ and sayde to Peter : what/ coulede ye not watch with me one houre? wache and praye/ that ye <sup>17</sup> fall not into temptacion. The spirite ys <sup>18</sup> willynge/ but the flesshe is wecke.

He went agayne ons moare/ and pryed/ sayinge : O my father/ yf this cuppe can nott passe away from me/ but that I drynke of it/ thy will be fulfilled. And he cam/ and founde them aslepe agayne. For there eyes were hevy. And he lefte them and went agayne and prayed the thrid tyme sayinge the same wordes. Then cam he to hys disciples and sayd vnto them : <sup>19</sup> Slepe hence forth/ and take youre reest. Take hede the houre is at honde/ and the sonne of man shal be betrayed in to the hondes of synners. Ryse/ lett vs be goinge/ he is at honde that shal betraye me.

Whyll he yet spake/ lo/ Judas won of the twelve cam/ and with him a greate multitude with swerdes and staves/ which were sent from the chefe prestes and seniours of the people. He that betrayed hym/ gave them a token/ sayinge : whom-soever I kysse/ that same is he/ <sup>20</sup> ley hondes on him. And forth withall he cam to Jesus/ and sayde : <sup>21</sup> hayll master. And kyssed hym. And Jesus sayde vnto him : frende/ wherefore arte thou come? Then cam they and layed hondes on Jesus and toke him :

And beholde/ won of them which were with Jesus/ stretchd out his honde and drue his swearde/ and stroke a seruant of the hye preste/ and smote of his care. Then sayde Jesus vnto hym : putt vppe thy swearde in to his sheathe. For all they that <sup>22</sup> ley hond on the swearde/ shall perysse with the swearde. Other thynkest thou that I can not praye my father/ <sup>23</sup> and he shall <sup>24</sup> geve me moo then xij. legions of angelles? howe then shall the scriptures be fulfilled/ for so muste it be.

The same tyme sayd Jesus to the multitude : ye be come out as it were vnto a <sup>25</sup> thefe/ with swerdes and staves for to take me : dayly I sate amonge you teachinge in the temple/ and ye toke me not. All this was done that the scriptures off

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<sup>17</sup> Enter, *Cr. Gen. Bps.*      <sup>18</sup> Readye, *T. M. Gen.*      <sup>19</sup> Slepe on nowe. *Cr.*      <sup>20</sup> Holde hym fast, *Cr. Bps.*      <sup>21</sup> God save thee, *Master, Gen.*      <sup>22</sup> Take, *Cr. Gen. Bps.*      <sup>23</sup> To send me, *Cor.*      <sup>24</sup> Geve me (even nowe), *Cr. Cause to stand by me, Bps.*      <sup>25</sup> Murtherer, *Cor.*

the prophettes myght be fulfilled. Then all his disciples forsoke him and fled. And they toke Jesus and leed hym to Cayphas the hie preeste/ where the scribes and the senyours were assembled. Peter folowed hym a farre of/ vnto the hie prestes <sup>26</sup> place. And went in/ and sate with the seruauntes to se the ende.

The chefe prestes/ and the seniours/ and all the counsell/ sought false wytnes ageinste Jesus/ for to put him to deeth/ and they founde none. <sup>27</sup> in so moche that when many false wytnesses cam yet founde they none. At the last cam two false wytnesses/ and sayd : This <sup>28</sup> felowe saide : I can <sup>29</sup> dystroye the temple of God/ and bylde the same in iij dayes.

And the chefe preste arose/ and sayde to hym : answerest thou <sup>30</sup> nothinge ? <sup>31</sup> howe is it that these beare wytnes ageynst the ? butt Jesus helde hys peace : And the chefe preste answered/ and said to hym : I charge the <sup>32</sup> in the name off the lyvinge god/ that thou tell vs whether thou be christ the sonne of god : Jesus sayd to hym : thou haste sayd. Neverthelesse I saye vnto you/ here after shall ye se the sonne of man syttinge on the right honde of power/ and come in the clowddes of <sup>33</sup> the skye.

Then the hie preste rent his clothes sayinge ? He hath blasphemed : what nede we off eny moo witnesses ? Lo/ nowe have ye herde his blasphemy : what thincke ye ? They answered and sayd : he is <sup>34</sup> worthy to dye. Then spat they in hys face/ and <sup>35</sup> bett him with there fistes. And other smote him with the palme of there hondes on the face/ saynge : <sup>36</sup> tell vs/ thou Christ/ who ys he that smote the ?

Peter sate without in the pallice/ and a damsell came to hym saynge : Thou also waste with Jesus of galile : he denyed before them all sayinge : I woot not what thou sayst. When he was goone out into the poorche/ another wenche sawe hym and sayd vnto them that were there/ Thys felowe was also with Jesus of nazareth. And agayne he denyed <sup>37</sup> with an oothe/ and sayde : I knowe nott the man. And after a whyle cam vnto hym they that stode bye/ and sayde vnto Peter :

<sup>26</sup> Palace, *Cr. T. M. Bps. Hall, Gen.*      <sup>27</sup> Yea, when many, etc. *Cr. Bps.* And though many, etc. *Gen.*      <sup>28</sup> Man, *Gen.*      <sup>29</sup> Breake down, *Cov.*      <sup>30</sup> Nothing unto it, that these testify, *Cov.*      <sup>31</sup> Why do these, etc. *Cr.* What is the matter that [that which, *Bps.*] these, *Gen. Bps.*      <sup>32</sup> By the living God, *Cr. Gen. Bps.*      <sup>33</sup> Heaven, *Gen.*      <sup>34</sup> Gyltye of death, *Cov.*      <sup>35</sup> Buffeted, *T. M. Cr. Gen. Bps.*      <sup>36</sup> Prophecie unto, *Cov. Gen. Bps.*      <sup>37</sup> And swore also, *Cov.*

suerly thou art even won of them/ for they speache bewreyeth the. Then began he to course and to swaere/ that he knewe not the man. And immediatly the cocke krew. <sup>38</sup> And Peter remembered the wordes of Jesu/ whych he sayde vnto hym : before the cocke crowe/ thou shalt denye me thryse. And went out at the dores/ and wepte bitterly.

## The xxviii. Chapter.

**W**HEN the mornynge was come/ all the chefe prestes and senyours off the people helde a counsayle agenst Jesu/ to put hym to deth/ and brought hym bounde and delyvered hym vnto Poncius Pylate the debyte.

Then when Judas which betrayed hym/ sawe that he was condempned/ he repented him sylfe/ and brought ageyne the xxx. <sup>1</sup>plattes off sylver to the chefe prestes and senyours saynge : I have synned betraynge the innocent blood. And they sayde : what is that to vs ? se thou to that. And he cast doune the sylver plates in the temple/ and departed/ and went and hounge hym sylfe.

The chefe prestes toke the sylver plattes and sayd : it is not lawfull for to put them in to <sup>2</sup>the treasury/ because it is <sup>3</sup>the pryce of blood. And they toke counsell/ and bought with them a potters felde to bury strangers in. wherfore that felde is called/ <sup>4</sup>the felde of blood/ vntyll this daye. Then was fullfylled / that which was spoken by Jeremi the prophet/ sayinge : and they toke xxx. sylver plates/ the <sup>5</sup>value of him that was prysed/ whom <sup>6</sup>they bought of the chyldren of israhel/ and they gave them for the potters felde/ as the lorde apoynted me.

Jesus stode before the debite/ and the debite axed him/ saynge : Arte thou the kynge of the iewes ? Jesus sayd vnto hym : Thou sayest. when he was accused of the chefe preestes and seniours/ he answered nothinge. Then sayd Pilate vnto him : hearest thou not howe <sup>7</sup>many thinges they laye agenste the ? and he answered him to never a worde. in so moche that the debyte marveyllled <sup>8</sup>very sore.

<sup>38</sup> Then thought Peter upon, etc. *Cor.* <sup>1</sup> Silver pens, *Cor.*  
 Silver peeces, *Gen. Bps.* [So, vvs. 5, 6.] <sup>2</sup> God's chest, *Cor.*  
<sup>3</sup> Blood money. *Cor.* <sup>4</sup> *Cr.* inserts—(Aceldama, that is.) <sup>5</sup> The  
 price of him that was valued, *Cr. Gen. Bps.* <sup>6</sup> They of the chil-  
 dren of Israel valued, *Gen.* <sup>7</sup> Sore they accuse thee, *Cor.* Many  
 witnesses they lay, *Cr.* Many things they witnesse, *Bps.* <sup>8</sup> Great-  
 lye, *T. M. Cr. Gen. Bps.*

Att that feest/ the debyte was wonte to deliver vnto the people a presoner whom they wolde chose. He had then a notable presoner/ called Barrabas. And when they were gadered together/ Pilate sayde vnto them : whether wyll ye that y<sup>9</sup> geve losse vnto you barrabas/ or Jesus which is called Cryst? For he knewe well/ that for envy they had delyvered him.

When he was sett doune<sup>10</sup> to geve iudgement/ his wyfe sent to hym/ sayinge : have thou nothinge to do with that iuste man/ I have suffered many thinges this daye in<sup>11</sup> my slepe aboute hym.

The chefe preestes and the seniours had parswaded the people/ that they shulde axe barrabas/ and shulde destroye Jesus. The debite answered and sayde vnto them : whether of the twayne will ye that I lett losse vnto you? And they sayde/ barrabas. Pilate sayde vnto them : what shall I do then with Jesus/ which is called Crist? They all sayde to him : lett hym be crucified. Then sayde the debite : what evyll hath he done? And they cryed<sup>12</sup> the more saynge : lett him be crucified.

When Pilate sawe that he<sup>13</sup> prevayled nothinge/ butt that moare<sup>14</sup> busenes was made/ he toke water and washed his hondes before the people sayinge : I am innocent of the bloud of this iuste person/<sup>15</sup> and that ye shall se. Then answered all the people/ and sayde : his bloud fall on vs/ and on oure children. Then lett he Barrabas loose vnto them/ and scourged Jesus and delyvered him to be crucified. Then the soudcours of the debite toke Jesus vnto the comen hall/ and gadered<sup>16</sup> vnto him all the company. And stripped hym/ and put on hym a<sup>17</sup> purpyll roobe/ and platted a croune off thornes and putt vppon his heed/ and a rede in his ryght honde. And bowed their knees before him/<sup>18</sup> saying :<sup>19</sup> hayle kinge of the iews/ and spitted vppon hym/ and toke the rede and smoote hym on the heed.

And when they had mocked him/ they toke the robe off hym ageyne/ and put his awne reyment on him/ and leed hym awaye to crucify hym. And as they cam out/ they founde a

<sup>9</sup> Let loose, *T. M. Gen.*      <sup>10</sup> On the judgment seate, *Cor. Gen. Bps.*

<sup>11</sup> A dreame because of [by reason of, *G.*] him, *Gen. Bps.*

<sup>12</sup> Exceedingly, *Bps.*      <sup>13</sup> Availled, *Gen.*      <sup>14</sup> Tumult, *Gen.*

<sup>15</sup> On your parell be it, *Tav.* See [Look, *Gen.*] ye to it, *Gen. Bps.*

<sup>16</sup> The whole multitude over him, *Cor.* Unto hym all the bande, *Gen. Bps.* *Bps.* adds—(of soldiers.)

<sup>17</sup> Scarlet, *Gen. Bps.*      <sup>18</sup> All the

*Vers.* add—They mocked him.      <sup>19</sup> God save thee, *Gen.*

man of cyren/ named Simon : him they compelled to beare his crosse. And cam vnto the place/ which is called golgotha (that is to saye a place of <sup>20</sup> deed mens sculles) and they gave him veneger to drynke myxte with gall. And when he had tasted there of/ he wolde not drinke.

When they had crucified hym/ they parted his garmentes/ and did cast lottes. To fulfyll that was spoken by the proph-et : They <sup>21</sup> have parted my garments amonge them : and upon my vesture have cast loottes/ and they sate and watched hym there. And they sett vppe over his heed <sup>22</sup> the cause of his deeth written. This is Jesus the kinge of the iewes. And there were two theves crucified with hym/ won on the right honde/ and another on the lyfte honde.

They that passed by/ revyled hym waggynge ther heeddes and sayinge : Thou that destroyest the temple off God/ and byldest it in thre dayes save thy sylfe. If thou be the sonne of God/ come doune from the crosse. Lykewyse also the <sup>23</sup> prelates mockinge hym with the scribes and seniours sayde : He <sup>24</sup> saved other/ hym sylfe <sup>25</sup> he can not <sup>24</sup> save. Yff he be the kyng of Israhell : let hym nowe come doune from the crosse/ and we woll beleve hym. He trusted in God/ lett God delyver hym nowe yf he will have hym/ for he sayde/ I am the sonne off God. That same also the theves/ which were crucified with hym cast in his tethe.

From the sixte houre was ther dereknes over all <sup>26</sup> the londe vnto the nynth houre. And about the nynth houre Jesus cryed with a loude voyce/ sayinge : Eli Eli lama sabathani. That is to saye/ my God/ my God/ why hast thou forsaken me ? Some of them that stode there/ when they herde that sayde : This man calleth for Helias. And streyhtway won off them ranne and toke a sponge and filled it full of venegar/ and put it on a rede/ and gave hym to drynke. Other sayde let be/ let vs se whyther Helias wyll come <sup>27</sup> and delyver hym. Jesus cryed agayne with a lowde voyce and yelded vppe the goost.

And beholde the vayle of the temple was rent in <sup>28</sup> two parties from the toppe to the bottom/ and the erth did quake/ and the stones did rent/ and graves did open/ and the bodies off many sayntes which slept/ arose : and cam out off their graves

<sup>20</sup> A skulle, *Bps.*    <sup>21</sup> Divided, *Gen.*    <sup>22</sup> His cause [accusation, *B.*] *Gen. Bps.*    <sup>23</sup> High Priestes, *All the Vers.*    <sup>24</sup> Hath helped others—helpe, *Cor.*    <sup>25</sup> Can he not save, *Cr. Bps.*    <sup>26</sup> The earth, *Cor.*    <sup>27</sup> And [To, *B.*] save him, *Gen. Bps.*    <sup>28</sup> Twain, *Gen.*

after his resurreccion/ and cam in to the holy cite/ and appeared vnto many.

When the <sup>29</sup> pety captayne/ and they that were with hym watchinge Jesus/ sawe the erth quake and those thynges which hapened/ they feared greatly sayinge. <sup>30</sup> Off a surete this was the sonne off God.

And many wemen were there/ beholdinge hym afarre off/ which folowed Jesus from Galile/ ministringe vnto hym: amonge the which was Mary magdalen/ and Mary the mother <sup>31</sup> off James and the mother of Joses/ and the mother off Zebedes <sup>32</sup> chyl dren.

When the even was come/ there cam a ryche man <sup>33</sup> of Aramathia named Joseph/ which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. and Joseph toke the body/ and wrapped it in a clene lynnynne clooth/ and put it in his newe tombe/ which he had hewen out even in the roke/ and rolled a greate stone to the dore of the sepulcre and departed. There was Mary magdalene/ and the other Mary sittinge over agenste the sepulcre.

The nexte daye that foloweth <sup>34</sup> good frydaye/ the hye prestes and pharises got them selves to Pilate/ and sayde: Syr/ we remember/ that this deceyver sayde whyll he was yet alyve/ After thre dayes y wyll aryse agayne/ comaunde therefore that the sepulcre be mayde sure vntyll the thyrd daye/ lest paraventure his disciples come/ <sup>35</sup> and steale hym awaye/ and saye vnto the people/ he ys rysen from deeth: And then the laste erreure shalbe worsse then the first was. Pilate sayde vnto them: <sup>36</sup> Take watche men: Go and make ytt as sure as ye can. They went and made the sepulcre sure with watche men/ and scaled the stone.

<sup>29</sup> Centurion. *T. M. Cr. Gen. Bps.*

<sup>30</sup> Truely, *Cr. Gen. Bps.*

<sup>31</sup> Of James and Joses. *T. M. Cr. Gen. Bps.*

<sup>32</sup> Sonnes, *Gen.*

<sup>33</sup> From (the cite of) Arimathea. *Bps.*

<sup>34</sup> The daye of preparing:

*Cr. Bps.* The preparation of the Sabbath, *Gen.*

<sup>35</sup> *Gen. Bps.*

add—by night.

<sup>36</sup> Ye have the watche, *Cr. Gen. Bps.*



## The xxviii. Chapter.

<sup>1</sup> **T**HE saboth daye att even which dauneth the morowe after the saboth/ Mary magdalene and the other Mary cam to se the sepulere.

And beholde there was a greate erth quake. For the angell of the lorde descended from heven: and cam and rowlled backe the stone ffrom the dore/ and sate upon it. His countenance was lyke lyghtnyng/ and his rayment whyte as snowe For feare of hym the keepers <sup>2</sup> were astunyed and were as deed men.

The angell answered/ and sayde to the women/ Feare ye not. I knowe well ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/ and se the place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde/ he wyll go before you into Galile/ there ye shall se hym. Lo I have tolde you.

And they departed quickly from the sepulere with feare and great ioye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde/ Jesus mett them sayinge: <sup>3</sup> God spede you. They cam and held hym by the fete and worshypped hym. Then sayde Jesus vnto them: be not afrayde: Go and tell my brethren/ that they goo into galile/ and there shall they se me. When they were gone. beholde/ some of <sup>4</sup> the keepers cam in to the cite/ and shewed vnto the <sup>5</sup> prelattes/ all thinges whych had hapened. And they gaddered them togedder with the senioures/ and toke counsell/ and gave <sup>6</sup> large money vnto the souders/ saynge: Saye that his disciples cam be nyght/ and stoole hym awaye whyll ye slept. And yf <sup>7</sup> this come to the <sup>8</sup> rulers eares/ we wyll <sup>9</sup> pease him/ and <sup>10</sup> make you safe. And they

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<sup>1</sup> Upon the evening of the sabbath holy-day which dawneth the morrow of the first day of the sabbaths, etc. *Cor.* [So, *Cr.* omitting 'holy-day' and 'the morow of']. In the ende of the sabbath which dawneth the first of the week, *Bps. Gen.* similar. <sup>2</sup> Were troubled, *Cor.* Did shake, *Bps.* <sup>3</sup> All hayle, *T.M. Cr. Bps.* God save you, *Gen.* <sup>4</sup> The watche, *Gen. Bps.* <sup>5</sup> Hye Prestes, *All the Vcrs. Gen.* <sup>6</sup> Money enough, *Cor.* <sup>7</sup> The governoure heare of this, *Gen.* <sup>8</sup> Deputie's, *Bps.* <sup>9</sup> Still, *Cor.* Persuade, *Cr. Gen. Bps.* <sup>10</sup> Bringe it to passe that ye shall be safe, *Cor.* Save you harmlesse, *T.M. Cr.*

toke the money and did as they were taught. And this saynge  
 is noysed amonge the iewes vnto this daye. Then the xi.  
 disciples went there waye into galile/ in to a mountayne  
 where Jesus had appoynted them. And when they  
 sawe hym/ they worshypped hym. But some of them  
 douted. Jesus came and spake vnto them/ saynge :  
 All power ys geuen vnto me in heven/ and in  
 erth. Goo therefore and teache all nacions/  
 baptisyng them in the name of the father/  
 and the sonne/ and the holy goost :  
 Teachinge them to observe all  
 thynges/ whatsoever I com-  
 maunded you.  
 And lo I am with you <sup>11</sup> all  
 waye even vntyll the  
 ende off the  
 worlde.

Here endeth the Gospell  
 of S. Mathew.

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<sup>11</sup> Every day, Cor.

The  
Gospell of S. Marke.

The first Chapter.

**T**HE begynnyng off the Gospell of Jesu Christ the some  
off God/ as yt ys written in the prophettes/ beholde I  
sende my messenger before thy face/ whych shall prepare thy  
waye before the. The voyce of won that cryeth in the wil-  
dernes : prepare ye the waye off the lorde/ make his pathes  
streight.

Jhon did baptise in the wildernes/ and preache the baptism  
<sup>1</sup> of repentaunce/ for the remission of synnes. And all the  
londe of iewry/ and they of Jerusalem went out vnto hym/  
and were all baptised of hym in the ryver Jordan/ <sup>2</sup> knowled-  
gyng theire synnes.

Jhon was clothed with cammylles heer/ and wyth a <sup>3</sup> ger-  
dyll off a <sup>4</sup> [beestes] skyn about hys loynes. And he ate lo-  
custes and wyld hony/ and preached saynge : a stronger  
than I commeth after me/ whos shue latched I am not worthy  
to stoupe doune and vnlose. I have baptised you with water :  
but he shall baptise you with the holy goost.

And yt came to passe in those dayes/ that Jesus cam from  
nazareth/ a cite of galile : and was baptised of Jhon in Jor-  
dan. And <sup>5</sup> immediatly he cam out of the water/ and sawe  
the hevens <sup>6</sup> open/ and the <sup>7</sup> holy goost descendinge vppon him  
lyke a dove. And there cam a voyce from heven : Thou  
arte my dere sonne/ in whom I delite.

And immediatly the sprete drave hym into a wildernes :

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<sup>1</sup> Of amendment, *Cor. Gen.* adds—of life. <sup>2</sup> Confessyng, *All the Vers.* <sup>3</sup> Leatherne gyrdle, *Cor.* <sup>4</sup> *All the Vers.* omit. <sup>5</sup> As soone as he was come up, etc. *T. M. Cr. Gen. Bps.* <sup>6</sup> Cloven in twaine, *Gen.* <sup>7</sup> Spirite, *Cr. Bps.*

and he was there in the wyldernes xl. dayes/ and was tempt-  
ed off Satan/ and was with wyldde beestes. And the angels  
ministred vnto hym.

After that Jhon was taken/ Jesus cam in to galile/ preach-  
ynge the gospell off the kyngdom of god/ and saynge : the  
tyme ys <sup>8</sup> ful come/ and the kyngdom of god is even att  
honde/ <sup>9</sup> repent and beleve the gospell.

As he walked by the see of galile/ he sawe Simon and An-  
drewe his brother castinge nettes in to the see/ for they were  
fysshers. And Jesus sayde vnto them: folowe me/ and I  
wyll make you to be fysshers of men. And they strayght  
waye forsoke their nettes/ and folowed him.

And when he had gone a lytell further thens/ he sawe James  
the sonne off zebede/ and Jhon his brother/ <sup>10</sup> even as they  
were in the shippe <sup>11</sup> dressynge their nettes. And anon he  
called them. And they leeft their father Zebede in the shippe  
with his heyred servauntes/ and went their waye after hym.

And they entred in to capernaum/ and streight waye on  
the sabot dayes he entred in to the sinagogge and taught.  
And they <sup>12</sup> mervelled att hys <sup>13</sup> learninge. for he taught  
them as won whych had power with him/ and not as the  
srybes did.

And there was in the sinagogge/ a man vexed with an vn-  
clene spirite/ and he cryed saynge : <sup>14</sup> lett me a lone : what  
have we to do with the Jesus of nazareth ? arte thou come to  
destroie vs ? I knowe what thou arte/ thou arte <sup>15</sup> that holy  
man promysed of god. And Jesus rebuked him/ saynge :  
hoolde thy pace and com out of the man. And the vnclene  
spirite tare him/ cryed out with a lowde voyce/ and cam out  
of him. And they were all amased/ in so moche that they  
demaunded won off another among them selves/ saying :  
what thinge ys thys ? what newe doctrine is thys ? for he  
commaundeth the foule spirites with power/ and they obeye  
him. Anon his name spread abroade throughoute all the re-  
gion borderynge on galile.

And immediatly as sonne as they were com out of the  
sinagogge/ they entred in to the housse of Symon and An-  
drew with James and Jhon. Symones <sup>16</sup> motherelawe lay

<sup>8</sup> Fulfilled, *Gen.*      <sup>9</sup> Amende yourselves, *Cor.*      <sup>10</sup> Which also  
were, etc. *Cr. Bps.*      As they were, etc. *Gen.*      <sup>11</sup> Mendyng, *T. M.*  
*Cr. Gen. Bps.*      <sup>12</sup> Were astonied, *Cr. Gen. Bps.*      <sup>13</sup> Doctrine,  
*Gen.*      <sup>14</sup> Let be, *T. M.*      Let us alone, *Bps.*      Alas ! [Ah ! *G.*] what  
have we, etc. *Cr. Gen.*      <sup>15</sup> That holye one of God, *T. M. Cr. Gen.*  
*Bps.*      <sup>16</sup> Wives mother, *Gen. Bps.*

sicke of a fever/ and anon they told hym of her. And he cam and toke her by the honde and lifte her vppe/ and the fever forsoke her by and by : And she ministred vnto them.

And at even when the sun was doune/ they brought vnto him all that were diseased/ and them that were <sup>17</sup> possessed with devyls and all the cite gaddred togedder at the dore/ and he healed many that were sycke of dyvers diseases. And he cast out many devyls : and suffered not the devyls to <sup>18</sup> speake/ because they knewe him.

And in <sup>19</sup> the moorninge very erly/ <sup>20</sup> Jesus arose and went out in to a solitary place/ and there prayed. And Simon and they that were with hym folowed after hym. And when they had founde him/ they sayde vnto him : all men seke for the. and he sayd vnto them : let vs go in to the nexte townes/ that y maye preache there also : for <sup>21</sup> truly I cam out for that purpose. and he preached in their sinagogges/ throughout all galile/ and cast devyls out.

And there cam a leper to him beseechinge him/ and kneled doune vnto him/ and sayde vnto him : yf thou wylt/ thou arte able to make me clene. Jesus had compassion on him/ and put forth his honde/ touched him/ and sayde vnto him : I will/ be clene. and as sone as he had spoken/ immediately the leprosy departed from him/ <sup>22</sup> and he was clensted. And <sup>23</sup> he charged hym/ and sent him awaye forthwith. and sayd vnto him : Se that thou tell no man/ but gett the hence and shewe thy sylfe to the preste/ and offer for thy clensynge/ those thinges which Moses commaunded/ for a testimoniall vnto them. But he (as sone as he was departed) began to tell many thinges and to publyshe the dede/ in so moche that Jesus coulede no more openly entre in to the cite/ but was with out in desert places/ and they came to him from every quarter.

### The ij. Chapter.

**A**FTER a feawe dayes he entred into Capernaum againe/ and it was noysed that he was in a housse : and anon many gaddred togedder/ in so moche that <sup>1</sup> nowe there was no

<sup>17</sup> Vexed, *Cr. Bps.*      <sup>18</sup> Say that they knewe him, *Gen.*      <sup>19</sup> One morning. *Tur.*      <sup>20</sup> *Gen. Bps.* add—before day.      <sup>21</sup> Therefore am I come, *Cr. Bps.*      <sup>22</sup> And hee sent him awaye, etc. *Cr.*      <sup>23</sup> After he had given him a straight commandment, *Gen. Bps.*      <sup>1</sup> The places aboute the doore coulede not receyve any more, *Gen.*

roume to receave them : no/ <sup>2</sup> nott in places about the dore. And he preached vnto them. And there cam vnto hym that brought wone sicke off the palsey/ borne off fower men : and be cause they coulde not com nye vnto hym for <sup>3</sup> preace : They <sup>4</sup> opened the rofe of the housse where he was. And when they had broken yt open/ they lett doune <sup>5</sup> the beed where in the sicke of the palsey ley/ When Jesus sawe their fayth/ he sayde to the sicke of the palsey/ sonne thy synnes are forgiven the.

There were certeyne of the scribes syttinge/ and reasoninge in their hertes : <sup>6</sup> howe doeth thys felowe blaspheme ? who can forgeve synnes/ but god only ? And immediatly when Jesus perceaved in his sprete/ that they so reasoned in them selves/ he saye vnto them : why thynke ye soche thinges in youre hertes ? whether ys it easier to saye to the sicke of the palsey/ thy synnes ar forgiven the : or to saye/ aryse/ take vppe thy beed and walke ? That ye may knowe that the sonne of man hath power in erth to forgeve sinnes/ he spake vnto the sicke of the palsey : I saye vnto the/ aryse and take vp thy beed/ and get the hens in to thyn awne housse. And by and by he arose/ toke vp hys beed/ and went forth before them all. in so moche that they were all amased/ and glorified god/ sayinge : we never sawe <sup>7</sup> it on thys fassion.

And he went out agayne vnto the see/ and all the people resorted vnto hym/ and he taught them. And as Jesus passed by/ he sawe levy the sonne of alphey/ sytt att the receyte of custome/ and sayde vnto him : folowe me. And he arose and folowed hym. And yt cam to passe/ as Jesus sate att meate in his housse/ many publicans and synners sate att meate also with Jesus and his disciples. For there were many that folowed him. And when the scribs and pharises sawe him eate with publicans and synners/ they sayde vnto his disciples : howe is it/ that he eateth and drynketh with publicans and synners ? when Jesus had herde that/ he sayd vnto them. The whole have no nede of the visicion : but the sicke. I cam <sup>8</sup> to cal the sinners to repentaunce/ and not the iuste.

And the disciples of Jhon and of the pharises did faste/ and they cam and sayde vnto him. Why do the disciples of Jhon

<sup>2</sup> No, not so much as about, etc. *T. M. Cr. Bps.*      <sup>3</sup> The people, *Cor.* The multitude, *Gen.*      <sup>4</sup> Uncovered. *T. M. Cr. Gen. Bps.*  
<sup>5</sup> *Cr.* adds—(with cords.)      <sup>6</sup> Why doth he speake, *Cr. Gen. Bps.*  
<sup>7</sup> Such a thing, *Gen.*      <sup>8</sup> Not to cal the righteous but sinners, etc, *T. M. Cr. Gen. Bps.*

and off the pharises faste/ and thy disciples fast nott. And Jesus sayde vnto them: can the chyl dren of <sup>9</sup>a weddinge faste/ whils the brydgrome is with them? As longe as they have the brydgrome with them/ they cannot faste. Butt the dayes wyll come when the brydegrome shalbe taken from them/ and then shall they faste in those dayes.

Also no man soweth a peece of newe cloth vnto an olde garment/ for <sup>10</sup>then taketh he awaye the newe peece from the olde/ and so is the rent worsse.

In lyke wyse/ no man poureth newe wyne in to olde vesselles/ for yf he do the newe wyne breaketh the vesselles/ and the wyne runneth out/ and the vessels are <sup>11</sup>marde. Butt newe wyne must be poured in to new vesselles.

And it chaunced that he went thorowe the corne felde on the sabboth daye/ and his disciples <sup>12</sup>[as they went on their waye/] began to plucke the eares of corne/ And the pharises sayde vnto him: Take hede why do they on the sabboth daye that which is vnlauffull? And he sayde vnto them: have ye never redde what David did/ when he had nede/ and was an hongred both he and they that were with him? howe they went into the housse of God in the dayes of Abiathar the hie preste/ and ate the halowed loaves/ which is not lauffull but for the prestes only to eate: and gave also to them which were with him? And he sayde to them: the sabboth daye was made for man/ and nott man for the sabboth daye. Wherefore is the sonne of man lorde even of the sabboth daye.

### The iij. Chapter.

**A**ND he entred agayne into the synagog/ and there was a man which had a widdred honde: and they watched him/ to se/ yf he wolde heale him on the sabboth daye/ that they myght accuse hym. And he saide vnto the man whych had the widdred honde: aryse and stonde in the middes. And he saide to them: whether ys it lauffull <sup>1</sup>to do a good dede on the sabboth daye/ or <sup>1</sup>an evyll? <sup>2</sup>to save a mannes life/ or to kyll? Butt they helde their peace. And he loked rounde aboute on them <sup>3</sup>angrely mornynge on the <sup>4</sup>blindnes of their hertes/ And sayd to the man: stretch forth thyne honde:

<sup>9</sup> The marriage chamber, *Gen.*      <sup>10</sup> Els the newe *peece* taketh away the filling up from the old, *Gen.* Other wayes his newe peece taketh awaye (*somechat*) from the olde, etc. *Bps.*      <sup>11</sup> Lost, *Gen.*  
<sup>12</sup> *Cr. Bps.* omit.      <sup>1</sup> To do good—to do evyll, *Cr. Bps.*      <sup>2</sup> To save [the, *G.*] life, *T. M. Cr. Gen. Bps.*      <sup>3</sup> With anger, mourning on, etc. *Cr. Bps.*      <sup>4</sup> Hardenesse, *Bps.*

and he stretched it forth: and the honde was restored/ even as whole as the other.

The pharises departed/ and streyght waye gaddred a counsell with <sup>5</sup> them that belonged to Herode agaynst hym/ that they myght destroye him. And Jesus avoyded with his disciples to the see: and a greate multitude folowed him from galile and from Jewry/ and from Hierusalem/ and from Iudumea/ and from beonde Jordane: and they that dwelled about Tyre and Sidon/ a great multitude: which when they hade herde <sup>6</sup> what thynges he did/ cam vnto him.

And he comaunded his disciples/ that a shippe shulde wayte on him/ because off the people/ leste they shulde throunge hym. for he had healed many/ in so moche that they preased upon him/ for to touche him/ as many as had plages and when the vnclene sprites sawe him/ they fell doune before him/ and cryed sayinge: thou arte the sonne of God: And he <sup>7</sup> streyghtly charged them that they shulde not <sup>8</sup> vtter him.

And he went vppe into a mountayne/ and called vnto him whom he wolde/ and they cam vnto him. And he <sup>9</sup> ordeined the twelve that they shulde be with him/ and that he myght sende them to preache. And that they might have power to heale syknesses and to cast out devylls. And <sup>10</sup> he gave vnto Simon/ to name/ Peter. And he called James the sonne of Zebede/ and Jhon James brother/ and gave them bonarges to name/ which is to saye the sonnes of thounder. And Andrewe and Philippe/ and Bartlemewe and Mathewe/ and Thomas/ and James the sonne of Alphey/ and Taddeus/ and Symon <sup>11</sup> of cane/ and Judas iscarioth/ whiche same also betrayed hym.

And they cam vnto housse/ and the people assembled toggedder agayne/ so <sup>12</sup> greatly that they had nott leesar so moche as to eate breed. And when <sup>13</sup> they that <sup>14</sup> longed vnto hym herde off it/ they went out to <sup>15</sup> holde hym. For they <sup>16</sup> sayde/ <sup>17</sup> he ys to fervent. And the scribes which came from Jerusalem/ sayde: he hath Beelzebub/ and by the <sup>18</sup> power off the

<sup>5</sup> Herode's officers, *Cor.* The Herodians, *Gen. Bps.* <sup>6</sup> Of his noble acts, *Cor.* <sup>7</sup> Sharply rebuked them, *Gen.* <sup>8</sup> Make him known, *Cr. Bps.* <sup>9</sup> Appointed, *Gen.* <sup>10</sup> And the first was Simon, and he named Simon, Peter, *Gen.* <sup>11</sup> The Cananite, *Gen. Bps.* <sup>12</sup> That they coule not so much as, etc. *Gen. Bps.* <sup>13</sup> His kinsfolk, *Gen.* <sup>14</sup> Belonged, *Cr. Bps.* <sup>15</sup> Lay holde [hands, G.] upon him. *Cr. Gen. Bps.* <sup>16</sup> Thought he had been besyde himselfe, *T. M. Gen.* <sup>17</sup> He taketh too much upon him, *Cor.* He is mad, *Cr. Bps.* <sup>18</sup> Chief devyll, *Cr.* Prince of the devils, *Gen. Bps.*



chefe devyll/ casteth out devylles. And he called them vnto hym/ and in similitudes sayde vnto them.

Howe can Satan drive out Satan? And yf a <sup>19</sup> realme be devided ageynst it silfe/ that <sup>19</sup> realme cannot endure. And if a housse be devided agaynste it silfe/ that housse cannot continue: So if Satan make insurreccion agaynst him silfe/ and be devided/ he can not continue/ but hath an ende. No man can entre into a stronge mans housse/ and take awaye hys gooddes/ excepte he fyrste bynde that stronge man and then spoyle hys housse.

Verely I saye vnto you that all synnes shalbe forgiven vnto <sup>20</sup> mens chyldren: and blasphemy/ where with they blaspheme. but he that blasphemeth the holy goost/ shall never have forgiveness: but is <sup>21</sup> in daunger of eternall dampnacion. For they sayde/ he had an vnclene sprete.

And there cam his mother and his brithren/ and stode with oute/ and sent vnto him and called hym: and the people sate aboute hym/ and sayde vnto hym: beholde thy mother and thy brethren seke for the with out. And he answered them/ saynge: who ys my mother/ and my brethren? And he loked rounde about on his disciples/ which <sup>22</sup> sate in compasse about hym/ and sayde: beholde my mother/ and my brethren/ For who soever doeth the will off god/ he is my brother/ my syster and mother.

#### The liij. Chapter.

**A**ND he began agayne to teache them by the see syde. And there gadered to gedder vnto hym moche people/ so greatly that he entred in to a shippe/ and sate in the see/ and all the people was by the see syde on the shoore/ And he <sup>1</sup> taught them many thynges in similitudes/ and sayde vnto them in his doctrine: Herken to. Beholde/ The sower went forth to sowe/ and it fortunad as he sowed/ that some fell by the waye syde/ and the fowles off the ayre cam and devoured it vppe. Some fell on a stony grounde: where it had not moche erth: and by and by sprange vppe/ because it had not depth of erth/ and as sone as the sun was vppe it caught heet: and because it had not rotynge it wyddred awaye. And some fell amonge the thornes/ and the thornes grewe vppe

<sup>19</sup> Kingdome, *Gen.*      <sup>20</sup> The children of men, *Gen. Bps.*      <sup>21</sup> Guiltie of the everlasting judgment, *Cor.* Culpable of, etc. *Gen.*      <sup>22</sup> Sat aboute him, *Bps.*      <sup>1</sup> Preached long, *Cor.*

and choked it/ so that it gave no frute. And some fell upon good grounde: and did yelde frute that spronge and grewe: and brought forthe some thirty folde/ some <sup>2</sup>fourty folde/ and some an hundred folde. And he sayde vnto them: He that hath eares to heare/ lett hym heare.

When he was alone/ they that were/ aboute hym with the twelve axed hym of the similitude. And he saide vnto them: To you it is geuen to knowe the mistery of the kyngdom of God/ But vnto them that are with out/ shall all thinges be done in similitudes: that when they se/ they shall se/ and not discerne: and when they heare they shall heare/ and not vnderstonde: leste at any tyme they shulde tourne/ and their synnes shulde be forgeuen them. And he sayde vnto them: Perceave ye not this similitude. And howe <sup>3</sup>ye shall knowe all similitudes?

The sower soweth the worde. <sup>4</sup>These be they whiche are by the wayes syde/ where the worde is sowen/ to whom as sone as they have herde itt/ commeth <sup>5</sup>the devyll and takith awaye the worde that was sowen in their hertes. And these also are they that <sup>6</sup>are sowen on the stony grounde: which when they have herde the worde/ att once they receave it with <sup>7</sup>ioye/ yett have no rote in themselves/ and so endure but for a season: afterwarde as sone as eny trouble or persecucion ariseth for the wordes sake/ anon they fall. And these are they that are sowen amonge the thornes/ which heare the worde of god/ and the care of this worlde and the disseytfulness of ryches/ and the lustes of other thynges entre in/ and choocke the worde/ and it is made vnfrutfull. And these are they that are sowen in good grounde/ which heare the worde and receave it/ <sup>8</sup>and brynge forth frute: some thirty folde/ some sixty folde/ some an hundred folde.

And he sayde vnto them/ is the candle lighted/ to be put vnder a bussshell/ or vnder <sup>9</sup>the borde? ys it not therfore lighted that it shulde be put on a candelsticke? For there is no thing <sup>10</sup>so prevy/ that shall nott be opened: nether <sup>11</sup>so secreet/ butt that it shall <sup>12</sup>come abroade. Yf eny man have

<sup>2</sup> Syxtye, *T. M. Cr. Gen. Bps.*      <sup>3</sup> Then shoulde ye understande [will ye know, C.] all other, *Cr. Gen.*      <sup>4</sup> And (they whereof some be rehearsed to be by the wayside) are those where, etc. *Cr.* And these are they that *receive the seed* by the wayside, etc. *Gen.*  
<sup>5</sup> Satan, *T. M. Cr. Gen. Bps.*      <sup>6</sup> Receyved the seed *Cr. Gen. Bps.*  
[So post.]      <sup>7</sup> Gladnesse, *T. M. Cr. Gen. Bps.*      <sup>8</sup> So that one corne dothe bring forth, etc. *Cr. Gen. Bps.*      <sup>9</sup> The table, *T. M. Cr. Gen. Bps.*      <sup>10</sup> Hid, *Gen.*      <sup>11</sup> Is there a secret, *Gen.*      <sup>12</sup> Be known, *Cor.* Come to light, *Gen.*

cares to heare/ lett him heare. And he sayd vnto them : take hede what ye heare. With what measure ye mete/ with the same shall <sup>13</sup>it be measured vnto you agayne. And vnto you that <sup>14</sup>have shall more be geuen. For vnto hym that hath/ shall it be geuen : And from hym that hath nott/ shalbe taken awaye/ even that he hath.

And he sayd : so is the kingdom of God/ even as yf a man shulde sowe seede in the grounde/ and shuld slepe and rise vp night and daye : and the seede shulde springe/ and growe vppe <sup>15</sup>whyll he is not ware. For the erth bryngeth forthe frute off her silfe/ first the blad/ then the eares/ after that full come in the cares. As sone as the frute <sup>16</sup>is brought forth/ anon he throusteth in the sykell be cause that heruest is come.

And he sayde : where vnto shall we lyken the kyngdom off God ? or with what compareson shall we compare it ? It is lyke a grayne off mustardseed/ which when it is sowen in the erth/ is <sup>17</sup>the leest of all seedes that be in the erth : And after that it is sowen it groweth vppe/ and is greatest of all yerbes : and bereth greate braunches so that the fowles off the ayre maye <sup>18</sup>dwell vnder the shadowe of it.

And with many soche similitudes he preached the worde vnto them/ <sup>19</sup>after as they myght heare it. And with out similitude spake he nothinge vnto them. But when they were <sup>20</sup>a parte/ he expounded all thinges to his disciples. And the same daye when even was come he sayde vnto them : lett vs passe over into the other syde. And they <sup>21</sup>late the people departe and toke hym even as he was in the shippe. There were also with him <sup>22</sup>other shippes.

And there arose a great storme of wynde/ and dashed the waves into the shippe/ so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym/ and sayde vnto hym : Master/ carest thou nott that we perisse ? And he rose vppe and rebuked the wynde/ and sayde vnto the see : peace and be still. And the wynde <sup>23</sup>alayed/ and there followed a greate calme : and he sayde vnto them : why are ye fearfull ? Howe is it that ye have no faythe ? And they

<sup>13</sup> Other men measure, etc, *Cr.*      <sup>14</sup> Heare, *Gen.*      <sup>15</sup> He not knowing how, *Gen. Bps.*      <sup>16</sup> Sheweth itselfe, *Gen.*      <sup>17</sup> Lesse than al seedes that be, etc. *Bps.*      <sup>18</sup> Make their nestes, *Cr.*      *Builde, Gen.*      <sup>19</sup> As they were able to heare it, *Gen. Bps.*      <sup>20</sup> Alone, *Cr. Bps.*      <sup>21</sup> Lefte the people [multitude, *G.*] *T. M. Cr. Gen. Bps.*      <sup>22</sup> More shippes, *Cor.*      *Other little shippes, Bps.*      <sup>23</sup> Ceased, *Cr. Gen. Bps.*

feared exceedingly, and sayde won to another : <sup>24</sup> what felowe is this ? for booth wynde and see obey hym.

### The v. Chapter.

AND they cam over to the other syde off the see in to the country of the gaderens. And when he was come out of the shippe, <sup>1</sup> anon mett hym out of the <sup>2</sup> graves a man possessyd of an vnclene sprete, which had his abydinge amonge the graves. And no man coulede bynde hym <sup>3</sup> with cheynes, be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peeces. Nether coulede eny man tame him. And alwayes boothe nyght and daye he cryed in the mountaynes and in the graves and <sup>4</sup> bet hym silfe with stones. When he had spied Jesus afarre off, he ranne, and <sup>5</sup> worshipped him, and cryed with a lowde voyce and sayde : what have I to do, with the Jesus the sonne of the <sup>6</sup> moost hiest god ? I <sup>7</sup> requyre the in the name of god, that thou torment me nott. For he had sayd vnto hym, Come forthe of the man thou fowle sprete. And he axed hym : what is thy name ? and he anshwered hym, my name is Legion, for we are many. And he prayed hym instantly, that he wold nott sende them awaye out of that region.

There was there nye vnto the mountayns a greate heerd of swyne fedinge, and all the devyls besought hym saynge : <sup>8</sup> send vs in to the heerde off swyne, that we maye enter in to them. And anon Jesus gave them leave, And the vnclene spretes went out and entred in to the swyne. And the heerd <sup>9</sup> starteled, and ran hedlyng into the see. They were <sup>10</sup> about ij M. swyne, and they were <sup>11</sup> drowned in the see. And the swyne heerdes fleed, and tolde it in the cite, and in the <sup>12</sup> countre. And they cam out for to see, what had hapened, And they cam out to Jesus, and they sawe hym that <sup>13</sup> was vexed with the fende and had the legion sytt, both clothed and in his right mynde and were a frayed. And they that sawe it tolde them, howe it had hapened vnto hym that was possessed off

<sup>24</sup> Who is this, *Cr. Gen. Bps.* <sup>1</sup> Furthwith, *Tar.* Incontinently. *Gen.* [So, *G.* vs. 13.] <sup>2</sup> Tombes, *Bps.* [So *post.*] <sup>3</sup> No, not with, etc. *T. M. Cr. Gen. Bps.* <sup>4</sup> Strook, *Gen.* Al to cutting himselfe, *Bps.* <sup>5</sup> Fell downe before him, *Cov.* <sup>6</sup> Most High, *Gen.* <sup>7</sup> Charge thee by God, *Gen.* <sup>8</sup> Let us depart, *Cov.* <sup>9</sup> Ranne [Was carried, *C.*] headlong, *Cr. Gen. Bps.* *Gen.* adds—from the high banke. <sup>10</sup> Almost, *Cr.* <sup>11</sup> Choaked, *Bps.* <sup>12</sup> Fieldes, *Cr.* <sup>12</sup> Had bene possessed with the devyll, *Gen.* [So vs. 18.]

the devyll/ and also of the swyne. And they began to praye hym/ that he wolde departe from their coostes. And when he was come in to the shippe/ he that had the devyll prayed hym that he myght be with hym : Jesus wolde not soffre him but sayde vnto him : goo home in to thyne awne housse and to thy frendes/ and shewe them <sup>14</sup> what thinges the lorde hath done vnto the/ and howe he had compassion on the. And he departed/ and began to publisse in the ten cites/ what thinges Jesus had done vnto hym/ and all men did merveyle.

And when Jesus was come over agayne in the shippe vnto the other syde/ moche people gaddered vnto hym/ and he was nye vnto the see. And beholde/ there cam vnto hym won of the rulers of the sinagogge/ whose name was Jairus : and when he sawe hym/ he felle doune att his fete/ and besought hym greatly/ saynge : my <sup>15</sup> doughter lyith att poynt of deeth/ <sup>16</sup> I wolde thou woldest come and ley thy honde on her/ that she myght be safe and live. And he went with hym/ and moche people folowed hym/ and thronge hym.

And there was a woman/ whiche was diseased off an yssue off bloude twelve yeres/ and had suffered many thinges of many fisicions/ and had spent all that she had/ and <sup>17</sup> felte none amendment at all/ But <sup>18</sup> wexed worsse and worsse. When she had herde off Jesus : she cam into the preace behynde hym/ and tewched hys garment. For she sayde : Yf I maye butt tewche his clothinge/ I shall be whole. And streyght waye <sup>19</sup> her fountayne of bloude was dreyed vppe/ and she felt in her body that she was healed off the plague.

And Jesus immediatly felt in him silfe/ the vertue that went out off hym/ and tourned hym rounde aboute in the preace/ and sayde : Who <sup>20</sup> tewched my clothes ? And his disciples sayde vnto hym : thou seist the people <sup>21</sup> thrustinge the <sup>22</sup> [on every syde/] and yet sayest : who did tewche me ? And he loked round about/ ffor to se her thatt had done that thinge. The woman feared and trembled/ for she knewe what was done with in her. And she cam and fell doune before hym and tolde hym <sup>23</sup> the trueth of every thinge. And he sayde

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<sup>14</sup> How great things, *T. M. Cr. Gen. Bps.* [So vs. 20.] <sup>15</sup> *Gen.* adds—little. *Bps.*—young. <sup>16</sup> Let it be thy pleasure to come, *Cor.* I pray thee [that thou wouldst. *G.*] come, *Cr. Gen. Bps.* <sup>17</sup> It availed her nothing, *Gen.* <sup>18</sup> Rather was worse and worse, [the worse, *B.*] *Cr. Bps.* She became much worse, *Gen.* <sup>19</sup> The course of her, etc. *Gen.* <sup>20</sup> Did touche me, *Bps.* <sup>21</sup> Throng, *Gen.* <sup>22</sup> *Cr. Gen. Bps.* omit. <sup>23</sup> All the truth, *Cr. Gen. Bps.*

vnto her Doughter/ thy fayth hath <sup>24</sup> saved the/ goo in peace/ and be whole off thy plage.

Whyll he yet spake/ there cam from the ruler of the synagogis housse/ certayne which sayde : thy doughter is deed : why deseasest thou the master eny further ? As sone as Jesus herde thatt worde spoken/ he sayde vnto the ruler of the synagoge : Be not afrayed/ only beleve. And he suffred no man to folowe hym <sup>25</sup> moo then Peter/ and James/ and Jhon James brother. And he cam vnto the housse of the ruler off the synagoge/ and sawe the <sup>26</sup> wondrynge and them that wepte and wayled greatly/ And he went in and sayde vnto them : Why make ye this adoo and wepe ? The <sup>27</sup> mayden is not deed/ but slepith. And they lawght hym to scorne. Then he put them all out/ and toke the father and the mother off the mayden/ and them that were with hym/ and entred in where the mayden laye/ And toke the mayden by the honde/ and sayde vnto her : Tabitha/ cumi : which is by interpreta- tion : mayden I say vnto the/ aryse. And streight the mayden arose/ and <sup>28</sup> went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straytely/ that no man shulde knowe off it. And commaunded to geve her meate.

#### The vij. Chapter.

**A**ND he departed thens/ and cam in to his awne countre/ and his disciples folowed hym. And when the saboth daye was come/ he began to teache in the synagoge. And many that herde hym <sup>1</sup> were astonyed/ and sayde : From whens hath he these thinges ? and what wysdom is this that is geven vnto him ? and suche <sup>2</sup> vertues that are wrought by his hondes ? Ys not this that carpenter Marys sonne/ the brother off James/ and Joses and Juda and Simon ? and are not his sisters here with vs ? And they were hurt by the reason of him. And Jesus sayde vnto them : a prophet is not <sup>3</sup> despysed but in his awne countre/ and amonge his awne kynne/ and amonge them that are of the same houssholde. And he coulde there shewe no myracles butt leyd his hondes apon a

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<sup>24</sup> Made thee whole, *Gen.*      <sup>25</sup> Save, *Cr. Gen. Bps.*      <sup>26</sup> Tu-  
mult, *Gen. Bps.*      <sup>27</sup> Childe, *Gen.* [So *post.*]      <sup>28</sup> Walked, *Cr.*  
*Gen. Bps.*      <sup>1</sup> Marvelled at his learning. *Cov.*      <sup>2</sup> Miracles. *Tu.*  
Great [mightie, *B.*] workes, *Gen. Bps.* [So vs. 5.]      <sup>3</sup> Without  
honour. *Gen. Bps.*

feawe sicke foolke and healed them. And he merveyled at their vnbelefe.

And he went aboute by the <sup>4</sup>tounes that <sup>5</sup>lye in circuite/ teachynge. And he called the twelve/ and began to sende them/ two and two/ and gave them power over vnclene sprötes. And commaunded them/ that they shulde take nothinge vnto their Jorney/ save a rodde only : Nether scrippe/ nether breed/ nether mony in their <sup>6</sup>pourses : butt shoulde be shood with sandals. And that they shulde not put on two coottes. And sayd vnto them : whersoever ye entre into an housse/ there abyde tyll ye departe thens. And whosoever shall nott receave you/ nor heare you/ when ye departe thens/ shake of the duste that is vnder youre fete for a <sup>7</sup>remembraunce vnto them. I say verely vnto you/ itt shalbe easier for Zodom and Gomor/ att the daye off iudgement/ then for that cite.

And they went out and preached/ that they shulde repent : and they caste out many devylles. And they annoynted/ many that were sicke with oyle and healed them.

And kynge Herode herde of him/ for his name was <sup>8</sup>spreed abroad. And he said : Jhon baptiste is risen agayne from death/ and therefore <sup>9</sup>myracles <sup>10</sup>worke in hym. Wother sayd/ it is Helyas : and some sayde : it is a prophet/ or as won of the prophettes. <sup>11</sup>But when Herode herde of him he sayd : it is Jhon whom I beheded/ he ys risen from death agayne.

For Herode him silfe/ had sent forth/ <sup>12</sup>and had taken Jhon/ and <sup>13</sup>bounde him and cast him into preson for Herodyas sake which was hys brother Philippes wyfe. For he had married her. Jhon sayde vnto Herode : It is not lauffull for the to have thy brothers wyfe. Herodias <sup>14</sup>layd waite for him/ and wolde have killed him/ butt she coulde nott. For Herode feared Jhon/ knowynge that he was iuste and holy/ and gave him reverence/ And when he herde him he did many thinges/ and herde him gladly.

<sup>15</sup>And when a convenyent daye was come. Herode on hys birth daye made <sup>16</sup>a supper to the lordes/ captaynes/ and chefe

<sup>4</sup> Villages, *Bps.*      <sup>5</sup> Laye on every side, *T. M. Cr. Gen. Bps.*

<sup>6</sup> Girdles, *Cor. Gen.*      <sup>7</sup> Witnesse, *T. M. Cr. Gen.*      Witnesse against, *Bps.*

<sup>8</sup> Now known, *Cor.*      <sup>9</sup> Great workes are wrought by him, *Gen.*      Mightie workes do shewe forthe themselves in him, *Bps.*

<sup>10</sup> Are wrought by, *T. M. Cr.*      <sup>11</sup> So when, etc. *Gen.*      <sup>12</sup> *Cr.* adds —men of warre.

<sup>13</sup> Bound him in preson, *Gen. Bps.*      <sup>14</sup> Had a quarrel agaynst him, *Gen.*      <sup>15</sup> And the time being convenyent, when Herode, etc. *Gen.*      <sup>16</sup> A banquet to his princes, *Gen.*

estates of galile. And the daughter of the same Herodias cam in and daused/ and pleased Herode and them that sate att bourde also/ Then the kinge sayd vnto the mayden: axe of me what thou wilt/ and I will geve it the. And he sware vnto her whatsoever thou shalt axe of me/ I will geve it the/ even vnto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shall I axe? And she sayde: Jhon baptistes heed. And she cam in streight waye with haste vnto the kinge/ and axed sayinge: I wyll that thou geve me <sup>17</sup> by and by in a charger the heed of Jhon baptist. And the kinge was sory: yet for hys othes sake/ and for their sakes which sate att supper also/ he wolde not <sup>18</sup> put her besyde her purpost. And immediatly the kyng sent the hangman and commaunded his heed to be brought in. And he went and beheeded him in the preson/ and brought his heedde in a charger and gave hit to the mayden/ and the mayden gave it to her mother. When his disciples herde of it/ they cam and toke vppe his body/ and <sup>19</sup> put it in a tounge.

And the apostles gaddered them selves togeddre to Jesus/ and tolde him all thynges/ booth what they had done/ and what they had taught. And he sayd vnto them: come ye <sup>20</sup> aparte into the wyldernes/ and rest a whyle. For there were many commers and goers. And they had no leasur <sup>21</sup> wons for to eate. And he went by shippe asyde out off the waye into a desertt place. And the people spyed them when they departed: and many knewe him/ and <sup>22</sup> they hasted afote thether out of every cite/ and cam thither before them/ And cam togedder vnto hym. And Jesus went out and sawe moche people/ and had compassion on them/ be cause they were lyke shepe whych had no sheppherde. And he began to teache them many thinges.

And when the daye was nowe farre spent/ his disciples cam vnto him sayinge: thys ys a desert place/ and nowe the daye ys farre passed/ lett them departe/ that they maye goo in to the <sup>23</sup> countrey rounde about/ and in to the tounes/ and bye them breed: for they have nothings to eate. He answered and sayde vnto them: geve ye them to eate. And they sayde vnto hym: shall we goo and bye ij. C. penyworth of breed/ and geve them to eate? He sayde vnto them: howe many

<sup>17</sup> Even now, *Gen.*

<sup>18</sup> Cast hir off, *Cr. Bps.* Refuse her, *Gen.*

<sup>19</sup> Laid it in a grave, *Cr.*

<sup>20</sup> Alone out of the way, *Cr. Bps.*

<sup>21</sup> So muche as, *T. M. Cr. Bps.*

<sup>22</sup> Ranne a foote, *T. M. Cr. Gen.*

*Bps.* Ranne afore, *Tav.*

<sup>23</sup> Villages and townes about, *Gen.*



loves have ye? Goo and loke. And when they <sup>24</sup> had serched/ they sayde: v. and .ij. fysshes. And he commaunded them to make them all sytt doune/ by companyes upon the grene grasse. And they sate doune <sup>25</sup> here arowe and there arowe/ by hundredes and by fyfties. And he toke the v. loves and the .ij. fysshes and loked vppe to heven and <sup>26</sup> blest/ and brake the loves/ and gave them to hys disciples to put before them/ and the .ij. fysshes he devyded amonge them all. And they all ate/ and were satisfied. And they toke vppe twelve basketes full <sup>27</sup> off the gobbettes and of the fysshes. And they that ate were about fyve thousand men.

And streyght waye he caused hys disciples to goo into a shippe/ and to goo over the water before vnto Bethsaida/ whill he sent awaye the people. And as sone as he had sent them away/ he departed into a mountaine to praye. And when even was come/ the shippe was in the myddes of the see/ and he alone on the londe/ and he sawe them <sup>28</sup> troubled in rowinge/ for the wynde was contrary vnto them. And aboute the fourth quartre of the night/ he cam vnto them/ walkinge upon the see/ and wolde have passed by them. When they sawe him walkinge upon the see/ they supposed yt had bene a sprete/ and cryed oute: For they all sawe hym/ and they were <sup>29</sup> a frayed. And a non he talked with them/ and sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vnto them into the shippe/ and the wynde ceased/ and they were <sup>30</sup> sore amased in them selves beyonde measure/ and marveyled. For they <sup>31</sup> remembred nott off the loves/ be cause their hertes were <sup>32</sup> blynded.

And they cam over/<sup>33</sup> and went into the londe off genazareth/ and <sup>34</sup> drue vp into the haven. And as sone as they were come out off the shippe/ streyght they knewe him/ and ran forth through out all the region rounde about/ and began to cary aboute in beeddes all that were sicke/ when they herde tell that he was there. And whither soever he entred into the <sup>35</sup> tounes/ or cites/ or vyllages/ they leyde their sicke in the stretes/ and prayed hyme/ thatt they myght touche and

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<sup>24</sup> Knewe it, *Gen.*      <sup>25</sup> By rowes, by hundreths, and by fifties, *Gen.*  
<sup>28</sup> Gave thanks, *Cor. Gen.*      <sup>27</sup> Thereof, *Cr.* Of the fragments *Gen.*  
*Bps.*      <sup>28</sup> In peril, *Cor.*      <sup>29</sup> Sore afraid, *Gen.* Troubled, *Bps.*  
<sup>20</sup> Astonied and marvelled exceedingly, *Cor.*      <sup>31</sup> Had forgotten,  
*Cor.* Had not considered, *Gen.* Understood not (*what was done*), *Bps.*  
<sup>32</sup> Hardened, *Gen. Bps.*      <sup>33</sup> *Cr.* adds—the water.      <sup>34</sup> Arrived,  
*Gen.*      <sup>35</sup> Villages or cities or fields, *Bps.*

hit wer but the <sup>36</sup>edge off hys vesture. And as many as touched hym were <sup>37</sup>safe.

The viij. Chapter.

AND the pharisees cam togedder unto hym/ and dyvers off the scribes which cam from Jerusalem. And when they sawe certayne of hys disciples eate breed with <sup>1</sup>commen hands (that is to saye/ with vnwesshen hondes) they <sup>2</sup>complayned. For the pharises/ and all the Jewes/ excepte they washe their handes ofte/ eate not/ observinge the tradicions of the seniours. And when they come from the markt/ except they washe them selves they eate not. And many other thinges there be/ which they have taken upon them to observe/ as the wassing of cuppes and <sup>3</sup>cruses/ and of brasen vessels and of tables.

Then axed hym the pharises and scribes : why walke not thy disciples accordinge to the <sup>4</sup>tradicions of the seniours/ butt eate <sup>5</sup>breede with vnwesshen hondes? He answered and sayde vnto them well prophesied hath Esayas of you ypocrytes as it is written : This people honoreth me with their lypes/ but their hert is farre from me : In vayne <sup>6</sup>they worshippe me/ teachinge <sup>7</sup>doctryns which are nothinge but the commandentes off men/ for ye laye the commandement of God aparte/ and ye observe the tradicions of men as the wessing off cruses and off cuppes/ and many other suche lyke thinges ye do.

And he sayde vnto them : well/ ye <sup>8</sup>putt awaye the commandement of God/ to mayntayne your owne <sup>9</sup>tradedicions. For Moses sayde : Honoure thy father and thy mother : and whosoever <sup>10</sup>sayeth evyll to his father or mother/ let hym <sup>11</sup>dey for it. But ye saye : a man shall saye to his father or mother Corban/ that is/ <sup>12</sup>whatsoever thyng I offer/ that same doeth proffit the. And ye soffre no more that a man do eny thyng for his father or mother/ and thus have ye made the commaundement off God off none <sup>13</sup>effecte through youre

<sup>36</sup> Hemme, *T. M. Cr. Bps.*    <sup>37</sup> Made whole, *Gen. Bps.*    <sup>1</sup> Defiled, *Bps.*    <sup>2</sup> Found fault, *Bps.*    <sup>3</sup> Pottes, *Gen. Bps.* [So vs. 8.]  
<sup>4</sup> Custome ordeined by the elders, *Cr.*    <sup>5</sup> Meat, *Gen.*    <sup>6</sup> Doo they serve me, *Cr.*    <sup>7</sup> The doctrines and commandments of men, *Cr.* For doctrines, the commandments, etc. *Gen. Bps.*    <sup>8</sup> Cast aside, *T. M. Cr. Bps.* Reject, *Gen.*    <sup>9</sup> Constitution, *Cr.* [So vs. 13.]  
<sup>10</sup> Curseth, *T. M. Cr. Gen. Bps.*    <sup>11</sup> Die the death, *Cr. Gen. Bps.*  
<sup>13</sup> [See marginal notes to Matt. xv. 11.]    <sup>13</sup> Authoritie, *Gen.*

awne tradicions which ye have ordeyned. And many soche thynges ye do.

And he called all the people vnto hym/ and sayde vnto them : Herken vnto me every one off you and vnderstonde : there is no thyng with outt a man that can diffyle hym when hitt entreth in to hym/ but thoo thynges which procede out of a man are those which defyle a man. Yf eny man have eares to heare/ let hym heare. And when he cam into a housse awaye from the people/ his disciples axed him of the similitude/ and he sayd vnto them : <sup>14</sup> Do ye then lacke vnderstandinge : Do ye not yet perceave/ that whatsoever thinge from with outt entreth into a man/ hit can not defyle hym/ be cause hit entrith not into his hert/ but in to the belly : and goeth out into the draught that porgeth oute all meates.

And he sayde that defileth a man whiche cometh oute of a man. For from with in even oute off the herte off men/ procede evyll thoughtes : advoutry/ fornicacion/ murder/ theft/ coveteousnes/ <sup>15</sup> wickednes/ diccyte/ <sup>16</sup> vncleennes/ and a wicked eye/ <sup>17</sup> blasphemy/ pryde/ folisshnes : All these evyll thynges/ com from with in/ and defile a man.

And from thence he arose and went into the borders off Tyre and Sidon/ and entred into an housse/ and wolde that no man shulde have knowen off hym : Butt he culde nott be hid. For a certayne woman whose doughter had a foule sprete when she herde off hym/ cam and fell doune att hys fete. The woman was a <sup>18</sup> greke out off <sup>19</sup> sirophenicia/ and she besought hym that he wolde caste out the devyll out off her doughter. Jesus sayde vnto her : lett the chylde first be feed. It ys nott <sup>20</sup> mete/ to take the chylde's breed/ and to caste itt vnto <sup>21</sup> whelppes.

She answered and sayde vnto hym : <sup>22</sup> even soo master/ neverthelesse/ the whelppes also eate vnder the table off the chylde's cromes. And he sayde vnto her : for thys sayinge goo thy waye/ the devyll ys gon out off thy doughter. And when she was come home to her housse she founde the devyll departed/ and her doughter lyinge on the beed.

And he departed agayne from the coostes off Tyre and Sydon/ and cam vnto the see of Galile throwe the myddes off the coostes off the .x. cites/ And they brought vnto him won

<sup>14</sup> Are ye [also, C. B.] so [greatly, C.] without understanding, *T. M. Cr. Bps.* What! are ye without, etc. *Gen.* <sup>15</sup> Fraude, *Cr.*

<sup>16</sup> Wantonnesse, *Bps.* <sup>17</sup> Backbiting, *Gen.* <sup>18</sup> A heathen, *Cor.*

<sup>19</sup> *Cr. Gen. Bps.* add—the nation of. <sup>20</sup> Good, *Gen.* <sup>21</sup> Little

*dogs, Bps.* <sup>22</sup> Truth [Yes, B.] Lorde, *Gen. Bps.*

that was deffe/ and <sup>23</sup>stambred in his speche/ and prayde hym to laye hys honde apon hym. And he toke hym a syde from the people/ and putt hys fyngers in hys eares/ and did spet/ and touched his tounge/ and loked vp to heven/ and syghed/ and sayde vnto hym : ephatha that ys to saye/ be opened. And strēyght waye hys eares were opened/ and the stringe off hys tounge was loosed/ and he spake playne. And he commaunded them that they shulde tell no man. Butt the more he forbad them/ soo moche the more a greate deale they pubblessed it. <sup>24</sup> [And were beyonde measure astonyed/] sayinge : He hath done all thinges well/ and hath made booth the deffe to heare/ and the dom to speake.

### The clix. Chapter.

**I**N those dayes when there was a very greate companye/ and had nothinge to eate/ Jesus called hys disciples to hym/ and sayd vnto them : <sup>1</sup> my herte melteth on this people/ because they have nowe bene wyth me iij. dayes/ and have nothinge to eate : And yf I shulde sende them awaye fastinge to their awne housses/ they shulde faynt by the waye. For dyvers of them cam from farre/ And hys disciples answered hym : <sup>2</sup> from whence myght a man suffyse them with breed here in the wyldernes ? And he axed them : howe many loves have ye ? They sayde : seven. And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves/ gave thanks/ brake/ and gave to hys disciples/ to set before them. And they sett them before the people. And they had a feawe small fysshes/ and <sup>3</sup>he blessed them and commaunded them also to be sett before them/ They ate and were suffysed/ and they toke vp off the broken meate that was left/ vij. basketes full. They that ate were in number aboute fowre thousandt. And he sent them awaye.

And a non he toke shippe with his disciples/ and cam in to the parties of dalmanutha. And the pharises cam forth/ and began to dispute whith hym/ and sought of hym a signe from heven temptinge him/ and he syghed in his sprete and sayde : why doth thys generacion seke a signe ? Verely I saye vnto

<sup>23</sup> Hadde an impediment. *Cr. Bps.*      <sup>24</sup> *Cr. omits.*      <sup>1</sup> I have compassion, *T. M. Cr. Gen. Bps.*      <sup>2</sup> Where might [should, *T. M.*] a man have [should we get, *Cor.*] bread here in the wilderness to satisfy these, *Cor. Cr. T. M.*      How [From whence, *B.*] can a man satisfy these, etc. *Gen. Bps.*      <sup>3</sup> When he had given thanks, *Cor. Gen.*

you/ there shall no signe be geuen vnto thys generacion. And he lefte them and went into the shippe agayne/ and departed over the water.

And they had forgotten to take breed with them/ nether had they in the shippe with them more then one loofe. And he charged them sayinge : take hede/ be ware of the leuen of the pharises/ and the leuen of Herode. And <sup>4</sup>they reasoned amonge them selves saynge : we have no breed. And when Jesus kewe that he sayde vnto them : why <sup>5</sup>take ye thought be cause ye have no bread ? perceave ye not yet/ nether vnderstonde ? Have ye your herttes yett <sup>6</sup>blynded ? Have ye eyes and se nott ? and have ye eares and heare not ? Do ye nott remember ? When I brake v. loaves a monge .v. M. men/ Howe many baskettes full of broken meate toke ye vp ? They sayde vnto him xij. When I brake vij a monge iiii. M. howe many baskettes of the levinges of broken meate toke ye vp ? They sayde vij. And he sayde vnto them : howe is it that ye vnderstonde not ?

And he cam to bethsayda/ and they brought a blynde man vnto hym and desyred hym/ to touche him. And he caught the blinde by the honde/ and ledd hym out off the toune/ and spat in hys eyes and put hys hondes apon hym/ and axed him yf he sawe <sup>7</sup>eny thinge/ and he loked vp and sayde : I see men/ For I se them walke as they were trees. After that he put his hondes agayne apon his eyes/ and made hym <sup>8</sup>see. And he was restored to his sight/ and sawe every man <sup>9</sup>clerly. And he sent hym home to his awne housse sayinge : nether go in to the toune/ nor tell it to eny in the toune.

And Jesus went out and his disciples into the <sup>10</sup>tounes that longe to the cite called Cesarea Philippi/ and by the waye he axed his disciples sayinge : whom do men saye that y am ? They answered : some saye that thou arte Jhon Baptiste : some saye Helyas/ and some one off the prophetes. And he sayde vnto them : But whom saye ye that I am ? Peter answered and sayd vnto hym : Thou arte <sup>11</sup>very Christe. And he charged them/ that they shulde tell no man off it. And he began to declare vnto them/ howe that the sonne of man muste suffre many thynges/ and shulde be reproved off the seniours and off the hye prestes and serybes/ and shulde be

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<sup>4</sup> Their minds wavered here and there, *Cor.*    <sup>5</sup> Trouble ye yourselves. *Cor.*    <sup>6</sup> Hardened, *Bps.*    <sup>7</sup> Ought, *T. M. Cr. Gen. Bps.*  
<sup>8</sup> Look again, *Gen.*    <sup>9</sup> A farre off clerely, *Gen.*    <sup>10</sup> Villages, *Bps.*  
Townes of Cesarea Philippi, *Gen.*    <sup>11</sup> The Christ, *Gen.*

kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym a syde/ and began to <sup>12</sup> chyde hym. He tourned aboute/ and loked on his disciples/ and rebuked Peter sayinge : <sup>13</sup> Goo after me Satan. For thou <sup>14</sup> saverest not the thynges off God : But the thynges off men.

And he called the people vnto hym/ with his disciples also/ and sayd vnto them : Whosoever wyll folowe me/ lett hym forsake hym silfe/ and take vp his crosse/ and folowe me. For whosoever wyll save his lyfe/ shall lose it. But whosoever shall lose his lyfe for my sake and the gospels/ the same shall save it. What shal it profet a man yf he shulde wyn all the worlde/ and loose his awne soule? or els what shall a man geve/<sup>15</sup> to redeme his soule ageyne? Whosoever therefore shall be asshamed off me and off my wordes/ amonge this advoutrous and sinfull generacion : of hym shall the sonne of man be ashamed/ when he commeth in the glory of his father with the holy angels. <sup>16</sup> And he sayde vnto them : Verely I saye vnto you : There be some off them that stonde here/ which shall not taste of deeth/ tyll they have sene the kyngdom off God come with power.

#### The ix. Chapter.

**A**ND after .vj. dayes Jesus toke Peter/ James/ and Jhon and leede them vp in to an hye mountayne out of the waye alone/ and he was transfigured before them. And his rayment did shyne/ and was made very whyte/ even as snowe : so whyte as no fuller can make upon the erth. And there apered vnto them Helyas with Moses : And they talked with Jesu. And Peter answered and sayde to Jesu : Master/ <sup>1</sup> here is good beinge for vs/ let vs make .iiij. tabernacles/ one for the/ one for Moses/ and one for Helyas. And wist not what he sayde. For they were afrayde. And there was a cloude that shaddowed them. And a voyce cam out of the cloude sayinge : This ys my dere sonne/ here hym. And sodenly/ they loked rounde about them/ and sawe no man more/ but Jesus only.

As they cam doune from the hill/ he charged them/ that they shulde tell no man what they had sene/ tyll the sonne of

<sup>12</sup> Rebuke, *Gen. Bps.*      <sup>13</sup> Get thee behind, etc. *Gen.*      <sup>14</sup> Understandest, *Gen.*      <sup>15</sup> For a recompense of, *Gen.* For a ransom of, *Bps.*      <sup>16</sup> *Cr. Gen. Bps.* connect this verse with Ch. ix.      <sup>1</sup> It is good for us to be here, *Gen.*

man were risen from deeth agayne. And they kepte that saynge with in them/ and demaunded won of another/ what that rysinge from deeth agayne shulde meane? And they axed hym sayinge: why then saye the scribes/ that Helyas muste fyrste come? He answered and sayde vnto them: Helyas <sup>2</sup> at his fyrste commynge/ shall brynge all thynges agayne into good order: And <sup>3</sup> even so ys it wrytten off the sonne off man/ that he shall suffre many thynges/ and shall be set att nought. And I saye vnto you/ thatt Helyas ys come/ and they have done vnto hym whatsoever pleased them/ as it is wrytten off hym.

And he cam to his disciples/ and sawe moche people aboute them/ and the scribes disputinge with them. And streyght waye all the people behelde hym and were amased/ and ran to hym/ and saluted hym. And he sayde vnto the scribes: What dispute ye <sup>4</sup> with them? And won of the companye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a dom spirite/ And whensoever he taketh hym/ he teareth hym/ and he fometh/ and gnessheth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/ and they coule nott.

He answered him and sayd: O/ <sup>5</sup> generacion without faight/ how longe shall y be with you. Howe longe shall y suffre you? bringe him vnto me. And they brought him vnto him. And as sone as the sprete sawe him/ he tare him. And he fell doune on the grounde walowinge: And fomynge. And he axed his father: how longe is it a goo/ sens this hath hapened hym? And he sayde/ of a chylde. And ofte tymes casteth hym in to the fyre/ and also in to the water/ to destroye hym. Butt yff thou canste do eny thyng/ have mercy on us/ and helppe vs. Jesus sayde vnto him: <sup>6</sup> ye yf thou couldest beleve/ all thynges are possyble to hym that belevith. And streyght waye the father off the chylde cryed with teares sayinge: Lorde I beleve/ <sup>7</sup> sucker myne unbelefe.

When Jesus sawe that the people cam runnyng togedder vnto hym/ he rebuked the foule sprete/ sayinge vnto hym: Thou dom and deffe sprete/ I charge the come out of hym/ and entre no more in to hym.<sup>8</sup> And the sprete cryed/ and

<sup>2</sup> Verely shall fyrste come and restore all thynges, *T. M. Gen.* Verely when he cometh first, restoreth, etc. *Cr. Bps.* <sup>3</sup> The sonne of man (as it is wrytten of him), etc. *Cr. Bps.* <sup>4</sup> Among them, *Cr. Among yourselves, Gen. Bps.* <sup>5</sup> Faithlesse generacion [nation, *C.*], *Cr. Gen. Bps.* <sup>6</sup> This thing, if thou canst beleve, all things are possible, etc. *Bps.* <sup>7</sup> Helpe, *T. M. Cr. Gen. Bps.* <sup>8</sup> *Cov. adds—* from henceforth.

rent him sore/ and cam out: And he was as won that had bene deed/ in so moche that many sayde/ he is deed. Butt Jesus caught hys honde/ and lyfte hym vppe/ and he roose. And when he was come in to the housse/ his disciples axed him secretly: why coude nott we caste hym out? And he sayd vnto them: thys kynde can <sup>9</sup>by non other meanes come forth/ but by prayer and fastynge.

And they departed thens/ and toke there iorney thorowe galile/ and wolde not/ that eny man shulde have knowen itt. For he taught hys disciples/ and sayde vnto them: The sonne off man shalbe delyvered into the hondes off men/ and they shall kyll hym/ and after that he ys kyllled he shall aryse agayne the thryd daye. Butt they <sup>10</sup>wiste nott what that sayynge meant/ and were affrayed to axe hym.

And he cam to Capernaum/ and when he was come to housse/ he sayde to them: what was that ye disputed betwene you by the waye? And they helde their peace (for by the waye they reasoned amonge them selves/ who shulde be the chefest) And he sate doune/ and called the twelve vnto hym/ and sayd to them: yf eny man desyre to be fyrst/ the same shalbe last off all/ and servaunt vnto all. And he toke a <sup>11</sup>chylde and sett hym in the myddes of them/ and toke hym in hys armes and sayde vnto them: Whosoever receave eny soche a <sup>11</sup>chylde in my name/ he receaveth me: And whosoever receaveth me/ receaveth not me/ but him that sent me.

Jhon answered him/ sayynge: master/ we sawe won castynge out devyls in thy name/ which foloweth not vs/ and we forbade hym/ be cause he foloweth vs nott. But Jesus sayde: forbid hym nott. For there is no man that shall do a myracle in my name/ and can speake lightly evyll of me. Whosoever is not agaynste <sup>12</sup>you/ is on <sup>12</sup>youre parte. And whosoever shall geve you a cuppe off water to drinke <sup>13</sup>for my nams sake be cause ye are belongynge to christe/ verely I saye vnto you/ he shall nott loose his rewarde.

And whosoever shall hurte won of this litell wons/ that beleve in me/ it were better for him/ that a myll stone were hanged aboute his necke/ and that he were caste in to the see. And yf thy hande <sup>14</sup>offende the/ cut hym of. Itt ys better for the/ to entre into lyffe maymed/ then to goo/ with two

<sup>9</sup> Come forth by nothing, etc. *Cr. Bps.* <sup>10</sup> Wist not what he said, *Cr.* Understood not that saying, *Gen. Bps.* <sup>11</sup> Little [young, B.] childe, *Gen. Bps.* <sup>12</sup> Us—Our, *Cr. Gen. Bps.* <sup>13</sup> In my name, *Cr. Bps.* <sup>14</sup> Hinder, *Cr.* Cause thee to offende, *Gen.* [So *Gen.* vs. 45.]



hondes in to hell/ in to fire <sup>15</sup> that never shalbe quenched/ where there worme dyeth nott/ and the fyre <sup>16</sup> never goeth oute. And yf thy fote <sup>17</sup> offende the cut hym of. It is better for the to goo halt in to lyfe/ then with ij. fete to be cast into hell/ into fyre that never shalbe quenched : where there worme dyeth nott/ and the fyre never goeth oute. And yf thyne eye offende the plucke hym oute. Itt ys better for the to goo into the kyngdom of god with one eye/ then havynge two eyes to be caste into hell fyre : where their worme dyeth nott/ and the fyre never goeth oute.

Every man therfore shalbe salted with fyre : And every sacryfyse shalbe seasoned with salt. Salt ys good. But yf the salt be vnsavery : <sup>18</sup> what shall ye <sup>19</sup> salte there with ? Se that ye have salt in youre selves. And have peace amonge youre selves/ one with another.

## The 9. Chapter.

AND he rose from thens : and went in to the coastes of Jewry <sup>1</sup> through the regyon that ys beyonde iordan. And the people resorted vnto hym afresshe : And as he was wont he taught them agayne. And the pharyses cam and axed hym a question : whether it were lafull for a man to putt away hys wyfe. <sup>2</sup> To prove hym. He answered and said vnto them : what did Moses bid you do ? And they sayde : Moses suffred to wryte <sup>3</sup> a testimoniall of her divorsment/ and to putt her away. And Jesus answered/ and sayd vnto them : For because of youre harde herttes he wrote thys precepte vnto you. But <sup>4</sup> at the fyrst creacion/ god made them <sup>5</sup> man and woman/ sayinge : for thys thinges sake shall a man leve father and mother/ and <sup>6</sup> byde by his wyfe/ and ij. shalbe made won flesshe. So then are they nowe nott twayne/ but won flesshe/ therefore that whych god hath cuppled/ lett nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde vnto them : Whosoever putteth awaye his wyfe/ and maryeth another/ breaketh wedlocke to her

<sup>15</sup> Everlasting, *Cor.*    <sup>16</sup> Is not quenched, *Bps.* [So vs. 48.]    <sup>17</sup> Be a hinderance to, etc. *Cr.*    <sup>18</sup> Wherewith [With what things, *B.*] shall [you season it, *B.*] it be seasoned, *Gen. Bps.*    <sup>19</sup> Season therewith, *Cr.*    <sup>1</sup> By the farre side of Jordan, *Gen.*    <sup>2</sup> Tempting him, *Gen. Bps.*    <sup>3</sup> A bill, *Gen.* A book, *Bps.*    <sup>4</sup> From the beginning of the creation, *Gen. Bps.*    <sup>5</sup> Male and female, *Gen. Bps.*    <sup>6</sup> Cleave to, *Gen.*

warde. And yf a woman forsake her husband/ and be mar-  
yed to another/ she committeth advoury.

And they brought chyldren to hym that he shoulde touche  
them. And hys disciples chid those that brought them.  
When Jesus sawe that/ he was displeas'd/ and sayd vnto  
them : Suffre the chyldren to come vnto me and forbid them  
not. For vnto suche belongeth the kingdom of god. Verely  
I saye to you/ whosoever shall not receave the kyngdom of  
god as a chyldre/ he shall not entre therein. And he toke  
them vppe in his armes/ and putt his hondes upon them/ and  
blessed them.

And when he was come out into the waye/ there cam won  
runnyng and kneled to him/ and axed him : Goode master/  
what shall I do/ that I maye <sup>7</sup>enheret eternall lyfe? Jesus  
said vnto him : why callest thou me goode? there is <sup>8</sup>no man  
goode but won/ whych ys god. Thou knowest the com-  
maundments. breake not matrimony/ kyl not/ steale nott/  
bere no falce wytnes/ <sup>9</sup>defraude no man/ honore thy father  
and thy mother/ He answered and said to him : master/ all  
these I have observed from my youth. Jesus behelde him/  
and <sup>10</sup>had a favour to him/ and said vnto him : Won thinge  
<sup>11</sup>is lacking vnto the Goo/ and sell all that thou hast/ and geve  
itt to the povre/ and thou shalt have treasure in heven/ and  
come and folowe me/ <sup>12</sup>and take thy crosse <sup>13</sup>on the. But  
he was <sup>14</sup>discumforted with that sayinge/ and went awaye  
mornynge/ for he had greate possessions.

And Jesus loked rounde aboute/ and sayd vnto hys disci-  
ples : <sup>15</sup>with what difficulte shall they that have ryches entre  
into the kingdom of god. Hys disciples were astonnyed att  
hys wordes. Jesus answered agayne/ and sayde vnto them :  
chyldren/ howe harde is it for them/ that truste in their ryches/  
to entre in to the kyngdom off god. Hit ys easier for a cam-  
ell to go thorowe the eye of an nedle/ then for a ryche man  
to entre into the kyngdom of god. And they were <sup>16</sup>astonny-  
ed out of measure/ sayinge betwene them selves : who then  
can be saved? Jesus loked upon them/ and sayd : with men

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<sup>7</sup> Possesse, *Gen.*    <sup>8</sup> None good, *T. M. Gen.*    <sup>9</sup> Thou shalt hurt,  
*Gen.*    <sup>10</sup> Favoured, *Cr.* Loved, *Gen. Bps.*    <sup>11</sup> Thou lackest, *Cr.*  
*Bps.*    <sup>12</sup> When thou hast taken up the crosse, *Bps.*    <sup>13</sup> Upon thy  
shoulders, *Cr.*    <sup>14</sup> Sad at that saying, *Gen.*    <sup>15</sup> What an hard  
thing is it for them that, etc. *T. M.* How uneasy shall they that have  
money, etc. *Cr.* Howe hardly do they that, etc. *Gen. Bps.*    <sup>16</sup> Much  
more [The more, *C.*] astonied, *Cor. Gen.*

it is vnpossible/ but not with god : for with god all thinges are possible.

And Peter began to saye vnto hym: Loo/ we have forsaken all/ and have folowed the. Jesus answered and sayde: Verely I saye vnto you/ there ys no man that hath forsaken housse/ or brethren/ or sisters/ or father/ or moder/ or wyfe/ other chyldren/ or londes/ for my sake and the gospelles/ <sup>17</sup>whych shall not receave an houndred foolde nowe <sup>18</sup>in thys lyfe/ houses/ and brethren/ and sisters/ and mothers and children/ and londes whith persecueions/ and in the worlde to come eternall lyfe. Many that are fyrst/ shalbe last. And the last fyrst. They were in the waye goinge vppe to Jerusalem. And Jesus went before them/ and they were amased/ and as they folowed/ were affrayde.

And Jesus toke the xij. agayne/ and began to tell them what thinges shulde happen vnto him. Beholde we goo vppe to Jerusalem/ and the sonne off man shalbe delyvered vnto the hye preestes and vnto the scribbes/ and they shall condempne hym to death/ and shall delyvre hym to the gentyls/ and they shall moeke hym/ and scourge him/ and spit apon hym/ and kill him/ and the thirde daye he shall ryse agane.

And James and Jhon the sons off Zebede/ cam vnto hym/ sayinge: master/ we wolde that thou shuldest do for vs <sup>19</sup>what soever we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs thatt we maye sitt won on thy right honde/ and the other on thy lyfte honde/ in thy glory. Butt Jesus sayd vnto them: Ye wot not what ye axe. Can ye dryncke of the cuppe/ that I shall dryncke of? And be baptised in the baptism that I shalbe baptised in? And they sayd vnto him; <sup>20</sup>that we can. Jesus sayde vnto them: ye shall dryncke off the cuppe that I shall dryncke of/ and be baptised with the baptism that I shalbe baptised in: But to sitt on my right honde and on my lyfte honde/ ys not myne to geve/ but <sup>21</sup>to them for whom it ys prepared.

And when the .x. herde that/ they began to disdayne at James and Jhon. Butt Jesus called them vnto him/ and sayd to them: Ye knowe well that <sup>22</sup>they whych seme to

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<sup>17</sup> But he shall receive, etc. *Cr. Gen. Bps.* <sup>18</sup> At this present, *Gen. Bps.* <sup>19</sup> That we desire, *Gen.* <sup>20</sup> We can. *Gen.* <sup>21</sup> It shall happen, *Cr. It shall be given, Gen. Bps.* <sup>22</sup> The princes of the world, *Cor.* They which are seene to beare rule amonge the people, *Cr.* They which delite to beare rule amonge the Gentiles, *Gen.*

bear rule amonge the gentyls/ <sup>23</sup> raygne as lordes over them. And they that be greate men amonge them exerceyse auctorite over them. So shall it not be a monge you but wosoever of you wilbe greate amonge you shalbe youre minister. And wosoever wilbe chefe/ shalbe servaunt vnto all. For <sup>24</sup> even the sonne of man came/ nott that other shulde minister vnto hym : but to minister/ and to geve his lyfe for the <sup>25</sup> redemption of many.

And they cam to hierico/ and as he went oute off hierico/ with his disciples and a greate nombre of people : Barthimeus the sonne of Thimeus which was blynde/ sat by the hie wayes syde beggyng. And when he herde that it was Jesus off nazareth/ he began to crye/ and to saye : Jesus the sonne off David/ have mercy on me. And many rebuked hym/ be cause he shulde hoolde is peace. But he cryed <sup>26</sup> the moore a greate deale/ thou sonne off David have mercy on me. And Jesus stode still/ and commaunded hym to be called/ and they called the blynde/ sayng vnto hym : be off good comfort ryse he calleth the. He threwe awaye his clooke/ and roose and cam to Jesus/ And Jesus answered and sayd vnto hym : what wilt thou that I do vnto the ? The blynde sayde vnto hym : master/ that y <sup>27</sup> myght see. Jesus sayd vnto hym : goo thy waye/ thy fayght hath saved the/ And by and by he receaved his sight/ and folowed Jesus in the waye.

### The xj. Chapter.

**A**ND when they cam nye to hierusalem/ vnto bethphage/ and bethani/ be sydes mount olivte/ he sent forth .ij. of his disciples/ and sayde vnto them : Goo youre wayes into the tounne that is over agaynste you/ And as sone as ye entre into it ye shall fynde a coolte bounde/ where on never man sate : loose hym and bryng him hidder. and if eny man saye vnto you : why do ye soo ? saye that the lorde hath neade of him/ and streight waye he wyll sende hym hidder. They went their waye/ and found a coolte tyed by the dore with out in a place where two wayes mett/ and they losed hym. And divers of them that stode there/ sayd vnto them : what do ye loosyng the coolte ? and they sayde vnto them : even as

<sup>23</sup> Have domination over them, *Gen.*    <sup>24</sup> Also, *Cr. Bps.*    <sup>25</sup> Ransom of, *Gen. Bps.*    <sup>26</sup> Much more, *Gen.*    <sup>27</sup> May receive sight, *Gen.*

Jesus had commaunded them. And they let them goo. And they brought the coolte to Jesus/ and caste their garments on hym/ and he sate apon hym. And many spreede there garments in the waye. other cutt doune braunches of the trees/ and strawed them in the waye. And they that went before and they that folowed/ cryed/ saynge : Hosianna : blessed be he that cometh in the name off the lorde. Blessed be the kyngdom that commeth in the name off hym that is lorde off oure father David. Hosianna <sup>1</sup> in the hiest.

<sup>2</sup> And the lorde entred into hierusalem/ and into the temple. And when he had loked round about apon all thinges/ and nowe the even tyde was come he went out vnto bethany with the twelve. And on the morowe when they were come out from bethany/ he hungred/ and he spyed a fygge tree a farre off/ havinge leves/ and went to se whether he myght fynde eny thinge there on : but when he came there to/ he founde nothinge butt leves. For the tyme off fygges was nott yet. And Jesus answered and sayd to it : never man eate frute of the here after whill the worlde stondith. And his disciples herde it.

And they cam to hierusalem/ and Jesus went into the temple/ and began to cast out them which soolde and bought in the temple. And overthrewe the tabels of the money chaungers/ and the <sup>3</sup> stoles of them that soolde doves. and wolde not suffre that eny man caried a vessell thorowe the temple. And he taught saynge vnto them/ ys it not written/ howe that myne housse shalbe called the housse of prayer <sup>4</sup> vnto all nacions ? Butt ye have made it a deen of theves.

And the scribes and hye prestes herde yt and sought howe to dystroye him. For they feared hym be cause all the peple marveld at his doctrine. And when even was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dryed uppe by the rotes. And Peter remembred/ and sayd vnto hym : master/ beholde/ the fygge tree which thou cursedes/ ys widdred awaye. And Jesus answered/ and sayde vnto them : Have <sup>5</sup> confidens in god. Verely I saye vnto you/ that whosoever shall saye vnto this mountayne : <sup>6</sup> take awaye thy silfe/ and cast thy silfe in to the see/ and shall not waver in his herte/ butt shall beleve that those thinges which he sayeth shall come to passe/

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<sup>1</sup> O thou which art in the hiest heavens, *Gen.*      <sup>2</sup> So Jesus entered, etc. *Gen. Bps.*      <sup>3</sup> Seats, *Gen. Bps.*      <sup>4</sup> For all people, *Cor.*  
<sup>5</sup> Faith, *Gen. Bps.*      <sup>6</sup> Remove, *Cr.* Be thou removed, *Bps.*

what soever he sayeth <sup>7</sup>shalbe done vnto him. Therefore I saye vnto you/ what soever ye desyre when ye praye/ beleve that <sup>8</sup>ye shall have it and it shalbe done vnto you. And when ye stond and praye/ forgeve yf ye have eny thinge agaynste eny man that youre father also which is in heven/ may forgeve you youre trespasses. <sup>9</sup>

And they cam againe to hierusalem/ and as he walked in the temple/ there cam to him the hye prestes/ and the scribes/ and the seniours/ and sayd vnto hym : by what auctorite doest thou these thinges ? and who gave the this auctorite/ to do these thinges ? Jesus answered/ and sayde vnto them : I wyll also axe of you a certeyne thyng/ and answeere ye me/ and I wyll tell you by what auctorite I do these thinges. Whether was the baptism of Jhon from heven/ or of men ? Answer me. And they thought in them selves/ saynge : Yf we shall saye/ from heven. he will saye : why then did ye not beleve hym ? but yf we shall saye/ of men/ then feare we the people. For all men counted Jhon/ that he was a veri prophett. And they answered/ and sayd vnto Jesu : we cannot tell. And Jesus answered/ and sayd vnto them : neither wyll I tell you/ by what auctorite I do these thynges.

#### The xij. Chapter.

**A**ND he began to speake vnto them in similitudes. A certayne man planted a vyne yarde/ and <sup>1</sup>compased it with an hedge/ and <sup>2</sup>ordeyned a wyne presse/ and bilt a toure in hytt/ and lett it oute to hyre vnto husbandemen/ and went into a straunge countre. And when tyme was come he sentt to the <sup>3</sup>tennauntes a servaunt that he myght of the tenauntes receave of the frute of the vyneyarde. And they caught hym and bett hym and sentt hym agayne empty. And mooreover he sentt vnto them another servaunt/ and at hym they cast stones and brake hys heed/ and sent him agayne <sup>4</sup>all to revylled. And agayne he sentt another/ and hym they kylled : and many other/ beetyng some/ and kyllyng some.

Yet had he one sonne whom he loved tenderly/ him also sent he att the last vnto them/ sayinge : they wyll <sup>5</sup>feare my

<sup>7</sup> He shal have, *Cr.*    <sup>8</sup> Ye receive them and ye shall have them, *Cr.*    <sup>9</sup> [Tyndale with *Cor. T. M. Cr.* omits verse 26. See K. James' Translation.]    <sup>1</sup> Set an hedge about it. *Bps.*    <sup>2</sup> Digged a [pit for the, *G.*] wine press, *Gen. Bps.*    <sup>3</sup> Husbandmen, *Cr. Gen. Bps.* [So *post.*]    <sup>4</sup> Shamefully handled, *Gen.*    <sup>5</sup> Reverence, *Gen.* Stand in awe of, *Cor. Bps.*

some. But the tenauntes sayde with in them selves : 'Thys ys the heyre/ come lett vs kill him/ and the inheritaunce shalbe oures. And they toke him and killed him/ and east hym out of the vineyarde. What shall then the lorde of the vyneyarde do ? He will come and distroye the tenauntes/ and <sup>6</sup> let out the vyneyarde to other. Have ye nott redde <sup>7</sup> thys scripture ? the stone which the bylders did refuse/ ys made the <sup>8</sup> chefe stoon in the corner : 'Thys was <sup>9</sup> done off the lorde/ and ys marveyllous in oure eyes. And they went about to take hym/ butt they feared the people. For they perceaved that he spake that similitude agaynst them. And they left hym and went their waye.

And they sent vnto hym certayne off the pharises with <sup>10</sup> Herodes servauntes/ to take hym in hys <sup>11</sup> wordes. And as sone as they were come/ they sayd vnto hym : master/ we knowe that thou arte true/ and careste for no man : For thou consydereste nott the <sup>12</sup> degree of men/ butt teacheste the waye off god <sup>13</sup> truly : Ys yt lafull to paye tribute to Cesar/ or nott ? ought we to geve/ or ought we nott to geve ? He <sup>14</sup> knewe their dissimulacion/ and sayd vnto them : Why tempte ye me ? Brynge me a peny/ that I maye se yt. And they brought hym one. And he sayde vnto them : Whose ys thys ymage and superscripcion ? And they sayde vnto hym/ Cesars. And Jesus answered/ and sayde vnto them : Then geve to Cesar <sup>15</sup> that which belongeth to Cesar : and geve God <sup>15</sup> that which perteyneth to God. And they mervelled att hym.

And the saduces cam vnto hym/ which saye/ there is no resurrection. And they axed hym/ sayinge : Master/ Moses wroote vnto vs/ yff eny mans brother dye/ and leve hys wyf/ behynde him/ and leve no chylde : that then hys brother shulde take hys wyfe/ and reyse vppe seed vnto his brother. There were seven brethren and the fyrst toke a wyfe/ and when he dyed leeft <sup>17</sup> no seede behinde hym. And the seconde toke her/ and dyed : nether leeft he eny seede/ and the thyrde lyke wyse. And seven had her/ and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurrecion then/ when they shall ryse agayne : whose wyfe shall she be of them ? For seven had her to wyfe. Jesus answer-

<sup>6</sup> Give, *Gen. Bps.*

<sup>7</sup> *Gen.* adds—so much as.

<sup>8</sup> Head, *Gen.*

<sup>9</sup> The Lorde's doing, *Cr. Bps.*

<sup>10</sup> The Herodians, *Gen. Bps.*

<sup>11</sup> Talke, *Gen.*

<sup>12</sup> Outward appearance, *Cov. Cr. Person, Gen.*

*Bps.*

<sup>13</sup> In truth, *Bps.*

<sup>14</sup> Understood their simulation, *T. M.*

*Cr.* Knowing their hypocrisie, *Gen. Bps.*

<sup>15</sup> The things that are

Cesar's—those that are God's, *Gen.*

<sup>17</sup> No issue, *Gen.* [*So post.*]

ed/ and sayde vnto them : <sup>18</sup> Are ye not ther fore deceaved be cause ye <sup>19</sup> knowe not the scriptures ? Nether the power of God ? For when they shall ryse agayne from deeth/ <sup>20</sup> they nether mary/ nor are maryed : butt are as the angels which are in heven. As touchynge the deed/ that they shall ryse agayne : have ye nott redde in the boke off Moses/ howe in the busshe God spake vnto him sayinge : I am the God of Abraham/ and the God of Ysaac/ and the God of Jacob ? <sup>21</sup> He is not the god of the deed/ butt the god of the livynge/ ye <sup>22</sup> are therefore greatly deceaved.

And ther cam won off the scribes and when he had herde them disputyng to gedder/ and perceaved that he had answered them well/ he axed hym : which is the <sup>23</sup> fyrste of all the commaundementes ? Jesus answered hym : The fyrste of all the commaundementes is. Heare Israhel/ oure lorde God/ is <sup>24</sup> wone lorde. And thou shaltt love thy lorde God with all thy hert/ and with all thy soule/ and with all thy mynde/ and with all thy strengthe. This is the fyrste commaundement. And the seconde <sup>25</sup> is lyke vnto this. Thou shalt love thy neighbour/ as thy silfe. There is none other commaundement greater then these.

And the scribe sayde vnto hym : well master/ thou hast sayde the truthe/ <sup>26</sup> thatt there ys one God/ and that there is none <sup>27</sup> but he. And to love hym with all the herte/ and with all the mynde/ and with all the soule/ and with all the strengthe. And to love a mans neighbour as hym silfe/ ys a greater thyng then all <sup>28</sup> holocaustes and sacrificises. And when Jesus sawe howe that he answered discretly/ he sayd vnto hym : Thou arte nott farre from the kyngdome of god. And no man after that durst axe hym eny question.

And Jesus answered/ and sayd teachynge in the temple : howe saye the scribes/ that christ is the sonne off David ? for David hym silfe <sup>29</sup> inspyred with the holy goost sayd : The lorde sayde to my lorde/ sytt on my right honde tyll I make thyne enemys thy fote stole. Then David hym silfe calleth hym lorde/ and <sup>30</sup> by what meanes ys he then his sonne ? And moche people herde hym gladly.

<sup>18</sup> Do ye not therefore erre, *Cr. Bps.*

<sup>19</sup> Understand, *T. M. Cr.*

<sup>20</sup> Neither men mary nor wives are married, *Gen.*

<sup>21</sup> Yet is not

God a God of the dead, etc. *Cor.*

<sup>22</sup> Therefore do greatly erre, *Bps.*

<sup>23</sup> Chiefest, *Cor.*

<sup>24</sup> The only Lorde, *Cr. Gen.*

<sup>25</sup> Is like, that

is, *Gen.*

<sup>26</sup> For there is, etc. *Cr. Bps.*

<sup>27</sup> Without him, *Cor.*

<sup>28</sup> Burnt offeringes, *T. M. Cr. Gen. Bps.*

<sup>29</sup> By the, etc. *Gen.*

<sup>30</sup> Howe, *Cr. Whence, Bps.*



And he sayd vnto them in his doctrine: be ware off the scribes which love to goo in longe<sup>31</sup> clothyng: and love salutacions in the market places/ and the chefe seates in the<sup>32</sup> sinagoges/ and<sup>33</sup> to sit in the vppermost rounes att feastes/ and deuoure widowes houses/ <sup>34</sup>and vnder a colour praye longe prayers. These shall have greater damnacion.

And Jesus sat over agaynst the treasury/ and behelde howe the people putt money into the treasury. And many that were ryche/ cast in moch. And there cam a certayne povre widowe/ and she threwe in two mytes/ whiche make a<sup>35</sup> farthyng. And he called vnto hym his disciples/ and sayd vnto them: Verely I saye vnto you/ that thys povre widowe hath cast moare in/ then all they which have cast into the treasury. For they all putt in off their superfluite: But she off her<sup>36</sup> poverte/ cast in all that she had/ even all her livyng.

## The xliij. Chapter.

**A**ND as he went out of the temple/ won of his disciples sayd vnto hym: Master/ se what stoncs/ and what bildynges are here. And Jesus answered/ and sayde vnto hym: Seist thou these greate byldynges. There shall not be leeste one stone apou another/ that shall not be throwen doune.

And as he sate on mounte olivete over agenst the temple/ Peter and James and Jhon and Andrewe axed hym secretly/ tell vs when these thinges shalbe? And what is the signe/ when all these thinges shalbe fulfilled? And Jesus answered them/ and began to saye: Take hede lest eny man deceave you. For many shall come in my name sayinge: I am Christ/ And shall deceave many.

<sup>1</sup> When ye shall heare off warre/ and tydynges off warre/ be ye not troubled. For they muste nedes be. Butt the ende is nott yett. For there shall nacion aryse agaynste nacion/ and<sup>2</sup> realme agaynste<sup>2</sup> realme. And there shalbe erthquakes/<sup>3</sup> in all quarters/ and famyssment/ and troubles. <sup>4</sup> [These are the begynnyng of sorowes.]

Butt take ye hede to your selves. For they shall bryngc you vppe to the counsels and into the synagogges/ and ye

<sup>31</sup> Robes, *Gen.*    <sup>32</sup> Congregacions, *Cr.*    <sup>33</sup> The first rooms, *Gen.*  
<sup>34</sup> And that under a colour of long praying, *T. M.* And under a pretence, etc. *Cr. Bps.* Even under a colour of, *Gen.*    <sup>35</sup> Quadrin, *Gen.*    <sup>36</sup> Want, *Bps.*    <sup>1</sup> Furthermore, when, etc. *Gen.*    <sup>2</sup> Kingdom, *Cr. Gen. Bps.*    <sup>3</sup> Here and there, *Cor.*    <sup>4</sup> *Cor.* omits.

shalbe <sup>5</sup>beeten/ and ye shalbe brought before rulers and kynges/ for my sake/ for a <sup>6</sup>testimoniall vnto them. And the gospell muste fyrste be publysshed amonge all nacions.

Butt when they leade you <sup>7</sup>and presentt you take noo thought/ afore honde what ye shall saye/ nether <sup>8</sup>ymagion : butt whatsoever is geuen you att the same tyme/ that speake. For it shall nott be ye that shall speake/ butt the holy goost. Ye and the brother shall delyvve the brother to death. And the father the sonne/ And the chylde shall ryse agaynste their fathers and mothers/ and shall <sup>9</sup>putt them to death. And ye shalbe hated off all men for my names sake. Butt whosoever shall endure vnto the ende shalbe safe.

Moreover when ye se the <sup>10</sup>abominable desolacion/ where off is spoken by Daniel the prophete/ stonde were itt ought nott/ lett hym that redeth it <sup>11</sup>vnderstonde itt. Then let them which be in iewry/ fle to the mountaynes. And let hym that is on the housse toppe/ nott descende doune into the housse/ nether entre there in/ to fetche eny thinge oute off his housse. And lett hym thatt is in the felde/ not tourne backe agayne vnto tho thynges which he leefte behynde hym/ for to take his <sup>12</sup>cloothes with hym. Butt woo is then to them that are with chylde/ and to them that geve soucke in those dayes. But praye/ that youre flyght be not in the wynter. For there shal be in those dayes suche <sup>13</sup>tribulacion/ as was not from the begynnyng off <sup>14</sup>creatures/ which God created/ vnto this tyme/ nether shalbe. And excepte that the lord <sup>15</sup>had shortened those dayes/ no man shulde be saved/ But for the electes sake/ which he hath chosen/ he hath shortened those dayes.

And then/ yff eny man saye vnto you : loo/ here is Christ/ loo he is there/ beleve nott. For falce christes shall aryse/ and falce prophetes/ And shall shewe myracles and wonders/ to deceave yf it were possible/ evyn the electe. But take ye hede/ beholde I have shewed you all thinges before.

Moreover in those dayes after that tribulacion/ <sup>16</sup>the sunne shall wexe darke/ and the mone shall not geve her light/ and the starres off heven shall fall/ And the powers which are in

<sup>5</sup> Whipped, *Bps.*      <sup>6</sup> Witnessse against, *Bps.*      <sup>7</sup> Delivering you up, be not careful aforehand, neither take thought what ye shall speak, *Bps.*      <sup>8</sup> Premeditate, *Gen.*      <sup>9</sup> Cause them to die, *Gen.*  
<sup>10</sup> Abomination of desolation, *Cr. Gen. Bps.*      <sup>11</sup> Mark it well, *Cor.*  
 Consider it, *Gen.*      <sup>12</sup> Garment, *Bps.*      <sup>13</sup> Trouble, *Cor.*      <sup>14</sup> The creation, *Gen. Bps.*      <sup>15</sup> Shoulde shorten, *Cr.*      <sup>16</sup> The sunne and mone shall lose their light, *Cor.*

heven/ shall move. And then shall they se the sonne of man commynge in the cloudes/ with greate power and glory. And then shall he sende his angels/ and shall gaddre to gedder his electe from the fouare wyndes/ and <sup>17</sup> from the one ende off the <sup>18</sup> worlde to the other.

Learne a similitude of the fygge tree. When <sup>19</sup> his braunches are yett tender/ and hath brought forthe leues/ ye knowe/ that sommer ys neare. So in lyke maner when ye se these thinges come to passe/ <sup>20</sup> vnderstonde/ that it is nye even att the dores. Verely I saye vnto you/ that thys generacion shall not passe tyll all these thynges be done. Heven and erth shall <sup>21</sup> passe/ butt my wordes shall nott passe. Butt of the daye and the houre/ knoweth no man: no nott the angels which are in heven: nether the sonne hym silfe/ save the father only.

Take hede/ watch/ and praye/ for ye knowe nott when the tyme ys. <sup>22</sup> As a man which ys gone into a straunge cuntry and hath lefte hys housse/ and geuen <sup>23</sup> auctorite to hys servautes/ and to every man hys worke/ and commaunded the porter to wathe. Wathe therefore/ for ye knowe not/ when the master of the housse wyll come/ whether att even/ or at myd nyght/ whether att the cocke crowynge/ or in the daunynge: lest yff he come sodenly/ he shulde fynde you slepyng. And that I saye vnto you/ I saye vnto all men/ wathe.

The xiiij. Chapter.

**A**FTER two dayes folowed ester/ and the dayes of swete breed. And the hye prestes and scribes sought meanes/ howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye/ leest eny busynes aryse amonge the people.

When he was in bethania/ in the housse off Simon the leper/ even as he sate att meate/ there cam a woman <sup>1</sup> with an alablaster boxe of oyntement/ <sup>2</sup> called narde/ that was pure and costly/ and she brake the boxe and powred it on his heed.

<sup>17</sup> From the ende [the utmost part, *G.*] of the earth to the uttermost part of heaven, *Cr. Gen. Bps.* <sup>18</sup> Earth, *Cov.* <sup>19</sup> Her bough is, etc. *Gen.* <sup>20</sup> Be ye sure, *Cov.* Knowe that *the kingdom of God* is nere, etc. *Gen.* <sup>21</sup> Perish, *Cov.* <sup>22</sup> *Gen.* adds—*For the Son of man is*, etc. <sup>23</sup> Hys substance, *Cr.* <sup>1</sup> Having a box, etc. *Gen.* <sup>2</sup> Of pure nard, *Cov.* Of spikenard, *Gen.* (*Called*) narde pistike, *Bps.*

There were some that <sup>3</sup> disdayned in themselves, and sayde :  
<sup>4</sup> what neded this waste of oyntment? For it myght have  
 bene soolde for more then <sup>5</sup>two houndred pens, and bene  
 geven vnto the povre. And they grudged agaynst her.

And Jesus sayd : lett her <sup>6</sup> be in reest, why <sup>7</sup> greve ye her?  
 She hath done a goode worke on me. <sup>8</sup> Ye, and ye shall  
 have povre with you all wayes : and when soever ye will, ye  
 maye do them goode : butt me ye shal not have always.  
 She hath done that she coulede : she cam a fore honde to  
 anoynt my boddy to his buryinge warde. Verely I saye vnto  
 you : wheresover thys gospell shalbe preached thorow out the  
 whole worlde : thys also that she hath done, shalbe <sup>9</sup> rehearsed  
 in remembraunce of her.

And Judas Iscarioth, won off the twelve, went awaye vnto  
 the hye prestes, to betraye him vnto them. When they herde  
 that, they were gladde, and promised that they wolde geve  
 hym money. And he sought, howe he myght convenyently  
 betraye hym.

And the first daye of swete breed, when they <sup>10</sup> offered the  
 pascal lambe, his disciples sayd vnto hym : where wylt thou  
 that we goo and prepare that thou mayste eate the ester lambe?  
 And he sent fourth two of his disciples, and sayde vnto them :  
 Goo ye into the cite, and there shall a man mete you beringe  
 a pitcher of water, folowe hym : And whidthersoever he go-  
 eth in, saye ye to the good man off the housse : The master  
 axeth where is the <sup>11</sup> geest chambre, where I shall eate the  
 ester lambe with my disciples. And he wyll shewe you <sup>12</sup> a  
 greate parlour, <sup>13</sup> paved, and prepared : there make reddy for  
 vs. And his disciples went forth, and cam in to the cite, and  
 founde as he had sayd vnto them, and made reddy the ester  
 lambe.

And att even, he cam with the twelve. And as they sate  
 att borde and ate, Jesus sayde : Verly I saye vnto you : that  
 won off you shall betraye me, which eateth with me. And  
 they began <sup>14</sup> to morne, and to saye to hym won by won : ys it  
 I? And another sayde : Ys it I? he answered, and sayd vn-

<sup>3</sup> Were not content, etc. *Cr.* Had indignation, *Bps.* <sup>4</sup> To what  
 end is, *Gen.* Why was this, *Bps.* <sup>5</sup> Three hundred, *T. M.*  
*Cr. Gen. Bps.*

<sup>6</sup> Alone, *Cr. Gen. Bps.* <sup>7</sup> Trouble, *Cr. Gen.*  
*Bps.* <sup>8</sup> For ye have [shall have, *T. M.*] *Cr. T. M. Gen. Bps.*

<sup>9</sup> Spoken, *Gen.* <sup>10</sup> Sacrificed, *Gen.* Did kill, *Bps.* <sup>11</sup> Lodging,  
*Gen.* <sup>12</sup> An upper chamber which is large, *Gen. Bps.* <sup>13</sup> Trim-

med, *Gen.* <sup>14</sup> To be sorye, *Cr. Bps.* To be sorrowful, *Gen.*

to them: It is won of the .xij.<sup>15</sup> and the same depeth with me in the platter. The sonne of man<sup>16</sup> goeth/ as it is written of hym: but woo be to that man/ by whome the sonne of man is betrayed. Goode were hitt<sup>17</sup> for hym/ if that man had never bene borne.

And as they ate/ Jesus toke breede/ gave thankes/ brake it and gave it to them and sayd: Take/ eate/ Thys ys my body. And he toke the coppe/ gave thankes/ and gave it to them/ and they dronke all off it/ And he sayde vnto them: Thys ys my bloude of the newe testament/ which shalbe sheed for many. Verely I saye vnto you: I wyll drynke no moore off thys frute off the vyne/ vntyll that daye/ that I shall drynke it newe in the kyngdom of god. And when they had<sup>18</sup> sayd grace/ they went out in to the mount olivete.

And Jesus sayde vnto them: All ye shalbe hurtt thorowe me thys nyght/ For it is written: I wyll smyte the shepheard/ and the sheepe shalbe scattered. Butt after that I am rysen agayne I wyll goo into galile before you. Peter sayde vnto hym: And though all men shulde be hurte/ yett wolde nott I. And Jesus sayd vnto hym: Verely I saye vnto the thys daye even in thys nyght/ before the cocke crowe twyse/ thou shalt deny me thryse. And he spake<sup>19</sup> boldlyer: no/ if I shulde dey with the/ I woll not deny the Lyke wyse also sayd they all.

And they cam in to a place named gethsemani/ And he sayde to his disciples: Sitt ye here/<sup>20</sup> whyll I goo aparte and praye. And he toke with hym Peter/ James/ and Jhon/ and he began to<sup>21</sup> waxe abasshede and<sup>22</sup> to be in an agony. And sayde vnto them: My soule is very hevy even vnto the deeth/ tary here and wathe. And he went forthe a lytle and fell downne on the grounde and prayede/ That yf it were possible/ the houre myght passe from hym/ And he sayde: Abba father/ all thinges are possible vnto the/ take away this cuppe from me. neverthelesse nott that I wyll/ butt that thowe wilt be done.

And he cam/ and founde them slepinge/ and sayd to Peter: Simon slepest thou? Coudest not thou wathe with me one houre? wathe ye/ and praye/ leest ye entre into temptacion/

<sup>15</sup> Even he that dippeth, etc. *Cr. Bps.*

<sup>16</sup> Goeth his way, *Gen.*

<sup>17</sup> For that man, if he, etc. *Cr. Gen. Bps.*

<sup>18</sup> Sung a psalme, *Gen.*

Prayed (*God*), *Bps.*

<sup>19</sup> Yet more, *Cov.* More earnestly, *Gen.* More vehemently, *Cr. Bps.*

<sup>20</sup> Till I goe yonder, etc. *Cov.* Til I have prayed, *Gen.*

<sup>21</sup> Waxe fearful, *Cov.* Be afraid, *Gen.* Be sore amazed, *Bps.*

<sup>22</sup> In great heavinesse, *Gen.*

the sprete is <sup>23</sup> redy/ but the flesshe is weeke. And agayne he went awaye and prayde/ and spake the same wordes. And he returned and founde them aslepe agayne/ for their eyes were hevy: nether <sup>24</sup> coulde they tell what they myght answer to hym. And he cam the thyrde tyme/ and sayd vnto them: slepe hens forth and take your <sup>25</sup> ease. It ys ynough. The houre is come/ Beholde the sonne of man shalbe delyvred into the hondes of synners. Ryse vppe/ let vs goo/ Loo he that betrayeth me/ is <sup>26</sup> come nye.

And immediatly whill he yett spake cam Judas/ won off the twelve/ and with hyme a greate number off people with swerdes and staves from the hye prestes and scribes and seniours. He that betrayed hym/ gave them a generall token/ sayinge: whosoever I do kisse/ he it is/ take hym/ and leade hym awaye <sup>27</sup> warely. And as sone as he was come/ he went streight waye to him/ And sayd vnto hym: master/ master/ and kissed him. And they leyde their hondes on him. and toke him. Won off them that stode by drue out a swerde/ and smote a servaunt off the hye preste/ and cutt off hys eare.

And Jesus answered and sayd vnto them: ye cam out as vnto a thefe with swerdes and with staves ffor to take me/ I was dayly with you in the temple teachinge/ and ye toke me not/ but <sup>28</sup> that the scriptures shulde be fulfilled: and they all forsoke hym and <sup>29</sup> ranne awaye. And there was a certeyne yonge man thatt folowed hym clothed in linnen <sup>30</sup> apone the bare/ and the yonge men caught hym/ and he lefte his <sup>31</sup> lynnenn and fled from them naked.

And they leedde Jesus awaye to the hiest preste off all/ and to hym came all the hye prestes/ and the seniours/ and the scribes. And Peter folowed <sup>32</sup> a great waye of even into the <sup>33</sup> pallys of the hye preste/ and he was there and sat with the servauntes/ and warmed hymselfe att the fyre.

And the hye prestes and all the counsell sought for witnes agaynste Jesu/ to putt hym to death/ And they founde noone. <sup>34</sup> Yett many bare falce witnes agaynste hym/ butt their witnes agreed not to gedder. And there arose certayne and brought falce witnes againste hym/ sayinge: We herde hym saye: I wyll destroye this temple made with hondes/ and

<sup>23</sup> Willing, *Cov.*      <sup>24</sup> Wyst [Knewe, *G.*] they, *Cr. Gen. Bps.*  
<sup>25</sup> Rest, *Gen.*      <sup>26</sup> At hand, *T.M. Cr. Gen. Bps.*      <sup>27</sup> Safely, *Gen.*  
<sup>28</sup> *Cr. Bps.* add—(these things come to passe). *Gen.*—this is done.  
<sup>29</sup> Fled, *Gen.*      <sup>30</sup> Upon the very skin, *Cov.* Upon his bare *body*,  
*Gen.*      <sup>31</sup> Linnen garment, *Cr. Bps.* Linen cloth, *Gen.*      <sup>32</sup> A  
farre off, *Gen.*      <sup>33</sup> Hall, *Gen.* [So vs. 66.]      <sup>34</sup> For many, etc. *Gen.*

with in thre dayes I wyll bilde another made with out hondes.  
<sup>35</sup> And there witnes agreed not to gedder.

And the hyste preste stode vppe before them all/ and axed Jesus sayinge : answerest thou <sup>36</sup> nothinge ? <sup>37</sup> Howe is it that these beare witnes agaynst the ? And he helde his peace/ and answered noothynge. Agayne the hyste preste axed hym/ and sayde vnto hym : Arte thou Christ the sonne off the blessed ? And Jesus sayde : <sup>38</sup> I am. And ye shall se the sonne off man sitt on the ryght honde of <sup>39</sup> power/ and come in the cloudes off heven. Then the hyst preste rent his cloothes and sayd : what nede we eny further of witnes ? ye have herde the blasphemy/ what thinke ye ? And they all <sup>40</sup> gave sentence that he was worthy of deeth. And some began to spit at hym/ and to cover his face/ and to bet hym with their fistes/ and to saye vnto him <sup>41</sup> arede vnto vs. And the <sup>42</sup> seruauntes <sup>43</sup> boffeted him on the face.

And Peter was beneeth in the pallys/ and there cam won off the <sup>44</sup> wenches off the hyst preste/ And when she sawe Petre warmynge hym silfe/ she loked on hym/ and sayd : <sup>45</sup> wast not thou also with Jesus of Nazareth ? And he denyed it sayinge : I knowe hym not/ nether wott I what thou sayest : And he went out in to the <sup>46</sup> poorehe/ and the cock crewe. And a damsell sawe hym/ and agayne began to saye to them that stode by/ thys ys won of them. And he denyed yt agayne. And anon after/ agayne they that stode by/ sayde to Peter : suerly thou arte won off them/ for thou arte of galile/ and thy speache <sup>47</sup> agreth therto. And he began to coursse and to swaere/ sayinge/ I knowe nott thys man off whom ye speake. <sup>48</sup> And agayne the cocke crewe. And Peter remembered the worde that Jesus sayd vnto him : before the cocke crewe twyse thou shalt deny me thryse/ and <sup>49</sup> began to wepe.

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<sup>35</sup> But yet their, etc. *Cr. Gen. Bps.*      <sup>36</sup> Nothing unto it that these, etc. *Cor.*      <sup>37</sup> What is the matter that these, etc. *Gen.*      <sup>38</sup> I wa he, *Gen.*      <sup>39</sup> The power of God. *Gen.*      <sup>40</sup> Condemned him to be, *Cr. Gen. Bps.*      <sup>41</sup> Prophetie. *Gen. Bps.*      <sup>42</sup> Sergeants, *Gen.*      <sup>43</sup> Smote [did beate, B.] him with rods, *Gen. Bps.*      <sup>44</sup> Maydes, *Gen.* [So vs. 6.]      <sup>45</sup> Thou wast also with, etc. *Gen.*      <sup>46</sup> Fore court, *Cor.*      <sup>47</sup> Soundeth even alike, *Cor.* Is like, *Gen.*      <sup>48</sup> Then the second time, etc. *Gen. Bps.*      <sup>49</sup> Waying that with himselfe, he wept, *Gen.*

## The xv. Chapter.

AND anon in the dawninge heelde the hyc prestes a counsell with the seniours and the scribes/ And also <sup>1</sup>the whoole congregacion/ and bounde Jesus and ledde hym awaye/ and delyvered hym to Pilate. And Pilate axed hym : Arte thou the kynge off the Jewes ? And he answered/ and sayde vnto hym : thou sayest yt. And the hyc prestes accused hym off many thynges.<sup>2</sup> Pylate axed hym agayne sayinge : Answerest thou nothyng : Behoolde <sup>3</sup>howe many thinges they lay vnto thy charge ? Jesus yett answered <sup>4</sup>never a worde/ so that Pilate merveled.

Att the feast <sup>5</sup>Pilate <sup>6</sup>was wont to delyvre <sup>7</sup>[att their pleasure] a presoner : whomsoever they wolde desyre. And there was one named Barrabas/ whiche lay bounde <sup>8</sup>with them/ that caused in surrection/ and <sup>9</sup>in the in surrection committed murther. And the people <sup>10</sup>called vnto hym/ and began to desyre off hym/ accordinge as he had ever done vnto them. Pylate answered them/ and sayd : Wyll ye that I loosc vnto you the kynge off the Jewes ? For he knewe that the hyc prestes had delyvered hym off envy. Butt the hyc prestes had moved the people that he shulde rather delyvre Barrabas vnto them.

Pylate answered agayne/ and sayd vnto them : What wyll ye then that I do with hym/ whom ye call the kynge of the Jewes ? And they cryed agayne : crucify hym. Pilate sayde vnto them : What harme hath he done ? And they cryed the moore fervently : crucifi hym. Pylate willinge to content the people/ loused Barrabas/ And delyvered Jesus scourged for to be crucified.

And the souddeers ledde hym awaye in to <sup>11</sup>the comen hall/ and called togedder all the whoole <sup>12</sup>multitude/ and they clothed hym with purple/ and they plated a croune off thornes and <sup>13</sup>crowned hym with all/ And began to salute hym : hayl kynge off the Jewes. And they smootte hym on the heed

<sup>1</sup> The whole Counsel, *Gen.*      <sup>2</sup> *Bps.* adds—but he answered nothing.      <sup>3</sup> Howe sore they lay, etc. *Cov.*      <sup>4</sup> Nothing [No more, *G.*] at all, *Cr. Gen. Bps.*      <sup>5</sup> *Cov.* adds—of Ester.      <sup>6</sup> Did deliver, *Cr. Gen. Bps.*      <sup>7</sup> *Cr. Gen. Bps.* omit.      <sup>8</sup> With his fellowes, *Gen.*      <sup>9</sup> Had done manslaughter and sedition, *Cov.*      <sup>10</sup> Crying aloud, began to desire that he would do as, *Gen. Bps.*      <sup>11</sup> The hall called *Pratorium*, *Bps.*      <sup>12</sup> Bande, *Gen. Bps.*      <sup>13</sup> Put it aboute his head, *Gen. Bps.*



with a rede/ and spatt apou hym/ and <sup>14</sup>kneled doune and <sup>15</sup>worsheped hym.

And when they had moocked him/ they toke the purpel off him/ and put his awne cloothes on him/ and ledde him oute/ to crucify him. And they compelled won that passed by called Simon of cerene (which cam oute of <sup>16</sup>the felde/ and was father off Alexander and Rufus) to beare hys crosse. And they brought him to a place named Golgotha (which is by interpretacion/ the place <sup>17</sup>of deed mens scoules) and they gave him to drynke wyne myngled with mirre/ butt he receaved it not.

And when they had crucified hym/ they parted hys garments/ castinge loottes for them/ what every man shulde have. And it was aboute the thyrde houre/ and they crucified hym. And the title of <sup>18</sup>the cause of hys death was wrytten/ The kynge of the iewis. And they crucified with him two theves: the one on his ryght honde/ and the other on hys lisse honde. And the scripture was fulfilled/ which sayeth: and he was counted amonge the wicked.

And they that went by/ rayled on hym: waggyng their heedes/ and sayinge: <sup>19</sup>A wretche/ that destroyest the temple and byldest yt in thre dayes. Save thy silfe/ and come doune from the crosse. Lyke wyse also mocked him the hie preestes amonge themselves whyth the scribes/ and sayde: He saved other men/ hym silfe he cannot save. Lett Christ the kynge of Israel nowe descende from the crosse/ that we maye se and beleve. And they that were crucified with him/ <sup>20</sup>checked hym also.

And when the sixte houre was come/ darknes aroose over all the <sup>21</sup>erth/ vntyll the nynthe houre. And att the nynthe houre Jesus cryed with a loude voyce/ sayinge: Eloi/ Eloi/ la ma sabaththani/ which is yf it be interpreted: my god/ my god/ why hast thou forsaken me? And some off them that stode by when they herde that sayde: behoolde he calleth for Helias. And won ran/ and filled a sponge full off veneger/ and putt yt on a rede/ and gave it hym to drynke/ sayinge: lett hym alone/ let vs se whither Helias wyll come and take hym doune.

<sup>14</sup> Bowed the knees, *Cr. Gen. Bps.*

<sup>15</sup> Did him reverence, *Gen.*

<sup>16</sup> The country, *Gen.*

<sup>17</sup> Of a skulle, *Bps.*

<sup>18</sup> His cause, *Cor.*

*Cr. T. M. Gen.* His accusation, *Bps.*

<sup>19</sup> Fie upon thee, how

goodly brestest thou down the temple, etc. *Cor.* Hey, thou that destroyest, etc. *Gen.*

<sup>20</sup> Reviled, *Gen.*

<sup>21</sup> Lande, *Gen.*

So then when the lorde had spoken vnto them he was receaved in to heven/ and sate on the right honde of god.

And they went forth/ and preached every where/

And the lorde wrought with them/ And confirmed <sup>17</sup> their preachynge with myra-  
cles that folowed.

The ende of the Gospell  
of S. Marke.

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<sup>17</sup> The worde with signs [miracles, C.] that followed, *Cr. Gen. Bps.*

The  
Gospell off S. Luke.

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**F**OR as moche as many have taken in honde <sup>1</sup> to com-  
pyle a treates off <sup>2</sup> thoo thynges/ <sup>3</sup> which are <sup>4</sup> surely  
knowne amonge vs/ even as they <sup>5</sup> declared them vnto vs/  
which from the begynnyng sawe them <sup>6</sup> with their eyes/ and  
were ministers <sup>7</sup> at the doying : <sup>8</sup> I determined also/ <sup>9</sup> as sone  
as I had searched out <sup>10</sup> diligently all thinges from the begyn-  
nyng/ that then I wolde wryte vnto thee <sup>11</sup> <sup>12</sup> good Theophilus/  
that thou myghtest knowe the certente off thoo thinges/ where-  
of thou <sup>13</sup> arte informed.

The fyrst Chapter.

**I**N the tyme of Herode kynge of iewry/ there was a certayne  
prest named Zacarias/ off the course of Abie. And his  
wyfe was of the daughters of Aaron : And her name was  
Elizabeth. Booth were perfect before God/ and walked in  
all the <sup>14</sup> lawes and <sup>15</sup> ordinacions of the lorde <sup>16</sup> that no man  
coulede fynde fawte with them. And they had no childe/ be-  
cause that Elisabeth was barren/ And booth were well  
stricken in age.

Hit cam to passe/ as he executed the prestes office/ before

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<sup>1</sup> To set forthe the declaration [the wordes, *Cor.* the storie, *G.*],  
*Cor. Cr. Gen. Bps.*      <sup>2</sup> Of the acts that are come to passe, *Cor.*  
<sup>3</sup> Whereof we are fully persuaded, *Gen.*      <sup>4</sup> Moost surelye [to be,  
*C.*] beleved, *Cr. Bps.*      <sup>5</sup> Delivered, *Cr. Gen. Bps.*      <sup>6</sup> Their  
selves, *T. M. Gen.*      <sup>7</sup> Of the things they declared, *Cr.* Of the worde,  
*Gen. Bps.*      <sup>8</sup> It seemed good also to me, *Gen. Bps.*      <sup>9</sup> Having  
perfect understanding of, *Bps.*      <sup>10</sup> Perfectly, *Gen.*      <sup>11</sup> *Gen.* adds—  
Thercof from poynt to poynt.      <sup>12</sup> Most noble, *Gen.* Most excellent,  
*Bps.*      <sup>13</sup> Hast bene instructed [taught by mouth, *B.*], *Gen. Bps.*  
<sup>14</sup> Commaundements, *Gen. Bps.*      <sup>15</sup> Ordinaunces. *T. M. Cr. Gen.*  
*Bps.*      <sup>16</sup> Without reproofe. *Gen.* Blamelesse, *Bps.*

god as his course cam (accordinge to the custome of the prestes office) his lott was to bren<sup>17</sup> odoures/ And went into the temple of the lorde/ and all the multitude of people were with out in their prayers whill the odoures were abrennyng. There appered vnto him the lordes angell/ standinge on the right syde off the aultre off odours. And when Zacharias sawe hym/ he was<sup>18</sup> abasshed and feare cam on hym.

The angell sayde vnto hym: feare not Zacary: ffor thy prayer is herde: And thy wyfe Helyzabeth shall beare the a sonne/ and thou shalt call his name Jhon/ And thou shaltt have ioye and gladnes/ And many shall reioyce att his birth. For he shalbe greate in the sight off god/ and shall nether drynke wyne ner stronge drynke. And he shalbe filled with the holy goost even in his mothers woombe: And many off the chyl dren off Israhel shall he tourne to their lorde God. And he shall goo before hym in the sprete and power off Helyas to tourne the hertes off the fathers to their chyl dren/ and the<sup>19</sup> vnbeliveres to the wisdom off the iuste men: to make<sup>20</sup> the people redy ffor the lorde.

And Zacary sayde vnto the angell: <sup>21</sup>Wherby shall I know this? seinge that I am olde/ and my wyfe<sup>22</sup> well stricken in yeares. And the angell answered/ and sayde vnto hym: I am Gabriell that stonde in the presens off God/ and am sentt to speake vnto the: and to shewe the this glad tydinges. And take hede thou shalt be domme/ and not able to speake vntyll the tyme that these thinges be performed/ because thou be levedst not my wordes/ which shalbe fulfilled in there season.

And the people wayted for Zacarcas/ and mervelled that he taryed<sup>23</sup> in the temple. When he cam oute he coulde not speake vnto them. And they perceaved/ that he had sene some vision in the temple. <sup>24</sup>And he beckened vnto them/ and remayned speachlesse.

And it fortunedy as sone as the tyme off his office was oute/ he departed home into his awne housse. After those dayes/ his wife Elizabeth conceaved/ and hid her silfe .v. monethes/ saynge: <sup>25</sup>This wyse hath god dealte with me in the dayes when he loked on me/ to take from me <sup>26</sup>the rebuke that I suffered amonge men.

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<sup>17</sup> Incense, *T. M. Cr. Gen. Bps.* [So *post.*] <sup>18</sup> Troubled, *Gen. Bps.* [So vs. 29.] <sup>19</sup> Disobedient, *Gen. Bps.* <sup>20</sup> Ready, a perfect people [a people prepared, *G.*] for the Lorde, *Cr. Gen. Bps.* <sup>21</sup> By what token, *Cr.* <sup>22</sup> Is of a great age, *Gen.* <sup>23</sup> *Gen.* adds—so long. <sup>24</sup> For he made signs, etc. *Gen.* <sup>25</sup> Thus hath the Lorde, etc. *Gen. Bps.* <sup>26</sup> My rebuke amonge men, *Cr. Gen. Bps.*

And in the .vi. moneth the angell Gabryel was sent from god vnto a cite off galile/ named nazareth/ to a virgin <sup>27</sup>spoused to a man/ whose name was Joseph/ of the housse of David/ and the virgins name was Mary. And the angell went in vnto her/ and sayde: Hayle <sup>28</sup>full of grace/ the lorde is with the: blessed arte thou amonge wemen. When she sawe hym/ she was abasshed att his saynge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayde vnto her: feare not Mary/ thou hast founde <sup>29</sup>grace with god. Loo: thou shalt conceave in thy wombe/ and shalt beare a childe/ and shalt call his name Jesus. He shalbe greate/ and shalbe called the sonne off the hiest. And the lorde god shall geve vnto hym the seate off his father David/ And he shall raygne over the house off Jacob for ever/ and of his kyngdom shalbe none ende.

Then sayd Mary vnto the angell: Howe shall this be/ seinge that I knowe <sup>30</sup>no man? And the angell answered/ and sayd vnto her: the holy goost shall come apon the/ and the power off the hiest shall over shaddowe the. Therefore also that holy thyng which shall be borne/ shalbe called the sonne of god. And <sup>31</sup>marke/ thy cosen Elizabeth/ hath also conceaved a sonne in her olde age. And this is the .xj. moneth to her/ which was called barren/ for with god shall nothyng be vnpossible. Mary sayd: beholde the <sup>32</sup>honde mayden off the lorde/ be it vnto me <sup>33</sup>even as thou hast sayde. And the angell departed from her.

Mary arose in those dayes/ and went in to the <sup>34</sup>moun-  
tains with hast into a cite off iewry/ and entred in to the house  
off Zacary/ and saluted Elizabeth. And it fortunede/ as Eliz-  
abeth herde the salutacion of Mary/ the babe spronge in her  
<sup>35</sup>belly. And Elizabeth was filled with the holy goost/ and  
cryed with a loude voyce/ and sayde: Blessed arte thou  
among wemen/ <sup>36</sup>and blessed is the frute off thy wombe.  
And whens hapeneth this to me/ that the mother off my lorde  
shulde come to me? Loo/ <sup>37</sup>as sone as the voyce of thy salu-  
tacion sownded in myne eares/ the babe <sup>38</sup>lepte in my belly

<sup>27</sup> Affianced. *Gen.*

<sup>28</sup> Thou that art freely beloved, *Gen.*

<sup>29</sup> Favour, *Gen. Bps.*

<sup>30</sup> Not a man, *Cr. Gen. Bps.*

<sup>31</sup> Beholde/ *Cr.*

*Gen. Bps.* <sup>32</sup> Servant, *Gen.* [So vs. 46.]

<sup>33</sup> According to thy

word. *Cr. Gen. Bps.*

<sup>34</sup> Hill countrey. *Gen. Bps.*

<sup>35</sup> Womb, *Cr.*

*Bps.* [So vs. 44.]

<sup>36</sup> Because the fruite of thy wombe is blessed,

*Gen.*

<sup>37</sup> When I heard the voice, *Cor.*

<sup>38</sup> Sprange, *Cr. Gen.*

*Bps.*

for ioye. And blessed <sup>39</sup> arte thou that belevedst/ For those things shalbe performed which were tolde <sup>39</sup> the from the lorde.

And Mary sayde.

My soule magnifieth the lorde.

And my sprete reioyseth in god my savioure/

For he hath loked on the povre degre off his honde mayden. Beholde nowe from hens forth shall all <sup>40</sup> generacions call me blessed.

For he that is myghty hath done to me greate thinges/ and blessed ys his name :

And hys mercy is always on them that feare him <sup>41</sup> thorow oute all generacions.

He hath shewed strengthe with his arme/ he hath scattered them that are proude in the ymaginacion of their hertes.

He hath putt doune the myghty from their seates/ and hath exalted them of lowe degre.

He hath filled the hongry with good thinges : And hath sent away the ryche empty.

He hath <sup>42</sup> remembred mercy : and hath holpen his servaunt Israhel.

<sup>43</sup> Even as he promised to oure fathers/ Abraham and to his seede for ever.

And mary aboode with her iij. monthes/ And retourned home agayne.

Elizabethes tyme was come that she shulde be delyvered/ And she brought forth a sonne. And her neighbours and her cosins herde tell howe/ the lorde had <sup>44</sup> magnified his mercy vppon her/ and they reioysed with her.

And hit fortuneted the eyght daye : they cam to circumcise the childe : and called his name Zacari after the name of his father/ and his mother answered/ and sayd : not soo/ but he shalbe called Jhon. <sup>45</sup> [And they sayd vnto her : There ys none of thy kynne/ that is named with thys name.] And they made signes to hys father/ howe he wolde have hym called. And he axed for wrytynge tables and wroote saying : hys name is Jhon. And they mervelled all. And hys mought

<sup>39</sup> Is she that—her, *Gen. Bps.*

<sup>40</sup> Ages, *Gen.*

<sup>41</sup> From genera-

tion to generation, *Cr. Bps.*

<sup>42</sup> Helped [Upholden, *G.*] his servant Israhel in remembrance [being mindful, *G.*] of his mercie, *Cr.*

*Gen. Bps.*

<sup>43</sup> As he hath spoken to our fathers, *to wit*, to Abraham,

*Gen.*

<sup>44</sup> Shewed greate mercie, *Cr. Gen. Bps.*

<sup>45</sup> *Cr.* omits.

was opened immediatly/ and hys tonge/ and he spake lawd-  
yngge god. And feare cam on all them that dwelt <sup>46</sup> nye/ And  
all these sayinges were noised abroade throughouit all the  
hilly cowntre of Jewry : and all they that herde them layde  
them vppe in their hertes/ saying : What maner chylde shall  
thys be ? And the honde of god was with hym.

And his father Zaecherias was fylled with the holy goost/  
and prophisyed sayinge :

Blessed be the lorde god of israhel/ for he hath visited and  
redemed his people.

And hath reysed vppe the horne off health vnto vs/ in the  
housse of his seruaunt David.

Even as he promised by the moughth of his holy prophetes  
which were sens the worlde began.

That <sup>47</sup> we shulde be saved from oure enimys/ and from the  
hondes of all that hate vs :

<sup>48</sup>To shewe mercy towardes oure fathers/ And to remember  
hys holy <sup>49</sup> promes.

<sup>50</sup>That is to saye the oothe/ which he sware to oure father  
Abraham/ <sup>51</sup>for to geve us.

That we delivered oute of the hondes of oure enemis/  
myght serve hym with oute feare : all the dayes of oure  
lyfe/ in <sup>52</sup> [suche] holynes and ryghtewesnes <sup>52</sup> [that are ac-  
cept] before him.

And thou <sup>53</sup> chylde/ shalt be called the prophet off the hy-  
est/ for thou shalt goo before the face off the lorde/ to prepare  
his wayes :

And to geve knowlege off health vnto hys people/ <sup>54</sup>for the  
remission of sinnes :

Through the tender mercy off oure lorde/ wher with hath  
visited vs the daye sprunge from an hyc :

To geve light to them that sate in dareknes/ and in shadowe  
of deth/ and to gyde oure fete in to the waye of peace.

And the chylde encreased and wexed stronge in sprete/ and  
was in wildernes/ tyll the daye cam/ when he shulde shewe  
hym silfe vnto the israhelites.

<sup>46</sup> Rounde aboute them, *Bps.* <sup>47</sup> *He woulde send us deliverance*  
[deliver us, C.] from, *Cor. Gen.* <sup>48</sup> To fulfy] the mercye promised,  
etc. *T. M.* That he woulde deale mercifully with, etc. *Cr. Bps.*

<sup>49</sup> Covenant, *T. M. Cr. Gen. Bps.* <sup>50</sup> And that he woulde [And  
to, *T. M.*] performe the othe, *T. M. Cr. Bps.* <sup>51</sup> Which was that  
he woulde graunt unto us, that we, etc. *Gen.* <sup>52</sup> *Gen. Bps.* omit.

<sup>53</sup> Babe, *Gen.* <sup>54</sup> By, *Gen. Bps.*

## The seconde Chapter.

**H**IT folowed in thoose dayes : that there went oute a commaundment from Auguste <sup>1</sup>the Emperour/ that all the woorld shulde be <sup>2</sup>valued. This taxynge <sup>3</sup>was fyrst executed when Syrenus was <sup>4</sup>leftenaunt in Siria. <sup>5</sup>And every man went in to his awne <sup>6</sup>shyre toune/ there to be taxed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ vnto iewry : in to a cite of David/ which is called bethleem/ because he was of the housse and linage of David to be taxed with Mary <sup>7</sup>his wedded wife/ <sup>8</sup>which was with childe.

And it fortunod whill they there were/ <sup>9</sup>her tyme was come that she shulde be delyvered. And she brought forth her fyrst begotten sonne. And <sup>10</sup>wrapped hym in swadlynge cloothes/ and layed hym in <sup>11</sup>a manger/ be cause there was no roume for them with in/ in <sup>12</sup>the hostrey.

And there were in the same region shepherdes <sup>13</sup>abydinge in the felde/ and <sup>14</sup>watching their flocke by night. And loo : the angell of the lorde stode harde by them/ and the <sup>15</sup>brightnes of the lorde shone rounde aboute them/ and they were soore afrayed. And the angell sayd vnto them : Be not afrayed Beholde I brynge you tydinges off greate ioye/ that shall come to all the people : <sup>16</sup>for vnto you is borne this daye in the cite of David a saveoure/ which is Christ the lorde. And take this for a signe : ye shall fynde the childe <sup>17</sup>swadled/ and layed in a manger. And streight waye there was with the angell a multitude of hevenly sowdiers/ laudyng God/ and sayinge : Glory to God <sup>18</sup>an hye/ and peace on the erth : and vnto men <sup>19</sup>reioysynge.

And itt fortunod/ as sone as the angels were gone awaye in

<sup>1</sup> Cæsar, *Gen. Bps.* [So Ch. iii. 1.]    <sup>2</sup> Taxed, *T. M. Cr. Gen. Bps.*  
<sup>3</sup> Was the first and executed [that was executed, etc. *Cov.*] when, etc. *Cov. Cr. T. M.* Was first made when, etc. *Gen. Bps.*    <sup>4</sup> Governour, *Gen.* [So Ch. iii. 1.]    <sup>5</sup> Therefore went all to be taxed, etc. *Gen. Bps.*    <sup>6</sup> Citie, *T. M. Cr. Gen. Bps.*    <sup>7</sup> His spoused, *T. M. Cr. Bps.* That was given him to, etc. *Gen.*    <sup>8</sup> Being great with childe, *Bps.*    <sup>9</sup> The daies were accomplished, *Gen. Bps.*    <sup>10</sup> Swadled, *Bps.*    <sup>11</sup> A cratch, *Gen.* [So *post.*]    <sup>12</sup> The inne, *T. M. Cr. Gen. Bps.*    <sup>13</sup> In the field by the folds and watching their flocks by night, *Cov.*    <sup>14</sup> Keeping watch by night, because of their flocke [over their flocke by night, *B.*], *Gen. Bps.*    <sup>15</sup> Glorie, *Gen. Bps.*    <sup>16</sup> That is that unto you, etc. *Gen.*    <sup>17</sup> Wrapped in swadling clothes, *Cr. Bps.*    <sup>18</sup> In the high heavens, *Gen.* In the highest, *Bps.*    <sup>19</sup> Good will, *Cr. Gen. Bps.*



to heven/ the shepherdes sayd won to another : let vs goo even vnto Bethleem/ and se this thyng thatt <sup>20</sup> is hapened/ which the lorde hath shewed vnto vs. And they cam with haste/ and founde Mary and Joseph/ and the babe layde in a manger. When they had sene it/ they publissed abroad the saynge/ which was tolde them off that chylde. And all that herde itt wondred/ att those thynges which were tolde them off the shepherdes. But Mary kept all those saynges/ and pondered them in hyr hert. And the shepherdes retourned/ praysynge and laudyng God ffor all that they had herde and sene/ evyn as itt was told vnto them.

And when the eyght daye was <sup>21</sup> come that the chylde shuld be circumcised/ his name was called Jesus/ which was named off the angell before he was conceaved <sup>22</sup> in his mothers wombe.

And when the tyme of their purification (after the lawe of Moyses) was come they brought hym to hierusalem/ to present hym to the lorde (As yt is written in the lawe off the lorde : every man chylde that fyrst openeth <sup>23</sup> the matrix/ shalbe called holy to the lorde) and <sup>24</sup> to offer (as yt ys sayde in the lawe of the lorde) a payre off turtle doves/ or ij. yonge pigions.

And beholde there was a man in hierusalem/ whose name was Simeon. And the same man was iuste and feared god/ and <sup>25</sup> longed for the consolacion off israhel/ and the holy goost was in hym. And <sup>26</sup> an answer was geven hym of the holy goost/ that he shulde not se deethe/ before he had sene the lordes Christ. And he cam <sup>27</sup> by inspiracion in to the temple.

And as the father and mother broght in the chylde Jesus/ to do for hym after the custome of the lawe/ Then toke he hym vppe in his armes <sup>28</sup> and sayde.

Lorde Now lettest thou thy servaunt departe in peace accordinge to thy <sup>29</sup> promes.

For myne eyes have sene <sup>30</sup> the saveour sent from the

Which thou hast prepared before the face of all people.

<sup>20</sup> Cr. adds—we heare saye. <sup>21</sup> Accomplished, Gen. [So vs. 22.] <sup>22</sup> In the womb, T. M. Cr. Gen. Bps. <sup>23</sup> The wombe, Gen. Bps. <sup>24</sup> To give an oblation, Gen. <sup>25</sup> Looking for, Cr. Bps. Waited for, Gen. <sup>26</sup> A revelation, Gen. <sup>27</sup> By the motion of the the spirit, Gen. <sup>28</sup> Cor. Cr. Gen. Bps. add—And prayed God. <sup>29</sup> Word, Gen. <sup>30</sup> Thy salvation, Cr. Gen. Bps.

A light <sup>31</sup> to lighten the gentyls/ and the glory off thy people israhel.

And <sup>32</sup> his father and mother mervelled at those thinges/ which were spoken off hym: And Simeon blessed them/ and sayd vnto Mary his mother: behold/ this childe <sup>33</sup> shalbe the fall/ and resurreccion off many in israhel/ And a signe which shalbe spokyn agaynste. And moreover the swearde shall pearce <sup>34</sup> the very hert off the/ that the thoughtes of many hertes maye be opened.

And there was Anna/ a prophetes/ the doughter of Phanuel of tribe of Aser. And she was off a greate age/ and had lived with an husbände .vij. yere from her virginite. And <sup>35</sup> this wedowe was aboute .iiij. scoore and .iiij. yere off age/ which went never oute of the temple/ but served there with fastinge and prayer nyght and daye. And she <sup>36</sup> cam forth that same houre/ and <sup>37</sup> praysed god/ and spake of hym to all that looked for redempcion in hierusalem.

And as son as they had performed all thinges accordinge to the lawe off the lorde/ they returned into galile into their awne cite nazareth. And the childe grewe and wexed stronge in sprete/ and was full off wysdom/ and the favour of god was with hym.

And his <sup>38</sup> father and mother went to hierusalem every yeare att the feeste of ester. And when he was .xij. yere olde/ they went vppe to hierusalem after the custome of the feeste/ And when they had <sup>39</sup> fulfilled the dayes/ as they returned home/ the chylde Jesus boode styll in hierusalem/ <sup>40</sup> ynknowynge to his father and mother. For they supposed he had bene in the company. They cam a days iorney/ and sought hym amonge their kynsfolke and acquayntaunce/ and founde hym not. They went backe agayne to hierusalem/ and sought hym. And hit fortunèd that after .iiij. dayes/ they founde hym in the temple sittinge in the middes of the doctours/ both hearynge them/ and <sup>41</sup> posinge them. And all that herde hym <sup>42</sup> mervelled at his witt and answers.

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<sup>31</sup> To be reveiled to, *Gen. Bps.*      <sup>32</sup> Joseph and his mother, *Gen.*  
<sup>33</sup> Is appointed for, *Gen.* Is set to be, *Bps.*      <sup>34</sup> Through thy soule,  
*Cr. Gen. Bps.*      <sup>35</sup> She had bene [was, G.] a widowe about, etc.  
*T. M. Cr. Gen. Bps.*      <sup>36</sup> Comming at the same instant upon them,  
*Gen. Bps.*      <sup>37</sup> Confessed likewise the Lorde, *Gen.* Gave thanks  
likewise unto, etc. *Bps.*      <sup>38</sup> Elders, *Cor.* [So vs. 43.] Parents, *Gen.*  
*Bps.*      <sup>39</sup> Finished, *Gen.*      <sup>40</sup> And Joseph and his mother knew  
not of it, *Gen. Bps.*      <sup>41</sup> Asking them questions, *Gen.*      <sup>42</sup> Were  
astonyed at his understanding, etc. *Cr. Gen. Bps.*

And when they sawe hym/ they were astonied. And his mother sayde vnto hym: sone why haste thou thus dealte with vs? Beholde thy father and I have <sup>43</sup> sorowed and sought the. And he sayd vnto them: howe is it that ye sought me? wist ye not that I muste goo aboute my father's business? And they vnderstod nott the saynge that he spake to them. And he went with them and cam to nazareth/ and was <sup>44</sup> obedient to them. His mother kept all these thynges in her hert. And Jesus increased in wisdom and <sup>45</sup> age/ and in fauoure with god and man.

## The liij. Chapter.

**I**N the fiftenthe yeaere of the raigne off Tiberius the Emperoure/ Pontius Pilate beinge leftenaunt of Jewry/ and herode beinge <sup>1</sup> Tetrarch of galile/ and his brother Philip Tetrarch in Iturea/ and in the region of traconitis/ and lysanias the Tetrarch of abylen: When Anna and Cayphas were the hie prestes: The commaundment of god <sup>2</sup> was published vnto John the sonne off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan/ preachinge the baptism of repentaunce for the remission of synnes/ as it is writen in the boke of the saynges of Esayas the prophet/ which saeth: The voyce off a cryar in wyldernes/ prepare the waye off the lorde/ make hys pathes straight. Every valley shalbe fylled/ and every mountayne and hyll shalbe brought lowe: And crooked thynges shalbe made streight: and the rought wayes shalbe made smoth. And all flesshe shall se the <sup>3</sup> saueour sent off god.

Then sayde he to the people/ that were come to be baptised of hym. O generacion of vipers: who hath <sup>4</sup> shewed you the crafte to flye from wrath to come? Brynge forth due frutes of repentaunce/ And begyn nott to saye in youre selues/ we have Abraham to oure father. For I saye vnto you: god is able of these stones to reyse vppe children vnto Abraham. Nowe also ys the axe leyd vnto the rote off the trees. Every tree therfore/ which bringeth not forth good frute/ shalbe hewen doune/ and caste in to the fyre.

And the people axed him/ sayinge: What shall we do then.

<sup>43</sup> Sought thee with heaue hearts, *Gen.* Sought thee sorowing, *T. M. Cr. Bps.*      <sup>44</sup> Subject, *Gen.*      <sup>45</sup> Stature, *Gen. Bps.*  
<sup>1</sup> One of the foure princes, etc. *Cor.*      <sup>2</sup> Came, *Cr. Gen. Bps.*  
<sup>3</sup> Salvation of God, *Cr. Gen. Bps.*      <sup>4</sup> Certified [Taught, *T. M. Cr.*]  
you to flee, *Cor. T. M. Cr.* Forewarned you to flye, *Gen. Bps.*

He answered and sayde vnto them: He that hath ij. cootes/ lett hym parte with hym that hath none: And he that hath meate/ let him do lyke wyse.

Then cam there puplicans to be baptised/ and sayde vnto hym: Master/ what shall we do? He answered vnto them: requyre no more then that/ which ys appoynted vnto you.

The soudiers lyke wyse demaunded off hym/ sayinge: And what shall we do? And he sayde to them: <sup>5</sup> Do violence to noo man: nether <sup>6</sup> trouble eny man wrongfully: And be content wyth youre wages.

As the people <sup>7</sup> were in a doute/ and all men <sup>8</sup> disputed in there hertes of Jhon: Whether he were very Christ/ Jhon answered/ and sayd to them all. I baptyse you wyth water/ butt <sup>9</sup> a stronger then commeth/ whose shue latchet I am nott worthy to vnloose: he will baptise you with the holy goost/ and with fyre/ which hath his fan in his hond/ and wil <sup>10</sup> pource his floore/ and will gader <sup>11</sup> his corne in to hys barne/ And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thynges in hys exhortacion preached he vnto the people.

Then Herode the Tetrarch (when he was rebuked of hym for Herodias his brother Philippes wyfe/ and for all the evyls which herod had done) added this above all/ <sup>12</sup> and leyd Jhon in preson.

And yt fortun-ed as all the people receaved bap-tim (And when Jesus was baptised and did praye) that heven was opened/ and the holy goost cam doune in a bodely shape lyke a dove upon him. And a voyce cam from heven/ sayinge: thou arte my dere sonne/ In the do I delyte.

And Jesus him silfe <sup>13</sup> was about thirty yere of age when he began/ beinge as men supposed the sonne of Joseph.

which Joseph was the sonne of Heli:

which was the sonne of Mathat:

which was the sonne of Levi:

which was the sonne of Melchi:

which was the sonne of Janna;

which was the sonne of Joseph:

which was the sonne of Matatthias:

<sup>5</sup> Hurte no man, *Cr.*      <sup>6</sup> Accuse any falsely, *Gen. Bps.*      <sup>7</sup> Wait-  
ed, *Gen. Bps.*      <sup>8</sup> Thought, *Cor. Mused, Cr. Gen. Bps.*      <sup>9</sup> One  
stronger than I, *Cr. Gen. Bps.*      <sup>10</sup> Make cleane, *Gen.*      <sup>11</sup> The  
wheate into his [barne, B.] garner, *Gen. Bps.*      <sup>12</sup> That he shut up.  
*Gen.*      <sup>13</sup> Began to be, *Cr. Gen. Bps.*

which was the sonne of Amos :  
which was the sonne of Nahum :  
which was the sonne of Esli :  
which was the sonne of Nagge :  
which was the sonne of Maath :  
which was the sonne of Matathias :  
which was the sonne of Semei :  
which was the sonne of Joseph :  
which was the sonne of Juda :  
which was the sonne of Johanna :  
which was the sonne of Rhesya :  
which was the sonne of Zorobabel :  
which was the sonne of Salathiel :  
which was the sonne of Neri :  
which was the sonne of Melchi :  
which was the sonne of Addi :  
which was the sonne of Cosam :  
which was the sonne of Helmadam :  
which was the sonne of Her :  
which was the sonne of Jeso :  
which was the sonne of Helieser :  
which was the sonne of Joram :  
which was the sonne of Mattha :  
which was the sonne of Levi :  
which was the sonne of Simeon :  
which was the sonne of Juda :  
which was the sonne of Joseph :  
which was the sonne of Jonam :  
which was the sonne of Heliacim ;  
which was the sonne of Melea :  
which was the sonne of Menam :  
which was the sonne of Mathathan ;  
which was the sonne of Nathan ;  
which was the sonne of David :  
which was the sonne of Jesse :  
which was the sonne of Obed ;  
which was the sonne of Boos :  
which was the sonne of Salmon ;  
which was the sonne of Naason :  
which was the sonne of Aminadab ;  
which was the sonne of Aram :  
which was the sonne of Esrom :  
which was the sonne of Phares ;

which was the sonne of Juda :  
 which was the sonne of Jacob :  
 which was the sonne of Ysaac :  
 which was the sonne of Abraham :  
 which was the sonne of Tharra :  
 which was the sonne of Nachor :  
 which was the sonne of Saruch :  
 which was the sonne of Ragau :  
 which was the sonne of Phalec :  
 which was the sonne of Heber :  
 which was the sonne of Sala :  
 which was the sonne of Cainan :  
 which was the sonne of Arphaxat .  
 which was the sonne of Sem :  
 which was the sonne of Noe :  
 which was the sonne of Lameth :  
 which was the sonne of Mathusala :  
 which was the sonne of Enoch :  
 which was the sonne of Jareth :  
 which was the sonne of Malalehel :  
 which was the sonne of Cainan :  
 which was the sonne of Enos :  
 which was the sonne of Seth ;  
 which was the sonne of Adam :  
 which was the sonne of God,

The liij. Chapter.

**J**ESUS then full off the holy goost/ returnyd from iordan/  
 and was caryed off the sprete into a wildernes/ and was xl.  
 dayes tempted of the devyl. And in those dayes ate he no  
 thinge : And when they were ended/ he after ward hongred.  
 And the devyll sayd vnto him : yf thou be the sonne of god/  
 commaunde this stone that he be breed. And Jesus answer-  
 ed hym/ sayinge : It ys written : man shall nott live by breed  
 only/ but by every worde of God.

And the devyll toke him vppe into an hye mountayne/ and  
 shewed hym all the kyngdoms of the erth even in the twinck-  
 lynge of an eye. And the devyl said vnto him : all this pow-  
 er will I geve the everywhit/ and the glori of them (for that is  
 delyvered to me/ and to whomsoever I wyll I geve it) Yf thou  
 therefore wilt worshippe me/ they shalbe all thyne. Jesus an-

swered and sayd vnto hym: <sup>1</sup>hence from me Satan. For hit is written. Thou shalt <sup>2</sup>honour thy lorde god/ and hym only serue.

And he caryed hym to hierusalem/ and set him on a pynacle of the temple/ and sayd vnto him: Yf thou be the sonne of god/ cast thy silfe doune from hens. For it ys written/ he shall geve hys angelles charge over the/ to kepe the/ and with their hondis they shall <sup>3</sup>stey the vppe/ that thou <sup>4</sup>hurt nott thy fote agaynst a stone. Jesus answered and sayde vnto hym/ it is sayd/ thou shalt nott tempte thy lorde god. And as sone as the devyll had ended all his temptacions/ he departed from him for a season.

And Jesus retourned by the power of the sprete in to galilee/ and the fame off hym went throwe oute all the region rounde aboute. And he taught in there sinagogges/ and was <sup>5</sup>commended off all men.

And he cam to nazareth where he <sup>6</sup>was noursed/ and as hys custume was/ went into the sinagog on the saboth daye/ and stode vppe for to rede. And there was deliuered vnto hym the boke off the prophet Esaias. And when he had <sup>7</sup>opened the boke/ he founde the place/ where hit was wrytten: The sprete off the lorde apon me/ be cause he hath annoynted me/ <sup>8</sup>To preache the gospell to the povre he hath sent me/ And to heale <sup>9</sup>them which are troubled in there hertes: To preach deliveraunce to the captive/ And <sup>10</sup>sight to the blynde/ And frely to sett att liberte them that are brused/ And to preache the acceptable yeare off the lorde.

And he cloosed the booke/ and gave it agayne to the minister/ and sate doune. And the eyes off all thatt were in the synagog/ were fastened on hym. And he began to saye vnto them. This daye ys thys scripture fulfilled in youre cares. And all they bare hym wites/ and wondred att the gracious wordes/ which proceded oute off hys mouth/ and sayde: Is not this Josephs sonne?

And he sayde vnto them: Ye <sup>11</sup>maye very wele saye vnto me this proverbe. Visicion/ heale thy silfe. Whatsoever we have herde done in Capernaum/ do the same here lyk

<sup>1</sup> Avoide from me, *Cor.* Get thee hence behinde, etc. *Bps.*    <sup>2</sup> Worship, *Cr. Gen. Bps.*    <sup>3</sup> Beare, *Cr. Bps.* Lift, *Gen.*    <sup>4</sup> Dash, *Cr. Gen. Bps.*    <sup>5</sup> Honoured, *Gen.*    <sup>6</sup> Was nourished, *Tav.* Had bene brought up, *Gen. Bps.*    <sup>7</sup> Turned over, *Cor.*    <sup>8</sup> [The *Gen.* divides these clauses as in K. James' version.]    <sup>9</sup> The broken hearted, *Cr. Gen. Bps.*    <sup>10</sup> Recovering of sight, *Gen. Bps.*    <sup>11</sup> Wil utterly [surely, *G.*] saye, *Cr. Gen. Bps.*

wyse in thyne awne countre. And he sayde: Verely I saye vnto you: no prophett is accepted in his awne countre.

But I tell you off a trueth/ Many wyddowes were in Israhell in the dayes off Helyas/ when hevyn was shet thre yeres and syxe monethes/ when greate fammisshment was trougoute all the londe/ And vnto none off them was Helyas sent/ save in to sarepta/ <sup>12</sup> besydes sydon vnto <sup>13</sup> a woman that was a widow. And many leppers were in israhel in the tyme off Heliseus the prophet/ and yet none off them was healed/ sayynge Naaman off siria.

And as many as were in the sinagog when they herde that/ were filled with wrath and roose vppe/ and thrust hym oute of the cite/ and ledde hym even vnto the edge of the hill/ wheron their cite was bilte/ to east hym doune hedlynge. But he went his waye even thorowe the myddes of them: and cam in to capernaum/ a cite of galile/ and there taught them on the sabboth dayes. And they were astonied at his doctrine: for hys <sup>14</sup> preachinge was with power.

And in the sinagoge there was a man/ which had <sup>15</sup> a foule sprete whith in him/ and cryed with a loude voyce/ sayinge: <sup>16</sup> let me alone/ what haste thou to do wyth vs/ thou Jesus off nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ thou arte <sup>17</sup> the holy man of god? And Jesus rebuked hym/ sayinge: hoolde thy peace/ and come oute of hym. And the devyle threwe him in the myddes of them and cam oute of hym/ and hurt hym not. And feare cam on them all/ And they spake amonge them selves/ sayinge: <sup>18</sup> what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes and they come oute? And the fame of hym spreed abroode throwoute all places of the countre rounde aboute.

And he roose vppe and cam oute of the synagoge/ and entred in to Simons housse. And Simons <sup>19</sup> motherelawe was taken wyth a greate fever/ And they made intercession to him for her. And he stode over her/ and rebuked the fever: and hit leeft her. And immediatly she roose and ministred vnto them.

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<sup>12</sup> A cite of Sidon [of the Sidonians, C.], *Cr. Gen. Bps.* <sup>13</sup> A certaine widowe, *Gen.* <sup>14</sup> Worde was with authoritie, *Gen.* <sup>15</sup> A spirite of an uncleane [a foule, B.] devyll, *Cr. Gen. Bps.* <sup>16</sup> Oh what have we to do with thee, etc. *Gen.* <sup>17</sup> The holy of God, *Cr. The holy one, Gen. Bps.* <sup>18</sup> What thing, *Gen.* What manner of saying, *Bps.* <sup>19</sup> Wives mother, *Gen. Bps.*



When the sun was doune/ all they that had sicke/ taken with divers deseases/ brought them vnto him : and he layde his hondes on every won of them and healed them. And devils also cam out of many of them/ cryinge and saying : Thou arte Christ the sonne of God. And he rebuked them/ and suffered them nott <sup>20</sup> to speake/ for they knewe that he was Christ.

As sone as it was daye/ he departed and went awaye into a desert place/ and the people sought hym and cam to hym/ and kept hym that he shulde not departe from them. And he sayde vnto them : I muste to other cities also preace <sup>21</sup> the worde of God/ for therefore am I sent. And he preached in the synagoges off Galile.

## The v. Chapter.

**H**IT cam to passe as the people preased apou hym/ to heare the worde off God/ that he stode by the lake of Genazareth : and sawe two shippes stonde by the lake syde/ for the fisshermen were gone out of them/ and were wasshyng their nettes. Jesus entred in to one of the shippes/ which <sup>1</sup> perteyned to Simon/ and <sup>2</sup> prayed hym/ that he wolde <sup>3</sup> cary hym a litell from the londe. And he sate doune and taught the people out of the shippe.

When he had leeft speakyng/ he sayde vnto Simon : <sup>4</sup> Cary vs in to the depe/ and lett slippe thy nett <sup>5</sup> to make a draught. And Simon answerid/ and sayde to hym : Master we have <sup>6</sup> labored all nyght/ and have taken nothyng. Yet nowe at thy worde I wil loose forthe the net. And when they had so done/ they inclosed a greate multitude of fisses. And the net brake/ and they <sup>7</sup> made signes to their <sup>8</sup> felowes which were in the other shippe/ that they shulde come and helpe them. And they cam/ and they filled bothe the shippes/ that they soncke agayne.

When Simon Peter sawe that/ he fell doune at Jesus knees sayinge : lorde goo from me/ for I am a sinfull man. For he he was vtterly astonyed/ and all that were with hym att the draught off fische which they toke. and so was also James

<sup>20</sup> To saye that they knewe, etc. *Gen.*      <sup>21</sup> The kingdom, *Cr. Gen. Bps.*      <sup>1</sup> Was Simons, *Gen.*      <sup>2</sup> Required, *Bps.*      <sup>3</sup> Thrust out, *Cr. Gen. Bps.*      <sup>4</sup> Launche out, *T. M. Cr. Gen. Bps.*      <sup>5</sup> To catch, *Bps.*      <sup>6</sup> Travailed, *Gen.*      <sup>7</sup> Beckened, *Cr. Gen. Bps.*      <sup>8</sup> Partners, *Gen. Bps.*

and Jhon the sonnes of Zebedei/ which were <sup>9</sup>partetakers with Simon. And Jesus sayd vnto Simon: feare not/ from hence forthe thou shalt catche men. And they broughtt their <sup>10</sup>shippes to londe/ and forsoke all/ and folowed hym.

And itt fortunēd that he was in a certayne cite/ and beholde there was a man full of leprosy: and when he had spied Jesus/ he fell on his face and besought him saying: Lorde yff thou wilt/ thou canst make me cleane. And he strethed forth his hond and touched hym sayinge: I will/ be thou cleane. And immediatly the leprosy departed from hym. And he <sup>11</sup>warned hym/ that he shulde tell no man: but that he shulde goo and shewe hym silfe to the preste/ and offer for his clensynge/ accordynge as Moses commaundment was/ for a witnes vnto them.

But his <sup>12</sup>name sprede the moare abroade/ and the people cam togedder to heare/ and to be healed of hym/ of infirmities. And he <sup>13</sup>keptē hym silfe aparte in the wildernes/ and gave hym silfe to prayer.

And itt hapened on a certayne daye/ that he taught/ and there sate the pharises/ and doctours of lawe/ which were come out off all the tounes of Galile/ Jewry/ and Jerusalem/ and the power off the lorde <sup>14</sup>was to heale them. And beholde/ men brougt a man lyinge in his beed/ which was taken with the palsey. and they sought meanes to brynge hym in/ and to laye hym before hym. And when they coulde not fynde <sup>15</sup>by what waye they myght brynge hym in/ be cause off the preace/ they went vp on the toppe of the housse/ and lett hym doune thorowe the tylynge/ <sup>16</sup>beed and all in the myddes before Jesus. When he sawe their fayth he sayde vnto hym: man thy synnes are forgiven the. And the scribes, and the pharises/ began to thynke saynge: What fellow is this: which speaketh blasphemy? Who can forgeve synnes/ butt God only?

When Jesus perceaved their thoughtes/ he answered and sayde vnto them: What thinke ye in youre hertes? Whether is easyar to saye/ thy synnes are forgiven the/ or to saye/ Rise and walke? That ye maye knowe that the sonne off man hath power to forgeve synnes on erth/ he sayde vnto the sicke

<sup>9</sup> Companions, *Cov. Gen. Partners, Cr. T. M. Bps.* <sup>10</sup> Boates to the shore, *Bps.* <sup>11</sup> Charged, *Cr. Bps. Commanded, Gen.* <sup>12</sup> Fame, *T. M. Cr. Gen. Bps.* <sup>13</sup> Departed, *Cov.* <sup>14</sup> Went from him and healed every man, *Cov.* Was present to, *Cr. Bps.* Was in him to, *Gen.* <sup>15</sup> On what side, *Cr. Bps.* <sup>16</sup> With his couch, *Bps.*

of the palsey: I saye to the/ aryse/ take vp thy beed/ and goo home to thy housse. And immediatly he rose vp before them all/ and toke vp his beed where on he laye/ and departed to his awne housse praysynge god. And they were all amased/ and they lauded God/ and were filled with feare/ sayinge: <sup>17</sup> We have sene straunge thynges to daye.

And after that he went forthe/ and sawe a publican/ named Levi/ syttinge at the receyte off custome/ and sayde vnto hym: folowe me. And he leeft all/ roose vppe/ and folowed hym. And that same levi made him a greate feaste at home in his awne housse. And there was a greate company of publicans/ and off other that sate at meate with hym. And the scribes and pharisees grudged agaynst his disciples/ sayinge: Why eate ye and drynke ye/ with publicans/ and synners? Jesus answered and sayde vnto them: They that are whole/ nede not of the phisicion: but they that are sicke. I cam not to call the rightewes to repentaunce: but the synners.

They sayde vnto hym: Why do the disciples off Jhon fast often and praye: and the disciples of the pharises also: and thynce eate and drynke? To whome he sayde: Can ye make the Children of the weddyng faste/ as longe as the bryde grome is present with them? The dayes will come/ when the bryd grome shalbe taken awaye from them/ then shall they fast in thoose dayes.

He spake vnto them in a similitude: No man putteth a pece of an newe garment/ into an olde vesture: for yf he do/ then <sup>18</sup> breaketh he the newe and the pece that was taken out of the newe/ agreeth nott with the olde. Also no man pour-eth newe wyne into olde vessels/ yf he do/ the newe wyne breaketh the vessels/ and runneth out it silfe/ and the vessels perisse: But newe wyne must be poured into newe vessels/ and boothe are preserved. Also no man that drynketh olde wyne/ strayght waye <sup>19</sup> can awaye with newe/ for he sayeth: the olde is <sup>20</sup> pleasanter.

### The vij. Chapter.

**H**IT happened on <sup>1</sup> an aftersaboth/ they went thorowe the corne felde/ and his disciples plucked the cares of corne/ and ate them/ and rubbed them in their hondes. Certayne of

<sup>17</sup> Doubtlesse, we have, etc. *Gen. Bps.*      <sup>18</sup> The newe renteth it, *Gen. Bps.*      <sup>19</sup> Desireth, *Gen. Will have, Bps.*      <sup>20</sup> Better, *Cr. Gen. Bps.*      <sup>1</sup> An after principal sabbath, *Cor. Cr.* The seconde sabbath after the first, *Gen. Bps.*

the pharises sayde vnto them : Why do ye that which is not lafull to be done on the saboth dayes? Jesus answered them and sayde : Have ye nott redde what David did/ when he hymselfe was anhungred/ and they which were with hym : howe he went into the housse off god/ and toke and ate the loves off halowed breed/ and gave also to them which were with hym : whych was not lafull to eate/ but for the prestes only. And he sayd vnto them : The sonne of man is lorde even of the saboth daye.

And it fortun-ed in a nother saboth also/ that he entred into the sinagoge and taught. And there was a man/ whose right honde was dreyed vp. The scribes/ and the pharises watched hym/ to se whether he wolde heale on the saboth daye or not/ that they myght fynde <sup>2</sup>an accusacion agaynst hym. Butt he knewe their thoughtes/ and sayde to the man which had the widdred honde : Ryse vp/ and stonde forthe in the middes. He arose/ and stepped forthe. Then sayde Jesus vnto them : I will axe you a question : Whether is it lafull on the saboth dayes to do goode/ or to do evill? to save life <sup>3</sup> oder for to destroye hyt. And he behelde them all in compasse/ and sayd vnto the man : Stretche forth thy honde. He did soo/ and his honde was restored/ and made as whoole as the other. And they were filled full of madenes/ and <sup>4</sup>counselled won with another/ what they myght do to Jesu.

Hit fortun-ed in those dayes/ he went out into a mountayne for to praye/ and continued all nyght in prayer to god. And as sone as it was daye/ he called his disciples/ and of them he chose twelve/ which also he called his aposteles. Simon/ whom also he named Peter : and Andrew his brother/ James and John/ Philip and Bartlemeaw/ Mathew and Thomas/ James the sonne of Alpheus and Simon called Zelotes/ and Judas James <sup>5</sup>sonne/ and Judas Iscariot/ which same was the traytour.

And he cam doune with them and stode in the playne felde with the company of his disciples/ and a greate multitude of people out off all parties off Jewry and Jerusalem/ and from the see coaste off Tیره and Sidon/ which cam to heare hym/ and to be healed of their diseases/ and they also that were vexed with foule spretes/ and they were healed. And all the people preased to touche hym : for there went vertue out off hym/ and healed them all.

<sup>2</sup> An occasion, *Cov.* How to accuse, *Cr. Bps.*    <sup>3</sup> [i. e. or.]    <sup>4</sup> Com-  
muned, *T. M. Cr. Gen. Bps.*    <sup>5</sup> Brother, *Gen. Bps.*

And he left vp his eyes upon his disciples/ and sayde : Blessed are ye povre : for youers is the kyngdom off God. Blessed are ye that hunger : for ye shalbe satisfied. Blessed are ye that wepe : for ye shall laugh. Blessed are ye when men hate you/ and <sup>6</sup> thrust you out off their companye/ and <sup>7</sup> rayle on you/ and <sup>8</sup> abhorre youre name/ as an evill thyng/ for the sonne off mannes sake. Reioyse ye then/ and be gladde : for beholde youre rewarde is greate in heven. After this manner their fathers <sup>9</sup> entreated the prophetes.

But wo be to you that are ryche : for ye <sup>10</sup> have ther in youre consolacion. Wo be to you that are full : for ye shall hunger. Wo be to you that nowe laugh : for ye shall wayle/ and wepe. Wo be to you when all men <sup>11</sup> prayse you : for so did their fathers to the falce prophetes.

But I saye vnto you which heare : Love youre enemys. Do goode to them whych hate you. Blesse them that course you. And pray for them/ whych <sup>12</sup> wrongfully trouble you. And vnto hym that smyteth the on the one cheke/ offer also the other. And hym that taketh awaye thy <sup>13</sup> gounce/ forbid nott to take thy coote also. Geve to every man that axeth of the. And yf eny man take awaye <sup>14</sup> thy goodes/ axe them nott agayne. And as ye wold that men shulde doo to you : soo do ye to them lyke wyse.

Yf ye love them which love you : what thanke <sup>15</sup> are ye worthy of? <sup>16</sup> seinge that the very synners love <sup>17</sup> their lovers. And yf ye do <sup>18</sup> for them which do <sup>18</sup> for you : what thanke are ye worthy of? For the very synners doo even the same. Yff ye lende to them off whome ye hoope to receave : what thanke shal ye have : for the very synners/ lende to synners/ to reccave <sup>19</sup> as moche agayne. Love ye youre enemys/ do goode/ and lende/ lokynge for nothyng agayne : and your rewarde shalbe greate/ and ye shalbe the chyldren off the hiest : for he is kynde vnto the vnkynde/ and to the evyll.

Be ye therfore mercifull/ as youre father ys mercifull. Judge nott and ye shall nott be <sup>20</sup> Judged. Condemne nott : and ye shall not be condemned. Forgeve/ and ye shalbe for-

<sup>6</sup> Shall separate you, *Gen. Bps.* *Bps.* adds—(from their companie.)

<sup>7</sup> Revile, *Gen.* <sup>8</sup> Put out your name as evyll, *Gen. Bps.* <sup>9</sup> Did to,

*Cr. Gen. Bps.* <sup>10</sup> Have [*C.* adds—already] received, *Cor. Gen.* Have

your consolacion, *Cr. Bps.* <sup>11</sup> Speake well of you, *Gen.* <sup>12</sup> Hurt,

*Gen.* <sup>13</sup> Cloake, *Gen. Bps.* <sup>14</sup> That thyne is, *Cov.* <sup>15</sup> Have

ye, *Cr. Gen. Bps.* <sup>16</sup> For synners also, etc. *Cr. Gen. Bps.*

<sup>17</sup> Those that love them, *Gen.* <sup>18</sup> Do good, *Cr. Gen. Bps.* <sup>19</sup> Such

like, *Cr. Bps.* The like, *Gen.* <sup>20</sup> Judged at all, *Bps.*

geven. Geve/ and yt shalbe geven vnto you. good measure/ pressed doune/ shaken to gedder/ and runnyng over/ shall men geve into youre besomes. For with what measure ye mete/ with the same shall men mete to you agayne.

And he put forthe a similitude vnto them : Can the blynde <sup>21</sup> ledde the blynde ? Do they nott both then fall into the dych ? The discipule is not above his master. <sup>22</sup> Every man shalbe perfecte/ even as hys master ys. Why seist thou a moote in thy brothers eye/ and considerest not the beame that is in thyne awne eye ? Other howe cannest thou saye to thy brother : <sup>23</sup> Brother lett me pull out the moote that is in thyne eye : when thou perceavest nott the beame that is in thyne awne eye ? Ypoerite/ cast out the beame out off thyne awne eye first/ and then shalt thou se perfectly/ to pull out the moote out of thy brothers eye.

Hit is nott a goode tree that bryngeth forthe evyll frute : Nether is that an evyll tree/ whych bryngeth forthe goode frute. For every tree ys knowen by his frute. Nether off thornes gader men fygges/ nor of busshes gadre they grapes. A good man off the goode treasure off hys hert bryngeth forth that which ys goode. And the evyll man of the evyll treasure off hys hert/ bryngeth forthe that which ys evyll. For off the aboundaunce off the hert/ the mought speaketh.

Why call ye me Master/ Master : and do not <sup>24</sup> as I bid you ? whosoever commeth to me/ and heareth my sayinges/ and doeth the same/ I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse : which digged depe/ and layde the foundacion on a rocke : When the waters arose/ the fludde bett <sup>25</sup> apou that housse/ and coulde nott move hyt. For it was grounded apou a rocke. But he that heareth and doth not/ is lyke a man/ that with out foundacion bylt an house apou the erth/ agaynst which/ the fludde bet : and it fell by and by. And the fall of that housse was greate.

### The vij. Chapter.

**W**HEN he had ended all his sayinges in the audience of the people/ he entred into Capernaum. And the servaunt of a certayne <sup>1</sup> Centurion was sicke/ and <sup>2</sup> redy to

<sup>21</sup> Shew the way to, *Cor.*  
<sup>22</sup> Whosoever (*will be*) a perfect (*disciple*) shall be as, etc. *Gen. Bps.*  
<sup>23</sup> Holde still, brother, I wil plucke, *Cor.*

<sup>24</sup> The things I speake, *Gen.*  
<sup>25</sup> *Bps.* adds—vehemently.  
<sup>1</sup> Captain, *Cor.*

<sup>2</sup> In peril of death, *Cr. Bps.*

dye/ <sup>3</sup> whom he made moche of. And when he herde of Jesus he sent vnto hym the seniours of the iewes/ besechyng him that he wolde come and <sup>4</sup> save his seruaunt. And they cam to Jesus and besought him instantly/ sayinge : He is worthy that thou shuldest do this for hym. For he loveth our nacion/ and hath bilt vs a sinagoge. And Jesus went with them.

And when he was nott farre from the housse/ the <sup>1</sup> Centurion sent to hym hys frendes/ sayinge vnto hym : Lorde trouble not thy silfe/ for I am nott worthy that thou shuldest enter into my housse. Wherefore I thought nott my silfe worthy to come vnto the : but saye the worde and my seruaunt shalbe whoole. For I lyke wyse am a man <sup>5</sup> vnder power/ and have vnder me soudiers/ and I saye vnto won/ goo : and he goeth. And to another/ come : and he cometh. And to my seruaunt/ do this : and he doeth it. When Jesus herde this he merveyled at him/ and turned hym about and sayd to the people that folowed hym : I saye vnto you/ I have not founde soo greate fayth/ noo nott in Israhel/ certaynly. And they that wer sent/ turned backe home agayne/ and founde the seruaunt that was sicke whoole.

And it fortunod after that/ he went into a cite called Naym/ and hys disciples went with him/ and a greate number off people. When he cam nye to the gate off the cite/ beholde/ there was a deed man caried out/ which was the only sonne of his mother/ and she was a widowe/ and moche people off the cite was with her. And the lorde sawe her/ and had compassion on her/ and sayde vnto her : wepe not. And went and touched the coffyn/ and they that bare hym stode still. And he sayde : Yonge man/ I saye vnto the/ aryse. And the deed sat vp/ and began to speake. And he deliverd hym to his mother. And there cam a feare on them all. And they glorified god sayinge : a greate prophet ys rysen amonge vs/ and God hath visited hys people. And thys rumor off hym went forthe throughout all Jewry/ and thoro- wout all the regions which lye rounde about.

And <sup>6</sup> vnto Jhon shewed hys disciples off all these thynges. And Jhon called vnto hym two <sup>7</sup> off hys disciples/ and sent them to Jesus sayinge : Arte thou he that shall come : or shall

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<sup>3</sup> Which was deare unto him. *Cr. Bps.*    <sup>4</sup> Heale, *T. M. Cr. Gen. Bps.*    <sup>5</sup> Subject to the higher authoritie, *Cor.* Set under authoritie [power, *C. B.*], *Cr. Gen. Bps.*    <sup>6</sup> The disciples of Jhon shewed him, etc. *Cr. Gen. Bps.*    <sup>7</sup> *Gen.* adds—certaine men.

we <sup>8</sup> loke for another? When the men wer come vnto hym/ they sayde: Jhon baptiste sent vs vnto the saynne: Arte thou he that shall come: or shall we wayte for another? Att that same time/ he cured many off their <sup>9</sup> infirmitie/ and plages/ And off evyll spretes/ and vnto many thatt were blynde/ he gave syghtt/ And he answered/ and sayd vnto them: Goo youre wayes and shewe Jhon/ what thinges ye have herde and sene: howe that the blynde se/ the halt goo/ the lepers are censed/ the deafe heare/ the deed aryse: <sup>10</sup> To the povre is the <sup>11</sup> gospell preached/ and happi is he that falleth not/ <sup>12</sup> by the reason of me.

When the messengers of Jhon wer departed/ he began to speake vnto the people of Jhon: What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde? But what went ye out for to se? a man clothed in sauft rayment? Beholde they which are gorgeously apparelled/ and lyve delicatly/ are in kynges courtes. Butt what went ye forth to se? <sup>13</sup> A prophet? Ye I saye to you/ and moare then a prophet. This is he of whom hit is wrytten: Beholde I sende my <sup>14</sup> messenger before thy face/ to prepare thy waye before the. I saye vnto you: A greater prophett then Jhon amonge <sup>15</sup> wemens children/ is there none. Neverthesse won that is lesse in the kyngdom of God/ is greater then he.

And all the people that herde/ and the publicans iustified God/ which wer baptised in the baptism of Jhon. But the pharyses and <sup>16</sup> scribes despised the counsell off God/ agaynst them selves/ and wer not baptised of hym.

And the lorde sayd: Where vnto shall I lyken the men of this generacion/ and whatt thyng are they lyke? They are lyke vnto chyl dren sittyng in the market place/ and cryng one to another/ and sayng: We have pyped vnto you/ and ye have not daused: We have mourned to you/ and ye have not wept. For Jhon baptist cam vnto you nether eatynge breed/ ner drynkyng wyne/ and ye saye: he hath the devyll. The sonne off man is come and eateth and drynketh/ and ye saye. beholde a man which is a glotton/ and <sup>17</sup> a drynker of wyne/ the frende of publicans and sinners. And wisdom is iustified of all her chyl dren.

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<sup>8</sup> Waite, *Gen.*      <sup>9</sup> Sickneses, *Cor. Gen.*      <sup>10</sup> The poore receive the Gospell, *Gen.*      <sup>11</sup> Glad tydinges, *Cr.*      <sup>12</sup> At me, *Cr. Bps.*  
 By me, *T. M.* In me, *Gen.*      <sup>13</sup> Woulde ye see a prophet? *Cor.*  
<sup>14</sup> Aungell, *Cr.*      <sup>15</sup> Them that are begotten of woman, *Gen.*  
<sup>16</sup> Expounders of the law, *Gen. Lawyers, Bps.*      <sup>17</sup> An unmeasurable drinker, etc. *Cr. A wine bibber, Bps.*



And one off the pharyses desired hym that he wolde eate with hym. And he cam in to the pharises housse/ and sate doune to meate. And beholde a woman in that cite/ which was a synner/ as sone as she knewe that Jesus sate at meate in the pharises housse/ she brought <sup>18</sup> an alablaster boxe of oyntment/ and she stode at his fete behynde hym wepyng/ and began to wesse his fete/ with teares/ and did <sup>19</sup> wipe them with the heares off her heed/ and kyssed his fete/ and anoynted them with oyntment.

When the pharise which bade hym to his housse/ sawe that he spake with in hym sylfe: sayinge: Yf this man wer a prophet/ he wolde surely have knowen who and what maner woman this is which toucheth him/ for she is a synner. And Jesus answered/ and sayde vnto hym: Simon I have somewhat to say vnto the. And he sayd: Master saye on. There was a certayne lender/ which had two detters/ the one ought five hondred pence/ and the other fifty. When they had nothinge to paye/ he forgave them boothe. Which of them tell me/ will love hym moost? Simon answered/ and sayde: I suppose that he to whom he forgave moost. And he sayde vnto him: Thou hast truely iudged.

And he turned to the woman/ and sayde vnto Simon: Seist thou thys woman? I entred into thy housse/ and thou gavest me noo water to my fete: butt she hath wesshte my fete with teares/ and wiped them with the heeres of her heed. Thou gavest me no kysse: but she/ sence the tyme I cam in/ hath not ceased to kisse my fete. Myne heed with oyle thou didest nott anoynte: and she hath annoynted my <sup>20</sup> fete with oyntment. Wherefore I saye vnto the: many synnes are forgiven her/ because she loved moche. To whom <sup>21</sup> lesse is forgiven/ the same doeth <sup>21</sup> lesse love.

And he sayde vnto her thy synnes are forgiven the. And they that sate at meate wyth hym/ began to saye with in them selves: who is this whych forgeveth synnes also. And he sayde to the woman: Thy fayth hath saved the/ Goo in peace.

### The viij. Chapter.

**A**ND it fortunod after that/ he hym silfe went throughout <sup>1</sup> cities and tounes/ preachynge/ and shewinge the kyng-

<sup>18</sup> A box, *Gen.*      <sup>19</sup> Wipe them cleane, *Bps.*      <sup>20</sup> Head, *Coc.*  
<sup>21</sup> A little—love a little, *Gen. Bps.*      <sup>1</sup> Everie citie and village  
 [toun, *G.*], *Gen. Bps.*

dom of God/ and the twelve with hym. And also certayne wemen/ whych wer healed of <sup>2</sup> vnelene spretes/ and infirmities: Mary called Magdalen/ out of whom went seven devyls/ and Joanna the wyfe of Chusa/ Herodes stewarde/ And Susanna/ And many other: which ministred vnto hym of their substaunce. When moch people wer gadred to gether/ and were come to him out of the cities/ he spake by a similitude: A sower went out to sowe his seede/ and as he sowed/ some fell by the waye syde/ and hit was troden vnder fete/ and the foules of the ayre deuoured it vp. And some fell on ston/ and as sone as yt was spronge vp/ yt widdred awaye/ because yt lacked moystnes. And some fell amonge thornes/ and the thornes spronge vp with it/ and choked it. And some fell on goode grounde/ and spronge vp and bare frute/ an hondred foolde. And as he sayde these thynges/ he cryed: He that hath cares to heare/ lett hym heare.

Hys disciples axed hym/ sayinge: what <sup>3</sup> maner similitude this shulde be. And he sayde: vnto you is it geuen to knowe the secretes of the kyngdom of god: butt to other in similitudes/ that when they se/ they shulde nott se: and when they heare they shulde not vnderstonde.

The similitude is this. The seede ys the worde of God. Thoose that are besyde the waye/ are they that heare/ and afterwarde commeth the devyll/ and taketh awaye the worde out of their hertes/ lest they shulde beleve and be saved. They on the stonnes/ are they which when they heare the worde receave yt with ioye. And these have noo rotes/ which for a whyle beleve/ and in tyme of temtacion goo awaye. That which fell amonge thornes/ are they which heare/ and goo forth/ and are choked with care and riches/ and <sup>4</sup> voluptuous luynges/ and brynge forth noo frute. That in the good grounde/ ar they which with <sup>5</sup> a goode and pure hert/ heare the worde/ and kepe it/ and brynge forth frute with patience.

No man lygtheth a candell/ and coverit hyt vnder a vessell/ nether putteth hit vnder the table/ but setteth it on a candelsticke/ that they that enter in maye se lyght. No thinge is in secret/ that shall not <sup>6</sup> come abroode: Nether eny thing hyd that shall not be knowen/ and come to light. Take hede therefore how ye heare. For whosoever hath/ to him shalbe ge-

<sup>2</sup> Euyll, *T. M. Cr. Gen. Bps.*  
 voluptuousness of this life, *Coc.*

<sup>3</sup> Parable that was, *Gen.*  
<sup>5</sup> An honest and good, *Gen.*

<sup>4</sup> Vo-  
<sup>6</sup> Be

evident, *Gen.* Be made manifest, *Bps.*

ven: And whosoever hath not/ from him shalbe taken/ even that same which <sup>7</sup> he supposeth that he hath.

Then came to hym his mother and his brethren/ and coule nott come at hym for preace. And they tolde hym sayinge: Thy mother and thy brethren/ stonde wyth out/ and wolde se the. He answered/ and sayd vnto them: my mother and my brethren are these/ which heare the worde of God/ and do it.

Hit chaused on a certayne daye that he went into a shippe/ and his disciples alsoo/ and he sayde vnto them: Lett vs goo over vnto the other syde of the lake. And they launched forthe. And as they sayled he fell a slepe/ and there <sup>8</sup> arose a storme of wynde in the lake/ and <sup>9</sup> they wer fylled with water/ and wer in ieopardy. And they went to hym and awoke hym/ sayinge: Master/ Master/ we are loost. He arose and rebuked the wynde/ and the <sup>10</sup> tempest off water/ and they ceased/ and it waxed calme. And he sayd vnto them: where is youre fayth? They feared and wondred/ sayinge one to another: <sup>11</sup> who is this? for he commaundeth windes and water/ and they obey him? And they sayled vnto the region of the gadarens/ which is over agaynst galile.

As he went out off the shippe to londe/ there met hym a certayne man oute off the cite/ whych had a devyll longe tyme/ and ware noo clothes/ nether aboode in any housse: but amonge graves. When he sawe Jesus/ he cryed/ and fell doune before hym/ and with a loude voyce sayde: What have I to do wyth the Jesus the sonne <sup>12</sup> off the moost hyest? I beseeche the torment me noot. For he commaunded the foule sprete to come out of the man. For ofte tymes he caught hym/ and he was bounde with chaynes/ and kepte with fetters: and he brake the bondes/ and was caryed of the fende/ into wildernes.

Jesus axed hym sayinge: what is thy name? And he sayde: Legion. be cause many devyls wer entred into hym. And they besought hym/ that he wolde nott commaunde them to goo into the depe. There was therby an heerde of many swyne/ feadynge on an hill/ and they prayed hym/ that he wolde soffre them to enter into them. And he soffered them. Then went the devyls out off the man/ and entred into the

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<sup>7</sup> He thinketh to have, *Cor.* It seemeth that he hath, *Gen.* <sup>8</sup> Came down, *Gen. Bps.* <sup>9</sup> The waves fell upon them, *Cor.* <sup>10</sup> Waves of water, *Gen.* <sup>11</sup> What (think ye), is this: for, etc. *Cr.* Who is this that commandeth, etc. *Gen.* <sup>12</sup> Of the God most highest, *T. M. Cr. Bps.* Of God the most high, *Gen.*

swyne : And the heerd <sup>13</sup> toke their course/ and ran heedlynge into the lake/ and wer choked. when the herdmen sawe what <sup>14</sup> had chaused/ they fled/ and tolde it in the cite and in the <sup>15</sup> villages.

And they cam out to se what was done. And cam to Jesus/ and founde the man/ out of whom the devyls wer departed/ sittynge att the fete of Jesus clothed/ and in hys right mynde/ and they wer afrayde. They also which sawe it tolde them by what meanes he that was possessed of the devyll/ was healed. And all the whole multitude of <sup>16</sup> the Gadarens/ besought hym/ that he wolde departe from them : for they wer taken with greate feare. And he gate hym into the shyppe/ and returned backe agayne. The man out off whom the devyls were departed/ besought hym/ that he myght be with hym : But Jesus sent hym awaye/ sayinge : <sup>17</sup> Goo home agayne into thyne awne housse/ and shewe what <sup>18</sup> thynges God hath done to the. And he went his waye/ and preached thorowe out all the cite what thynges Jesus had done vnto hym.

Hit fortun'd that when Jesus was come agayne/ the people receaved hym. For they all <sup>19</sup> longed for hym. And beholde there cam a man named Jairus (and he was a ruler off the sinagoge) and he fell doune at Jesus fete/ and besought hym that he wolde come into his housse/ ffor he had but a doughter only/ <sup>20</sup> of twelve yere of age/ and she laye a dyinge. As he went the people thronge hym.

And a woman havynge an issue of bloud twelve yeres (whiche had spent all her substaunce amonge phisicians/ nether coude be <sup>21</sup> holpen of eny) cam behinde hym/ and touched the hem of his garment/ and immediatly her issue off bloud stauched. And Jesus sayde/ Who is it that touched me ? when every man denyed/ Peter and they that were with hym/ sayde : Master the people thrust the/ and <sup>22</sup> vexed the : and <sup>23</sup> thou sayest/ who touched me ? And Jesus sayd : Some boddy touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym/

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<sup>13</sup> Rushed headlongs with a storm, *Cov.* Ran headlong with violence into, etc. *Cr. Bps.* Was caried with violence from a steepe down place, etc. *Gen.* <sup>14</sup> Was doune, *Gen. Bps.* <sup>15</sup> Country, *Gen.* <sup>16</sup> *Gen. Bps.* add—The countrey about. <sup>17</sup> Returne, *Gen.* <sup>18</sup> Thynges soever, *Cov. Cr. Bps.* Great thynges, *Gen.* [So next clause.] <sup>19</sup> Waited, *T. M. Cr. Gen. Bps.* <sup>20</sup> Upon a, *Cr. T. M. Bps.* About, *Gen.* <sup>21</sup> Healed, *Gen.* <sup>22</sup> Treade on thee, *Gen.* <sup>23</sup> Sayest thou, *T. M. Cr. Gen. Bps.*

she cam trimblynge/ and <sup>24</sup> fell at his fete/ and tolde hym before all the people/ for what cause she had touched hym/ and howe she was healed immediatly. And he sayde vnto her : Doughter be of goode comforte/ Thy fayth hath made the safe/ goo in peace.

Whyll he yett speake/ there cam won from the rulers off the synagogis housse/ which sayde to hym : Thy doughter is deed/ disease not the master. When Jesus herde that/ He answered <sup>25</sup> to the maydens father sayinge : Feare nott/ beleve only/ and she shalbe made whoole. And when he cam to the housse/ he suffred no man to goo in with hym/ save Peter/ James/ and Jhon/ and the father and the mother of the mayden. Every body weept and sorowed for her. And he sayde Wepe nott : for she is nott deed butt slepeth. And they lewgh hym to scorne. For they knew thatt she was deed. And he thrust them all out att the dores/ and caught her by the honde/ and cryed/ sayinge : Mayde aryse. And her sprete cam agayne/ and she roose strayght waye. And he commaunded to geve her meate. And the father and the mother of her were astonyed. But he warned thatt they shulde tell noo man/ whatt was done.

### The ix. Chapter.

**T**HIEN called he the .xij. <sup>1</sup> to gether/ and gave them power/ and auctorite/ over all devyls. And that they myght heale diseases. And he sent them to preache the kyngdom of god/ and to cure the sick. And he sayd to them : Take noo thinge <sup>2</sup> to sucker you by the waye : nether staffe/ nor scripe/ nether breed/ nether <sup>3</sup> money/ nether have two cootes. And watsoever housse ye enter into there abyde/ and thence departe. And whosoever will not receave you/ when ye departe from that citie/ shake of the very dust from youre fete/ for a testimony agaynst them. They went forthe/ and went thorowe <sup>4</sup> the tounes/ preachynge the gospell/ and healyng every wheare.

Herod the tetrarch herde off all thatt by hym was done/ and <sup>5</sup> douted because it was sayd of some/ that Jhon was rysen agayne from death. And off some that Helias had apered. And off other that won off the olde prophettes was rysen

<sup>24</sup> Fell downe before him, *Gen.*      <sup>25</sup> Him, saying, *Gen. Bps.*  
<sup>1</sup> *Gen.* adds—disciples.      <sup>2</sup> To your journey, *Cr. Gen. Bps.*      <sup>3</sup> Silver, *Gen.*      <sup>4</sup> Every towne, *Gen.*      <sup>5</sup> Took care, *Cor.*

agayne. And Herod sayde: Jhon have y behedded: who is this of whom I here suche thynges? And he desired to se hym.

And the Apostles retourned/ and tolde hym <sup>6</sup> all that they had done. And he toke them and went a syde into a solitary place/ neye to a citie called Bethsaida. The people knewe off it/ and folowed hym. And he receaved them/ and spake vnto them of the kyngdom off God. And healed them that had nede to be healed. The daye began to weare awaye. Then cam the twelve/ and sayde vnto hym: sende the people awaye/ that they may goo into the tounes/ and <sup>7</sup> villages round about/ and lodge/ and get meate/ for we are here in a <sup>8</sup> place of wildernes. Then sayd he vnto them: Geve ye them meate. And they sayde: We have no moo but five loves and two fisses/ except we shulde goo and bye meate for all this people. And they wer about a five thousandde men. He sayde vnto his disciples: Cause them to sit doune by fyftie in a company. And they did soo/ and made them all sit doune. He toke the five loves/ and the two fisses/ and loked vp to heven/ and <sup>9</sup> blessed them/ and brake/ and gave to his disciples/ to sett before the people. And they all ate/ and wer satisfied. And there was taken vp off thatt remayned to them/ twelve baskettes full off broken meate.

Hit fortunod as he was alone prayinge/ hys disciples were with hym/ and he axed them sayinge Who saye the people that I am? They answered and sayd: Jhon baptist. Some say Helias. And some saye/ won of the olde prophetes is risen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ off God. He warned and commaunded them/ that they shulde tell no man that thinge/ sayinge: That the sonne off man must suffre many thynges/ and be reprovod of the seniours/ and of the hy prestes and scribes/ and be slayne/ and the thirde daye rise agayne.

And he sayde to them all/ yf eny man will come after me/ let hym denye hym silfe/ and <sup>10</sup> take his crosse on hym dayly/ and folowe me. Whosoever will save his life/ shall lose it. And whosoever shall lose his life/ for my sake/ the same shall save it. For what shall itt avauntage a man/ to wyn the whole worlde/ <sup>11</sup> yff he loose hym silfe? or runne in damage

<sup>6</sup> What great things, *Gen.*      <sup>7</sup> Next villages, *Cr. Fieldes, Bps.*  
<sup>8</sup> Desert place, *Gen.*      <sup>9</sup> Sayd grace over them, *Cor.*      <sup>10</sup> Take up his crosse daily, *Cr. Gen. Bps.*      <sup>11</sup> And destroy himselfe or lose himselfe, *Gen.*

off hym silfe? For whosoever is ashamed of me/ and off my sayinges: off hym shall the sonne of man be ashamed/ when he commeth in his awne maieste/ and in the maieste of his father/ and of the holy angels. I tell you of a surety: Some there are of them thatt here stonde/ which shall not tast of deeth till they se the kyngdom of God.

And it folowed about an viij. dayes after those sayinges/ he toke Peter/ James/ and Jhon/ and went vp into a mountayne to praye. And as he prayed/ the fassion of his countenance was changed/ and his garment <sup>12</sup> was whyte/ and shoone. And beholde/ two men talked with him/ and they were Moses and Helias/ which apered <sup>13</sup> gloriously/ and spake of his departinge/ whych he shulde ende att Jerusalem. Peter and they that wer with hym/ wer hevy a slepe. And when they woke/ they sawe his maiestie/ and two men standinge with him.

And it chaused as they departed from hym/ Peter sayde vnto Jesus: Master/ it is goode being here for us. Let us <sup>14</sup> make thre tabernacles/ won for the/ and won for Moses/ and won for Helias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed them and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge: This is my deare sonne/ heare hym. And as sone as the voice was past/ Jesus was founde alone. And they kept it cloosse/ and tolde noo man in those dayes eny of those thynges/ which they had sene.

Hyt chaused on the nexte daye as they cam doune from the hyll/ moche people cam and met hym. And beholde a man off the company cryed out saying: Master I besече the beholde my sonne/ for he is all that I have: and se/ a sprete taketh hym/ and sodenly he cryeth/ <sup>15</sup> and he teareth hym that he fometh agayne/ and <sup>16</sup> vneth departeth he from him/ when he hath rent him: And I have besought thy disciples to cast hym out/ and they coude nott. Jesus answered/ and sayde: O <sup>17</sup> generacion with oute fayth/ and croked: howe longe shall I be with you? And shall suffre you? Brynge thy sonne hidder. As he yette was a comynge/ the fende rent hym/ and tare hym. Jesus rebuked the vnclene sprete/ and healed the chyld/ and delivered hym to

<sup>12</sup> Was white and glistered, *Gen.* Shining very white, *Bps.* <sup>13</sup> In the majestie, *Cr.* In glory, *Gen. Bps.* <sup>14</sup> *Gen.* adds—therefore.  
<sup>15</sup> *Cr.* adds—(and he knocketh.) <sup>16</sup> With muche paine, *All the Vers.* <sup>17</sup> Faithless and perverse [crooked, *C.*] nation, *Cr. Bps.*

hys father. And they wer all amased att the myghty power of God.

Whyll they wondred every one att all thynges whyeh he did: He sayde vnto hys disciples: <sup>18</sup> Lett these sayinges synke doune into youre eares. The tyme wyll come/ when the sonne off man shalbe delivered into the hondes off men. Butt they wist nott what that worde meant/ and yt was hyd from them thatt they <sup>19</sup> vnderstod hytt not. And they feared to axe hym off that sayinge.

There <sup>20</sup> arose a disputacion amonge them who shulde be the greatest. When Jesus perceaved the thoughtes off their hertes/ he toke a chylde/ and sett hym hard by hym/ and sayde vnto them: Whosoever receave thys chylde in my name, receaveth me. And whosoever receaveth me/ receaveth hym that sent me. For he that amongst you/ ys the least/ the same shalbe greate.

Jhon answered and sayde: Master we sawe won eastynge out devyls in thy name/ and we forbade hym/ be cause he foloweth not with vs. And Jesus sayde vnto hym: forbid ye hym not. For he that is nott agaynst <sup>21</sup> you/ is with <sup>21</sup> you.

And it folowed when the <sup>22</sup> time was come that he shulde be receaved vp that he <sup>23</sup> determind hym silfe to goo to Jerusalem: and sent messengers before hym. And they went/ and entred into a citie of the samaritans to <sup>24</sup> make redy for hym. And they wolde nott receave hym/ because his face was as though he wolde goo to Jerusalem. When hys disciples/ James/ and Jhon/ sawe that/ they sayde: Lorde/ wilt thou that we commaunde/ that fyre come doune from heven/ and consume them/ even as Helias did? Jesus turned about/ and rebuked them sayinge: ye wote nott what maner sprete ye are off. The sonne of man ys not come to destroye mennes <sup>25</sup> lives/ but to save them. And they went to another toune.

Hit chaused as they <sup>26</sup> went on their iorney/ a certayne man sayd vnto hym: I wyll folowe the whither soever thou goo. Jesus sayd vnto hym: foxes have holes/ and bryddes

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<sup>18</sup> Comprehende these sayings in your ears, *Cor.* Marke these wordes diligently, *Gen.* <sup>19</sup> Coulede not perceive it, *Gen.* <sup>20</sup> Entered a thought, *Cor. Cr.* <sup>21</sup> Us, *T. M. Cr. Gen. Bps.* <sup>22</sup> Days were accomplished, *Gen.* <sup>23</sup> Set his face [*B. adds—steadfastly*] to go, *T. M. Cr. Bps.* Settled himselfe fully, *Gen.* <sup>24</sup> To prepare him *lodging*, *Cor. Gen.* <sup>25</sup> Souls, *Cor.* <sup>26</sup> Were [*Went, B.*] walking in the way, *Cr. Bps.* Went in the way, *Gen.*



<sup>27</sup> of the ayer have nestes: but the some of man hath nott where on to laye his heed.

And he sayde vnto a nother: folowe me. And the same sayde: lorde suffre me fyrst to goo and burye my father. Jesus sayd vnto hym: Lett the deed/ bury the deed: but goo thou and preache the kyngdome off God.

And another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them fare wele/ which are at home at my housse. Jesus sayd vnto him: No man that putteth hys honde to the plowe/ and loketh backe/ is apte <sup>28</sup> to the kyngdom of god.

## The x. Chapter.

**A**FTER that/ the lorde apoynted other seventie <sup>1</sup> also/ and sent them/ two and two/ before his face/ into every citie/ and place/ whither he him silfe wolde come. And sayde vnto them: the harvest is greate: but the laborers are feawe. Praye therefore the lorde of the harvest/ to send forth hys laborers into hys hervest. Goo youre wayes. Beholde I sende you forthe as lambes amonge wolves. Beare noo <sup>2</sup> wallet nether scripppe/ nor shues/ and salute noo man by the waye. In whatsoever housse ye enter in/ fyrst saye: Peace be to this housse: And yf the <sup>3</sup> soune of peace be there/ youre peace shall rest upon hym/ yff nott/ yt shall returne to you agayne. And in the same housse tary still eatynge and drynkyng/ suche as <sup>4</sup> they have. For the laborer is worthy off hys rewarde.

Go not from housse to housse: and in to whatsoever citie ye enter/ yf they rescave you/ eate <sup>5</sup> whatsoever is set before you/ and heale the sicke that are there/ and saye vnto them: the kyngdom of god is come neye upon you. But into whatsoever citie ye shall enter/ yf they receave you not/ goo youre wayes out into the stretes of the same/ and saye: even the very dust/ which cleaveth on vs of youre citie/ we wpe of agaynst you: Nott with stondynge/ <sup>6</sup> marke this/ that the kyngdom of God was come neye upon you. Ye I saye vnto you: that it shalbe easier in that daye/ for Sodom then for that citie.

Wo be to the Chorozin: wo be to the bethsaida. For if

<sup>27</sup> Under the heaven, *Cor.*    <sup>28</sup> *Cr.* adds—and mete.    <sup>1</sup> *Cor.*  
*Cr.* add—(and two.)    <sup>2</sup> *Bagge, Gen.*    <sup>3</sup> *Childe, Cor.*    <sup>4</sup> They  
 geve, *Cr.* By them shall be set before you, *Gen.*    <sup>5</sup> Such thinges as  
 are, etc. *T. M. Cr. Gen. Bps.*    <sup>6</sup> Be ye sure of this, *Cr. Bps.* Know  
 this, *Gen.*

the miracles had bene done in Tyre and Sidon/ which have bene done in you/ they had a greate whyle agone repented/ sitting in <sup>7</sup> heere and asshes. <sup>8</sup> Nevertheless it shalbe easier for Tyre and Sidon/ at the iudgment/ then for you. And thou Capernaum which art exalted to heven/ shalt be thrust doune to hell. whosoever heareth you/ heareth me : And whosoever despiseth you/ despiseth me. And he that despiseth me/ despiseth hym that sent me.

The seventie returned agayne with ioye/ sayinge/ Lorde even the very devyls are subdued to vs thorowe thy name. And he sayde vnto them : I sawe sathan/ as it hade bene lightenyng/ faule doune from heven. Beholde I geve vnto you power to treade on serpentis/ and scorpions/ and upon all maner power of the enemy/ and nothyng shall hurte you. Neverthelesse in thys reioyse nott/ that the spretes are <sup>9</sup> vnder youre power : Butt reioyse/ be cause youre names are written in heven.

That same time reioysed Jesus in the sprete/ and sayde : <sup>10</sup> I prayse the father lorde of heven and erth/ because thou hast hyd these thynges from the wyse and <sup>11</sup> prudent/ and hast opened them to <sup>12</sup> the folisshe. Even soo father for soo pleased it the/ All thynges are geven me off my father. And noo man knoweth who the sonne is/ butt the father : nether who the father is/ save the sonne/ and he to whom the sonne wyll shewe hym.

And he turned to his disciples/ and sayde <sup>13</sup> secretly/ Happy are the eyes/ which se that ye se. For I tell you that many prophetes and kynges have desired to se those thynges which ye se/ and have nott sene them : And to heare those thynges whych ye heare/ and have nott herde them :

And <sup>14</sup> marke/ A Certayne Lawere stode vp/ and tempted hym sayinge : Master what shall I do/ to inheret eternall lyfe ? He sayd vnto him : What ys written in the lawe ? Howe redest thou ? And he answered and sayde : Thou shalt love thy lorde god/ wyth all thy hert/ and wyth all thy soule/ and with all thy strengthe/ and with all thy <sup>15</sup> mynde : and thy neighbour as thy sylfe. And he sayd vnto hym : Thou hast answered right. This do and thou shalt live. He willynge

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<sup>7</sup> Heare clothe, *Cr.* Sackcloth, *Gen. Bps.* <sup>8</sup> Therefore it shall, etc. *Gen. Bps.* <sup>9</sup> Subdued unto you, *Cr. Gen. Bps.* <sup>10</sup> I thank thee, *Cr.* I confesse unto thee, Father, etc. that thou hast, *T. M. Gen. Bps.* <sup>11</sup> Learned, *Gen.* <sup>12</sup> Babes, *T. M. Cr. Gen. Bps.* <sup>13</sup> In especial, *Cov.* <sup>14</sup> Beholde, *T. M. Cr. Gen. Bps.* <sup>15</sup> Thought, *Gen.*

to iustifie hym silfe/ sayde vnto Jesus: Who ys then my neighbour.

Jesus answered and sayde: A certayne man descended from Jerusalem into Jericho/ And fell <sup>16</sup> into the hondes off theves/ whych robbed hym off his rayment and wonded hym/ and departed leuyng hym halfe deed. And yt chaunsed that there cam a certayne preste that same waye/ and sawe hym/ and passed by.<sup>17</sup> And lyke wyse a levite/ when he was come neye to the place/ went and loked on hym/ and passed by. Then a certayne Samaritane/ as he iornyed/ cam neye vnto hym/ and behelde hym/ and had compassion on hym/ and cam to hym/ and bounde vppe hys wondes/ and poured in wyne/ and oyle/ and layed him on his beaste/ and brought hym to a commen <sup>18</sup> hostry/ and <sup>19</sup> drest him. And on the morowe when he departed/ he toke out two pence/ and gave them to the host and said vnto him. Take care of hym/ and whatsoever thou spendest <sup>20</sup> above this/ when I come agayne I will recompence the. Which nowe off these thre/ thynkest thou was neighbour vnto him that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus vnto hym. Goo and do thou lyke wyse.

Hyt fortunéd as he went/ that he entered into a certayne tounc. And a certayne woman named Martha/ receaved hym into her housse. And this woman had a sister called Mari/ which sate at Jesus fete/ and herde Jesus preachyng: Martha was <sup>21</sup> combred about moche servyng/ and <sup>22</sup> stode and sayde: Master/ doest thou not care/ that my sister hath leeft me to minister alone? Bid her therefore/ that she help me. And Jesus answered/ and sayde vnto her: Martha/ Martha/ thou <sup>23</sup> arte busied/ and troublest thy silfe/ about many thynges: verely one ys nedfull/ Mary hath chosen her a good parte/ which shall not be taken awaye from her.

### The xj. Chapter.

**A**ND it fortunéd as he was prayng in a certayne place: when he ceased/ won of his disciples sayd vnto him:

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<sup>16</sup> Among thieves, *Cr. Gen. Bps.*      <sup>17</sup> *Gen. Bps.* add—on the other side. [So vs. 32.]      <sup>18</sup> Inne, *T. M. Cr. Gen. Bps.*      <sup>19</sup> Made provision for him, *T. M. Cr. Gen. Bps.*      <sup>20</sup> More, *T. M. Cr. Gen. Bps.*  
<sup>21</sup> Made herselfe much to do for to serve him, *Cor.*      <sup>22</sup> Came to him, *Gen. Bps.*      <sup>23</sup> Takest thought and enmbrest thyselfe, *Cor.*  
 Carest [Art careful, *C. B.*] and art troubled, *T. M. Cr. Gen. Bps.*

Master teache vs to praye/ As Jhon taught his disciples. And he sayd vnto them: When ye praye/ saye: Oure father which arte in heven/ halowed be thy name. Lett thy kyngdome come. Thy will/ be fulfillet/ even in erth as it is in heven. Oure dayly breed geve vs <sup>1</sup> this daye. And forgeve vs oure synnes: For even we forgeve every man that <sup>2</sup> tras-paseth vs/ and ledde vs not into temptacion/ Butt deliver vs from evyll Amen.

And he sayde vnto them: which of you shall have a frende and shall goo to hym att mydnyght/ and saye vnto hym: frende lende me <sup>3</sup> foure loves for a frende of myne is come out off the waye to me/ and I have nothyng to sett before him/ And he with in shall andswer and saye: Trouble me nott/ nowe is the dore shett/ and my <sup>4</sup> servaunttes are with me in <sup>5</sup> the chamber/ I cannot ryse and geve them to the. I saye vnto you: though he woll not aryse and geve hym/ be cause he is his frende: Yet because of hys <sup>6</sup> importunite he woll ryse and geve hym as many as he nedeth.

And I saye vnto you: axe/ and yt shalbe geven you. Seke/ and ye shall fynde. Knocke/ and it shalbe opened vnto you. For every one that axeth/ receaveth: and he that seketh/ fyndeth: and to him that knocketh shall it be opened. Yf the sonne axe breed off eny off you which ys hys father: wyll he <sup>7</sup> proffer hym a stone? Or yff he axe fische/ wyll he geve hym a serpent: Or yf he axe an egge: wyll he <sup>7</sup> proffer him a scorpion? Yf ye then which are evyll/ <sup>8</sup> knowe howe to geve good giftes vnto youre chyldren? Howe moche more shall <sup>9</sup> youre father celestiall/ geve <sup>10</sup> a good sprete to them/ that desire it of hym.

And he was a castynge out a devyll/ whyche was dom. And it folowed when the devyll was gone out/ the dom spake/ and the people wondred. Some off them sayde: he casteth out devyls by the power of Belzebub/ the chefe of the devyls. And other tempted hym <sup>11</sup> sekyng of hym a signe from heven. He knewe their thoughtes and sayde vnto them: Every kyngdom/ <sup>12</sup> at debate with in it silfe shalbe desolate: and <sup>13</sup> won housse shall fall apon another. Soo if Satan be <sup>12</sup> at

<sup>1</sup> Evermore, *T. M.* For the day, *Gen.*      <sup>2</sup> Is indebted to, *Gen.*  
<sup>3</sup> Three, *T. M. Cr. Gen. Bps.*      <sup>4</sup> Children, *Cr. Gen. Bps.*      <sup>5</sup> Bed, *Gen. Bps.*  
<sup>6</sup> Unshamefaced begging, *Cor.*      <sup>7</sup> Give, *T. M. Cr. Gen. Bps.* [*C. B.* vs. 12—offer.]      <sup>8</sup> Can give, *T. M. Cr. Gen.*  
Have knowledge to give, *Bps.*      <sup>9</sup> Your [*The, T. M.*] Father of heven, *T. M. Cr. Gen. Bps.*      <sup>10</sup> The [*An, T. M.*] holy spirite, *T. M. Cr. Gen. Bps.*      <sup>11</sup> And required, *Cr.*      <sup>12</sup> Devided, *Cr. Gen. Bps.*  
<sup>13</sup> An house *devided* against an house falleth, *Gen. Bps.*

variaunce with in hym silve : howe shall his kingdom endure ? Be cause ye say that I cast out devyls <sup>14</sup> by the power off Belzebub ? Yf I by the <sup>15</sup> power of Belzebub caste oute devyles : by whose <sup>15</sup> power/ do youe chyl dren cast them out ? Therefore shall they be youe iudges. Butt if I with the finger off God cast out devyls/ noo doute/ the kyngdom of God is come upon you.

When a stronge man <sup>16</sup> armed <sup>17</sup> watcheth his housse : <sup>18</sup> That he possesseth/ is in peace. But when a stronger then he cometh upon hym/ and overcometh hym : he taketh from him/ <sup>19</sup> his harness/ wherin he trusted/ and devideth his <sup>20</sup> gooddes. He that is not with me is agaynst me. And he that gadereth nott with me scattereth.

When the vnclene sprete is gone out of a man/ he walketh through <sup>21</sup> waterlesse places sekyng reest. And when he fyndeth none/ he sayeth : I will returne agayne vnto my housse whence I cam out. And when he cometh/ he fyndeth it swept and garnished. Then goeth he and taketh seven other spretes with hym worse then hym silve/ and they enter in/ and dwell there. <sup>22</sup> And the ende off that man/ is worse then the <sup>23</sup> begynnyng.

Hit fortun'd as he thus spake/ a certayne woman of the company lyfte vp her voyce/ and sayde vnto hym : Happy is the wombe that bare the and the pappes/ which gave the sucke. Butt he sayde : Happy are they that heare the worde off God/ and kepe it.

When the people wer gadered thicke to geder : He began to saye : This is an evyll nacion. They seke a signe/ and there shall noo signe be geven them/ but the signe off Jonas the prophet. For as Jonas was a signe to the Ninivites/ so shall the sonne off man be to this nacion. The quene off the southe shall ryse at the iudgement/ with the men of this <sup>24</sup> generacion/ and condempne them : for she cam from the <sup>25</sup> ende of the worlde/ to heare the wisdom of Solomon : and beholde a greater then Solomon is here. The men off Ninivite shall ryse at the iudgement/ with this generacion/ and shall condempne them : for they <sup>26</sup> repented at the preachyng of Jonas : and beholde/ a greater than Jonas is here.

<sup>14</sup> Through Beelzebub, *Cr. Gen. Bps.* [So *G. B.* vvs. 15, 19.]

<sup>15</sup> Helpe. *Cr.*

<sup>16</sup> Harnessed, *Cov.*

<sup>17</sup> Keepeth his palace,

*Gen. Bps.* <sup>18</sup> The thynges that, etc. *Cr. Gen.* His goods, *Bps.*

<sup>19</sup> Armour, *Gen.* <sup>20</sup> Spoyles, *Gen. Bps.* <sup>21</sup> Drie, *Cr. Gen. Bps.*

<sup>22</sup> So the last state, *Gen. Bps.* <sup>23</sup> First, *Gen. Bps.* <sup>24</sup> Nation,

*Cr. Bps.* [So vs. 32.] <sup>25</sup> Utmost parts of the earth, *Cr. Gen. Bps.*

<sup>26</sup> Were brought to repentance by, etc. *Cr.*

Noo man lighteth a candell/ and putteth it in a preve place/ nether vnder a busshel : Butt on a candelstiecke/ that they that come in/ maye se light. The light off thy body is thyne eye. Therefore/ when thyne eye is single : then is all thy boddy <sup>27</sup> full off light. Butt if thyne eye be evyll : then shall all thy body <sup>28</sup> be full of darknes ? Take hede therefore thatt the light whiche is in the/ be nott darknes. For if all thy body shalbe <sup>29</sup> light/ havynge noo parte darke : then shall all be <sup>27</sup> full off light/ <sup>30</sup> even as when a candell doeth light the with his brightnes.

And as he spake/ a certayne pharise besought hym to dyne with him : and Jesus went in/ and sate doune to meate. When the pharise sawe that he marveyllled that he had nott wesshed before dynner. And the lorde sayde to hym : Nowe do ye/ O pharises/ make clene the out syde of the cuppe/ and of the platter : but youre inwarde parties are full of ravynge and wickednes. Ye foles <sup>31</sup> did not he that made that which is with out : make that which is within alsoo ? <sup>32</sup> Neverthelesse ye geve of that ye have/ and beholde all is clene to you.

But wo be to you pharises/ for ye tythe the mynt/ and rewe/ and all manner erbes/ and passe over iudgment/ and the love of God. These ought ye to have done/ and nott to have left the other ondone.

Wo be to you pharises : for ye love the vppormost seates in the sinagoges/ and gretynge in the markettes.

Wo be to you scribes and pharises ypocrites/ for ye are as graves which apere not/ and men that walke over them/ <sup>33</sup> are nott ware of them.

Then answered one of the lawears/ and sayd vnto hym : Master/ thus sayinge/ thou putttest vs to rebuke also. Then he sayde : Wo be to you also ye <sup>34</sup> lawears : for ye lade men with burthens <sup>35</sup> greveous to be borne/ and ye yourselves touche nott the packes with one of youre fingers.

Wo be to you <sup>36</sup> that bilde the sepulcres off the prophetes : <sup>37</sup> for youre fathers killed them : Truely ye beare witness/ <sup>38</sup> that ye alowe the dedes of youre fathers : for they killed them/ and ye bilde their sepulcres.

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<sup>27</sup> Light, *Gen.*    <sup>28</sup> Be darke, *Gen.*    <sup>29</sup> Cleare, *Cr. Bps.*    <sup>30</sup> And shall light thee even as a cleare lightening, *Cor.*    <sup>31</sup> Is a thinge made cleane within, because the outside is cleane ? *Cor.*    <sup>32</sup> Neverthelesse give alms of that ye have, *Cr. T. M.* Therefore [But rather, *B.*] give alms of those things that are within, *Gen. Bps.*    <sup>33</sup> Perceiue not, *Gen.*    <sup>34</sup> Scribes, *Cor.* Interpreters of the law, *Gen.* [So vs. 52.]    <sup>35</sup> Which they be not able to beare, *Cr.*    <sup>36</sup> For ye buylde, *Gen. Bps.*    <sup>37</sup> And you, etc. *T. M. Cr. Gen. Bps.*    <sup>38</sup> And alowe, *Gen.*

Therefore sayde the wisdom off God : I will send them prophetes and Apostles/ and off them they shall slee and persecute. That the bloud off all the prophettes/ which was sheed from the begynnyng of the worlde/ maye be requyred off this generacion/ from the bloud of Abel vnto the bloud off Zacary/ whiche <sup>39</sup> perished bitwene the aulter and the temple. Verely I saye vnto you : it shalbe requyred of this nation.

Wo be to you lawears : for ye have <sup>40</sup> taken awaye the keye of knowledge/ ye entred not in youreselves/ and them that came in ye forbade.

When he thus spake vnto them/ the <sup>41</sup> lawears/ and the pharises/ began to <sup>42</sup> wexe busy about hym and <sup>43</sup> to stoop his moughth with many questions/ Layinge wayte for hym/ and seekyng to catche some thyng of his mought/ wherby they myght accuse hym.

### The xij. Chapter.

<sup>1</sup> **A**S there gadered to gedther an innumerable multitude off people (in so moche that they trood won another) he began to saye vnto his disciples : Fyrst of all beware of the leuen off the pharises/ which is ypoerysy. For there is no-thing covered/ that shall not be uncovered : nether hid/ that shall not be knowen. Wherefore whatsoever ye have spoken in darknes : that same shalbe hearde in light. And that which ye have spoken in the care/ even in secret places/ shalbe preached even <sup>2</sup> on the toppe of the housses.

I saye vnto you my frendes : feare ye not them that kyll the body/ and after that <sup>3</sup> have nothyng that he can moare do. I will <sup>4</sup> shewe you/ whom ye shall feare. Feare hym which after he hath kylled/ hath power to cast in to hell. Ye I saye vnto you/ hym feare. Are nott five sparowes bought for two farthynges? and none off them is forgotten of God. Ye the very heeds of your heed are nombred. Feare nott therefore : Ye are <sup>5</sup> moare off value then many sparowes.

I saye vnto you : Whosoever confesseth me before men/ even hym shall the sonne off man <sup>6</sup> confesse also before the

<sup>39</sup> Was slaine, *Gen.*

<sup>40</sup> Received, *Cor.*

<sup>41</sup> Scribes, *Gen.*

<sup>42</sup> Press upon him, *Cor.* Urge him sore [vehemently, *B.*], *Gen. Bps.*

<sup>43</sup> Captiously to aske him [Provoke him to speake of, *G. B.*] many things, *Cr. Gen. Bps.*

<sup>1</sup> In the meane time there gathered, *Gen.*

<sup>2</sup> On the houses, *Gen.*

<sup>3</sup> Are not able to doe any more,

*Gen.* <sup>4</sup> Forewarne, *Gen. Bps.*

<sup>5</sup> Better, *Cor.*

*Cr. Bps.*

<sup>6</sup> Knowledge,

angels of God. And he that denyeth me before men: shalbe denyed before the angels off God. And whosoever speaketh a worde agaynste the sonne of man itt shalbe forgiven hym. Butt vnto hym that blasphemeth the holy goost/ it shall not be forgiven.

When they brynge you into their sinagoges/ and vnto their rulers/ and <sup>7</sup>officiers/ take noo thought how or what thyng ye shall answer/ or what ye shall speake. For the holy goost shall teache you in the same houre/ what ye ought to saye.

Won off the company sayde vnto hym: Master/ <sup>8</sup>bid my brother deuide the enherytaunce with me. And he sayde vnto him: Man/ who made me a iudge/ or <sup>9</sup>a devider over you? And he sayde vnto them: take hede/ and beware of covetousness. For <sup>10</sup>no mannes life stondesth in the haboundance of the thynges which he possesseth. And he put forth a similitude vnto them sayinge:

The <sup>11</sup>londes of a certayne <sup>12</sup>man brought forth frutes plentifully/ and he thought in hym silfe sayinge: whatt shall I do/ because I have noo roume where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ and ther in will I gadder all my <sup>13</sup>fructes/ and all my goodes: and I will saye to my soule: Soule thou hast moche goodes layde vp in stoore for many years/ take thyne ease: eate/ drynke and be mery. But God sayde vnto hym: Thou fole/ this nyght <sup>14</sup>will they fetche away thy soul agayne from the. Then whose shall those thynges be which thou hast provided? So is itt with hym thatt gaddreth ryches/ <sup>15</sup>and is not ryche in God.

And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for youre lyfe/ what ye shall eate/ Nether for youre body/ what ye shall putt on. The lyfe is moore then meate/ and the body is moore then rayment. <sup>16</sup>Mareke wele the ravens/ for they nether sowe/ nor repe/ which nether have stoore housse ner barne/ and yet God fedeth them. Howe moche are ye better then <sup>17</sup>the foules.

<sup>7</sup> Princes, *Gen.*

<sup>8</sup> Speake to my brother, that he, etc. *Cr. Bps.*

<sup>9</sup> Heritage parter, *Cor.*

<sup>10</sup> No man liveth thereof that he hath abundance of goods, *Cor.* Though a man have abundance, yet his life standeth not in his riches, *Gen.*

<sup>11</sup> Ground, *T. M. Cr. Gen. Bps.*

<sup>12</sup> Ryche man, *T. M. Cr. Gen. Bps.*

<sup>13</sup> Goodes that are growen unto me, *Cr.*

<sup>14</sup> Doe they [They shall, *C.*] require thy soule agayne, etc. *Cor. Bps.*

<sup>15</sup> *Cr. Gen. Bps. add—To himselfe,*

<sup>16</sup> Consider, *T. M. Cr. Gen. Bps.*

<sup>17</sup> Fethered foules, *Cr.*



Which of you with takyng thought can add to his stature won cubytt? Yf ye then be nott able to do that thyng which is leas: why take ye thought for the remnaunt? Consydere the lylies howe they growe: they labour nott: They spyn not: and I saye vnto you/ Solomon in all his royalte was nott clothed lyke vnto one of these.

Yf God then soo clothe the grasse which is to daye in the felde/ and to morowe shalbe cast into the <sup>18</sup> fornaice: howe moche moore wyll he clothe you/ o ye endued with litell faith? And axe nott what ye shall eate/ or what ye shall drynke/ nether <sup>19</sup> clyme ye vp an hye/ for all suche thynges the <sup>20</sup> [hethen] people of the worlde seke for. Your father knoweth that ye have nede off suche thynges. <sup>21</sup> Wherfore seke ye after the kyngdome off heven/ and all these thynges shalbe ministred vnto you.

Feare not litell flooke/ for it is youre fathers pleasure/ to geve you a kyngdom. Sell that ye have/ and geve almes. And make you bagges/ which waxe noot olde/ and treasure that <sup>22</sup> fayleth nott in heven/ where noo thefe commeth/ nether moth corrupteth. For where youre treasure ys/ There will youre hertes be also.

Lett youre loynes be gerdde about/ and youre lightes brennyng/ <sup>23</sup> and ye youre selves/ lyke vnto men/ that wathe for their master when he woll returne from a weddyng: that <sup>24</sup> as sone as he commeth and knocketh/ they maye open vnto hym. <sup>24</sup> Happy are those servautes/ which their lorde/ when he commeth/ shall fynde wakyng/ verely I saye vnto you/ he will gerdde hym silfe about/ and make them sitt doune to meate/ and <sup>25</sup> walke by them/ and minister vnto them. And yf he come in the seconde wathe/ ye yf he come in the thyrd wathe/ and shall fynde them soo/ happy are those servautes.

This shall ye vnderstonde/ that yff the good man of the housse/ had knowen what houre the thiefe wolde have commen/ he wolde suerly have watched: and not have suffered his housse to <sup>26</sup> have bene broken vppe. Be ye <sup>27</sup> prepared therefore for the some of man will come att an houre when ye thynke/ not.

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<sup>18</sup> Oven, *Gen.*    <sup>19</sup> Be ye of doubtful mind, *Gen. Bps.*    <sup>20</sup> *Gen. Bps.* omit.    <sup>21</sup> But rather seek ye, *Gen. Bps.*    <sup>22</sup> Can never faile, *Gen.*    <sup>23</sup> *Cr.* adds—in your hands.    <sup>24</sup> When he commeth, etc.—open unto him immediately, *Cr. Gen. Bps.*    <sup>25</sup> Will come forthe, *Gen. Bps.*    <sup>26</sup> Be digged through, *Gen.*    <sup>27</sup> Readie, *Cr. Bps.*

Then Peter sayde vnto him : Master tellest thou this similitude vnto vs/ or to all men ? And the lorde saide : <sup>28</sup> who is a faithfull <sup>29</sup> stewarde/ and a discrete/ whom his lorde <sup>30</sup> shall make ruler over his housholde/ to geve them their <sup>31</sup> dueti of meate/ at due season. Happy is that servaunt/ whom his master when he cometh shall finde soo doinge. Of a trueth I saye vnto you : that he will make him rueler over all <sup>32</sup> that he hath. But and if the <sup>33</sup> [evyll] servaunt shall saye in his hert : My master wyll differre his commynge/ and shall begyn to smyte the servautes/ and maydens/ and to eate and drynke/ and to be dronken : the lorde off that servaunt wyll come in a daye/ when he thynketh nott/ and att an houre when he is not ware/ and wyll <sup>34</sup> devyde hym/ and will geve him his rewarde/ with the onbelevers.

The servaunt that knewe his masters wyll/ and prepared nott himselve/ nether did accordynge to his will/ shalbe beten with many strypes. Butt he that knewe nott/ and hath committed thynges worthy of strypes/ shalbe beaten with feawe strypes. For vnto whom moche ys geven : off him shalbe moche requyred. And to whom/ men moche commytt/ the moare of hym will they axe.

I cam to sende fyre on erth : and <sup>35</sup> what ys my desyre <sup>36</sup> but that yt were all redy kyndled ? Nott with stondinge I muste be baptised with a baptism. And how am I <sup>37</sup> payned till it be ended ? Suppose ye that I am come to sende peace on erth ? I tell you/ naye : but rather <sup>38</sup> debate. For hence forthe there shalbe five in won housse devided/ thre agaynst two/ and two agaynst thre. The father shalbe devided agaynst the sonne/ and the sonne agaynst the father. The mother agaynst the doughter/ and the doughter agaynst the mother. The motherelawe agaynst the doughterelawe/ and the doughterelawe agaynst the motherelawe.

Then sayde he to the people : when ye se a cloude rysc out off the west strayght waye ye saye : <sup>39</sup> we shall have a shewer/ and soo it is. And when ye se the south wynde blowe/ ye saye : we shall have heet/ and it commeth to passe.

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<sup>28</sup> How great a thyng is a faithful and wise, etc. *Cor.* <sup>29</sup> And wise steward, *Cr. Gen. Bps.* <sup>30</sup> Setteth, *Cor.* <sup>31</sup> Portion, *Gen. Bps.* <sup>32</sup> His substance, *Bps.* <sup>33</sup> *Cr. Gen. Bps. omit.* <sup>34</sup> Hewe him in peeces, *Cr. Bps.* Cut him off, *Gen.* <sup>35</sup> Woulde I rather than that it were, etc. *Cor.* <sup>36</sup> If it be already, etc. *Gen. Bps.* <sup>37</sup> Griev- ed, *Gen.* <sup>38</sup> Division, *Cr. Gen.* <sup>39</sup> A shower cometh, *Cr. Gen. Bps.*

Ypocrites/ ye can <sup>40</sup> skylle of the fassion of the erth/ and of the skye : but what is the cause/ that ye cannot <sup>41</sup> skylle of this tyme ? Ye and why iudge ye not off youre selves/ that which is <sup>42</sup> rightewes.

Whill thou goest with thyne adversary to the <sup>43</sup> rueler : as thou arte in the waye/ geve diligence that thou mayst be delivered from hym/ least he brynge the to the iudge/ and the iudge deliver to the <sup>44</sup> ioylar/ and the <sup>44</sup> ioylar cast the in to preson. I tell the thou departest not thence/ tyll thou have <sup>45</sup> made goode the vtiose <sup>46</sup> farthyng.

### The xijj. Chapter.

**T**HERE were present at the same season/ <sup>1</sup> that shewed hym of the galileans/ whose bloude Pilate mengled with their awne sacrifice. And Jesus answered/ and sayde vnto them : Suppose ye that these galileans/ were greater synners then all other galileans be cause they suffred suche punysshment ? I tell you naye : but except ye <sup>2</sup> repent/ ye shall all in lyke wyse perysshe. Or thynke ye that those xvij. upon whom the toure in siloe fell and slewe them/ were synners above all men that dwell in Jerusalem ? I telle you naye : Butt excepte ye repent/ ye all shall lyke wyse perisshe.

He <sup>3</sup> put forthe this similitude/ A certayne man had a fygge tree <sup>4</sup> in his vnyeyarde/ and he cam and sought frute thereon/ and founde none. Then sayde he to the dresser of his vnyeyarde : Beholde/ this thre yeare have I come and sought frute in this fygge tree/ and fynde none/ cut it doune/ why <sup>5</sup> cumbreth hit the grounde ? And he answered and sayde vnto him : lorde lett it alone this yeare also/ till I digge rounde aboute it/ and donge it/ to se whether it will beare frute. yf not/ then after that/ cut hym doune.

He taught in won of their sinagogges on the saboth dayes/ And beholde there was a woman which had a sprete off infirmitie .xvij. yeares : and was <sup>6</sup> bowed to gether/ and <sup>7</sup> coulede nott well lifte vp her silfe. When Jesus sawe her/ he called

<sup>40</sup> Discerne the face [outward aperance, Cr.] *Cor. Cr. Gen. Bps.*

<sup>41</sup> Discerne, *Cov. Cr. Gen. Bps.* <sup>42</sup> Right, *T. M. Cr. Gen. Bps.*

<sup>43</sup> Prince, *Cov.* <sup>44</sup> Officer, *Cov.* <sup>45</sup> Payed, *Gen.* <sup>46</sup> Mite, *T. M. Cr. Gen. Bps.* <sup>1</sup> *Cr. Bps.* add—certaine men. <sup>2</sup> Amende your lives, *Gen.* [So vs. 5.]

<sup>3</sup> Tolde [Spake, *G.*] also, *Cr. Gen. Bps.* <sup>4</sup> *T. M. Cr. Gen. Bps.* add—planted. <sup>5</sup> Hindereth, *Cov.*

<sup>6</sup> Crooked, *Cov.* <sup>7</sup> Coulede not well look up, *Cov.* Coulede not lifte up herselfe at all, *T. M.* Coulede in no wise lifte up herselfe [her head, *C.*] *Cr. Gen. Bps.*

her to hym/ and sayde to her : woman thou arte delivered from thy disease. And he layde his hondes on her/ and immediatly she was made strayght/ and glorified God. The ruler off the sinagoge answered with indignacion (be cause that Jesus had healed on the saboth daye) And sayde vnto the people : there are sixe days in the weke/ in which men ought to worke/ in them come and be healed/ and nott on the saboth daye.

Then answered hym the lorde and sayd : Ypocrite/ doth not eache one of you on the saboth daye. loose his ox/ or his asse/ from the <sup>8</sup> stall/ and leade hym to the water ? And shulde not this doughter of Abraham/ be loosed from this bonde on the saboth daye/ whom Sathan hath bounde loo/ xvij. yeares ? And when he thus sayde/ all his adversaris were ashamed/ and all the people reioysed on all the excellent <sup>9</sup> dedes/ that were done by him.

Then sayde he : What is the kyngdom of God like ? or where to shall I compare it ? It is lyke a grayne of mustard seede/ which a man toke and sowed in his garden : and it grewe/ and wexed a greate tree/ and the foules off the ayer <sup>10</sup> bilt in the braunches of it.

And agayne he sayde : where vnto shall I lyken the kyngdom of God ? it is lyke leuen/ which a woman toke/ and <sup>11</sup> hidde in thre <sup>12</sup> busshels of floure/ till all was thorow lewend. And he went thorowe cities and tounes teachynge/ and toke his iorney towards Jerusalem.

Then sayde won vnto hym : Lorde/ are there feawe that shalbe saved ? And he sayde vnto them/ stryve <sup>13</sup> [with youreselves] to enter in at the strayte gate : For many I saye vnto you/ will seke to enter in/ and shall nott be able. When the good man of the housse is risen vp/ and hathe <sup>14</sup> shett fast the dore/ and ye begyn to stonde with out/ and to knocke at the dore saynge : Lorde/ lorde/ open vnto vs : and he shall answer and saye vnto you : I knowe nott whence ye are. Then shall ye begyn to saye. We have eaten/ and dronken in thy presence/ and thou hast taught in oure stretes. And he shall saye : I tell you/ I wott nott whence ye are : departe from me all ye workers off iniquytie. There shalbe wepynge/ and gnasshyng of teth : when ye shall se Abraham/ and

<sup>8</sup> Cribb, *Cov.*

<sup>9</sup> Thynges, *Gen.*

<sup>10</sup> Made nestes, *T. M. Cr.*

*Gen. Bps.*

<sup>11</sup> Mixed, *Cov.*

<sup>12</sup> Pecks of meal [floure, *G.*] *Cov.*

*Cr. Gen. Bps.*

<sup>13</sup> *Cr. Gen. Bps.* omit.

<sup>14</sup> Shut to, *Cr. Gen.*

*Bps.*

Ysaac/ and Jacob/ and all the prophetes in the kyngdom of God/ and youre selves thrust oute a dores. And they shall come from the cest/ and from the weest/ and from the northe/ and from the southe/ and shall <sup>15</sup>reest in the kyngdom of god. And beholde/ there are last/ which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the pharises/ and sayde vnto hym: Gett the out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them: Goo ye and tell that foxe/ beholde I cast oute devils/ and heale the people to daye and to morowe/ and the thyrd daye I <sup>16</sup>make an ende. Neverthelesse/ I muste walke to daye and to morowe/ and the daye folowinge: For it cannott be/ that a prophet perisse eny other where/ save att Jerusalem.

O Jerusalem/ Jerusalem/ which killest prophetes/ and stonest them that are sent to the: howe often wolde I have gadered thy children to gedder/ as <sup>17</sup>the hen her nest vnder her wynges/ and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For I tell you/ ye shall not se me vntill the time come that ye shall saye/ blessed ys he that commeth in the name off the lorde.

#### The xliij. Chapter.

**A**ND it chaused that he went into the housse of won off the chefe pharises to eate breed/ on a saboth daye: and they watched hym. And beholde there was a man before hym/ which had the dropsy. And Jesus answered and spake vnto the lawears and pharises/ sayinge: is it lawfull to heal on the saboth daye? And they helde their peace. He toke the man and healed him/ and let hym goo. And answered them sayinge: whiche of you shall have an asse/ or an ox/ fallen into a pitt/ and will nott straight waye pull him out on the saboth daye? And they coulde not answer hym agayne to <sup>1</sup>that.

He putt forthe a similitude to the gestes/ when he marked howe they <sup>2</sup>preased to the hiest rouses/ and sayd vnto them: When thou arte bidden to a weddyng of eny man/ sitt nott doune in the hiest roume/ lest a more honorable man then

<sup>15</sup> Sit downe, *T. M. Cr. Bps.* Sit at table, *Gen.* <sup>16</sup> Shall be perfected, *Gen. Bps.*

<sup>17</sup> The henne [A byrd, *C.*] doth gather her young [brood, *G.*] *Cr. Gen. Bps.*

<sup>1</sup> These things, *Cr. Gen. Bps.*

<sup>2</sup> Chose out, *Gen. Bps.*

thou be bidden of hym/ and he that badde both hym and the/ come and saye to the : geve this man rounge. And thou then begyn with shame to take the lowest rounge. But rather when thou arte bidden/ goo and sit in the lowest rounge/ that when he that bade the commeth/ he maye saye vnto the : frende sitt vp hyer. Then shalt thou have <sup>3</sup>preyase in the presence of them that sitt at meate with the. For whosoever exalteth hym silfe/ shalbe brought lowe : And he that humbleth him silfe shalbe exalted.

Then sayde he also to him that <sup>4</sup>bade him to diner : When thou makest a diner/ or a supper : call not thy frendes/ nor thy brethren/ nether thy kinsmen/ nor yet riche neighbours : lest they bidde the agyne/ and make the recompence. Butt when thou makest a feast/ call the povre/ <sup>5</sup>the maymed/ the lame/ and the blinde/ and thou shalt be happy : For they cannot recompence the. <sup>6</sup>Butt thou shalt be recompensed at the resurreccion of the iuste men.

When won of them that sate at meate also herde that/ he sayde vnto hym : happy is he that eateth bread in the kyngdome of god. Then sayd he to hym : A certayne man <sup>7</sup>ordened a greate supper/ and bade many/ and sent his servaunt att supper time/ to saye to them that were bidden/ come : for all thynges are redy. And they all <sup>8</sup>atonce began to make excuse. The fyrst sayd vnto hym : I have bought <sup>9</sup>a ferme/ and I must nedes goo and se it/ I praye the have me excused. And another sayd : I have bought fyve yooke of oxen/ and I must goo to prove them/ I praye the have me excused. The thyrde sayd : I have married a wyfe/ and therefore I cannot come. And the servaunt went agayne/ and <sup>10</sup>brought his master worde there of.

Then was the good man of the housse displeasid/ and sayd to his servaunt : Goo out quickly into the <sup>11</sup>stretes and quarters of the citie/ and brynge in hidder the povre/ and the <sup>12</sup>maymed/ and the halt/ and the blinde. And the servaunt sayd : lorde it is done as thou commaundest/ and yet there is rounge. And <sup>13</sup>the lorde sayd to the servaunt : Go out into the hie wayes and hedges/ and compell them to come in/ that

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<sup>3</sup> Worshipp, *T. M. Cr. Gen. Bps.*      <sup>4</sup> Had desired him, etc. *Cr.*  
<sup>5</sup> The cripple, *Cov.*      <sup>6</sup> For thou shalt, etc. *Gen. Bps.*      <sup>7</sup> Made, *Gen.*  
<sup>8</sup> With one mind, *Gen.*      <sup>9</sup> A piece of ground, *Bps.*  
<sup>10</sup> Shewed his master these things, *Gen. Bps.*      <sup>11</sup> Places and streets, *Gen.*  
Broad streets and lanes, *Bps.*      <sup>12</sup> Feeble, *Cr.*      <sup>13</sup> The master, *Gen.*

my housse maye be filled. For I saye vnto you that none of those men which were bidden shall tast of my supper.

There went a greate <sup>14</sup> company with him/ and he turned and saide vnto them : Yf a man come to me/ and hate not his father and mother/ and wyfe/ and children/ and brethren/ and sisters/ <sup>15</sup> more over and hys awne life/ he cannot be my disciple. And whosoever beare nott hys crosse and come after me cannot be my disciple.

Which of you <sup>16</sup> is he that is desposed to bilde a toure/ and sitteth not doune before and counteth the cost. Whether he have sufficient to performe it? lest after he hath layde the foundacion/ and is nott able to performe it/ all that beholde it/ begyn to moocke hym sayinge : This man began to bilde/ and was not able to make an ende. What kynge goeth to make <sup>17</sup> batayle agaynst another kynge/ and sitteth not doune fyrst/ and <sup>18</sup> casteth in his mynde/ wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand/ or els <sup>19</sup> whill the other is yett a greate waye off/ he will sende embassatours/ and desyre <sup>20</sup> peace. Soo lyke wyse/ <sup>21</sup> none of you that forsaketh nott all that he hathe/ can be my disciple.

Salt is good/ but if salte <sup>22</sup> be corupte/ <sup>23</sup> what shalbe seasoned there with? It is nether good for the londe/ nor yet for the donge hill/ men cast it out at the dores. He that hath cares to heare/ let him heare.

### The xv. Chapter.

**T**HEN resorted vnto him all the publicans and synners/ for to heare him. And the pharises/ and scribes grudged sainge : He receaveth <sup>1</sup> [to his company] synners/ and cateth with them. Then put he forthe this similitude to them sayinge : What man of you havynge an hundred shepe/ if he loose one of them doth not leave nynty and nyne in the wilderness/ and goo after hym which is loost/ vntill he fynde hym? And when he hath founde hym/ he putteth hym on his shuld-ers with ioye : And as sone as he commeth home he calleth

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<sup>14</sup> Multitude, *Gen.*      <sup>15</sup> Yea and his, etc. *Cr. Gen. Bps.*      <sup>16</sup> Mind-  
ing to builde, etc. *Gen.*      <sup>17</sup> War, *Gen.*      <sup>18</sup> Taketh counsel, *Gen.*  
<sup>19</sup> While he, etc. *Gen.*      <sup>20</sup> Conditions of peace, *Gen.*      <sup>21</sup> Who-  
soever he be of you, that, etc.      <sup>22</sup> Have lost his saltness  
[savour, *G.*] *T. M. Cr. Gen. Bps.*      <sup>23</sup> Wherewith [wherein, *B.*]  
shall it be salted [seasoned, *B.*] *Gen. Bps.*      <sup>1</sup> *Cr. Gen. Bps.* omit.

to gedder his <sup>2</sup> lovers/ and neighbours sayinge vnto them: reioyse with me/ for I have founde my shepe which was loost. I say vnto you/ that lyke wyse ioye shalbe in heven over one synner that <sup>3</sup> repenteth/ moore then over nynety and nyne iuste persons/ whiche nede noo repentaunce. Other what woman havynge .x. <sup>4</sup> grotes/ if she loose won/ doth not light a candell/ and swepe the housse/ and seke diligently/ till she finde it? And when she hath founde it she calleth her lovers and her neighbours saynge: Reioyse with me/ for I have founde the groate which I had loost. Lykwyse I saye vnto you/ ioye shalbe in the presence off the angels off God over one synner that repenteth.

And he sayde: a certayne man had two sonnes/ and the yonger of them sayde to his father: father geve me <sup>5</sup> my parte off the <sup>6</sup> goodes that to me belongeth. And he devided vnto them his substaunce. And not longe after/ the yonger sonne gaddered all that he had to gedder/ and toke his iorney into a farre countre/ and there he wasted his goodes with royetous livinge. And when he had spent all <sup>7</sup> [that he had/] there rose a greate dert thorow out all that same londe. And he began to <sup>8</sup> lacke. And he went/ and <sup>9</sup> clave to a citesyn of that same countre: which sent hym to <sup>10</sup> the felde/ <sup>11</sup> to kepe his swyne. And he wold fayne have filled his bely with the <sup>12</sup> coddess/ that the swyne ate: and noo man gave hym.

Then he <sup>13</sup> remembred hym silfe and sayde: howe many hyred servauntes at my fathers have breed ynough/ and I <sup>14</sup> dye for hongor. I will a ryse/ and goo to my father/ and will saye vnto hym: father/ I have synned agaynst heven/ and before the: <sup>15</sup> nowe am I not worthy to be called thy sonne/ make me as one of thy heyred servauntes. And he arose/ and cam to his father. When he was yett a greate waye of/ his father sawe hym/ and had compassion on hym/ and ran vnto hym/ and fell on his necke/ and kyssed hym. And the sonne sayd vnto hym: father I have synned agaynst heven/ and <sup>16</sup> in thy sight/ nether am I worthy hence forthe to be called thy sonne. Then sayde the father to his ser-

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<sup>2</sup> Friends and neighbours, *Gen. Bps.* [So vs. 9.]      <sup>3</sup> Converteth, *Gen.* [So vs. 10.]      <sup>4</sup> Pieces of silver, *Gen. Bps.* [Piece, vs. 9.]  
<sup>5</sup> The portion, *Cr. Gen. Bps.*      <sup>6</sup> Substance, *Bps.*      <sup>7</sup> *Cr. Gen. Bps.* omit.  
<sup>8</sup> Be in necessitie, *Gen.*      <sup>9</sup> And cam, *Cr.* Joyned himselfe, *Bps.*      <sup>10</sup> His farme, *Cr. Gen.*      <sup>11</sup> To feede, *Gen. Bps.*  
<sup>12</sup> Huskes, *Gen.*      <sup>13</sup> Came to himselfe, *T. M. Cr. Gen. Bps.*  
<sup>14</sup> Perishe with, etc. *Cr. Bps.*      <sup>15</sup> And am no more worthy, *T. M. Cr. Gen. Bps.*  
<sup>16</sup> Before thee, *Gen.*



vauntes : bringe forthe that best garment/ and put it on him/ and put a rynge on his honde/ and shewes on his fete. And brynge hidder that fatted caulfe/ and kyll hym/ and let vs eate and be mery : for this my sonne was deed/ and is alive agayne. He was loste/ and ys nowe founde. And they began <sup>17</sup> to make good cheare.

The elder brother was in the felde/ and when he cam and drewe nye to the housse/ he herde <sup>18</sup> minstreley/ and daunsynge/ and called one of his servauntes/ and axed what those thynges mcante. He said vnto him : thy brother is come/ and thy father hath killed <sup>19</sup> the fatted caulfe/ be cause he hath receaved him safe and sounde. And he was angry/ and wolde not goo in. Then cam his father out/ and entreated him/ he answered and sayde to hys father : Loo these many yeares have I done the service/ nether brake at eny time thy commaundment/ and yet gavest thou me never soo moche as a kyd to make mery with my <sup>20</sup> lovers : but as sone as this thy sonne was come/ which hath devoured <sup>21</sup> thy goodes wyth harloottes/ thou haste for <sup>22</sup> his pleasure killed <sup>19</sup> the fatted caulfe. And he sayd vnto hym : Sonne/ thou wast ever with me/ and all that I have is thine : it was mete that we shulde make mery and be glad : for this thy brother was deed/ and is alive agayne : and was loste/ and is founde.

### The xvj. Chapter.

**H**E sayd also vnto his disciples : There was a certayne riche man/ which had a stewarde/ that was acused vnto him that he had wasted his goodes. And he called him/ and said vnto him : Howe is it/ that I heare this of the? Geve a comptes off thy steward shippe. For thou mayste be no longer my stewarde. The stewarde said with in him silfe : what shall I do? for my master will take awaye from me my stewardshippe. I cannot digge/ and to begge/ I am ashamed. I woote what to do/ that when I am put out of my stewardshippe/ they maye receive me in to there houses.

Then called he all his masters detters/ and sayd vnto the fyrst : howe moche owest thou vnto my master? And he sayd : a hondred <sup>1</sup> tonnes of oyle/ and he sayd to him : take thy <sup>2</sup> bill/ and sitt doune quickly/ and write fiftie. Then said

<sup>17</sup> To be merie, *T. M. Cr. Gen. Bps.*    <sup>18</sup> Melodie, *Gen.*    <sup>19</sup> A fed calfe, *Cor.* The fat calfe, *Cr. Gen. Bps.*    <sup>20</sup> Frenches, *Cr. Gen. Bps.*  
<sup>21</sup> His goods, *Cor.* Thy living, *Bps.*    <sup>22</sup> His sake, *Gen.*    <sup>1</sup> Measures, *Cr. Gen. Bps.*    <sup>2</sup> Writing, *Gen.*

he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill/ and writte foure scoore. And the lorde commended the uniuertuarde/ be cause he had done wysly. <sup>3</sup> For the chylidren of this worlde/ are in their <sup>4</sup> kynde/ wyser then the chylidren off light. And I saye also vnto you: make you frendes <sup>5</sup> of the wicked mammon/ that when ye shall <sup>6</sup> have nede they may receave you into everlastinge habitacions.

He that is faithful in that wiche is leste: the same is faithful in moche: <sup>7</sup> So then if ye have not byn faithful in the <sup>8</sup> wicked <sup>9</sup> mammon/ who will <sup>10</sup> beleve you in that which is true? and if ye have not bene faithfull in another mannes <sup>11</sup> busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall lene to the one/ and despyse the other. Ye cannot serve God and mammon.

All these thinges herde the pharises also which were covetous. And they mocked him/ and he sayd vnto them: Ye are they/ which justifie youre selves before men: but God knoweth youre hertes. For that which <sup>12</sup> men magnifie/ is abhominable in the sight of god.

The lawe/ and the prophettes <sup>13</sup> raygned vntyll the tyme of Jhon: Sence that tyme/ <sup>14</sup> the kyngdom of god is preached. And every man <sup>15</sup> stryvethe to goo in.

<sup>16</sup> Soner shall heven and erth <sup>17</sup> perisse/ then won title of the lawe shall <sup>18</sup> perisse. Whosoever <sup>19</sup> forsaketh his wyfe/ and marieth another/ breaketh matrimony. And every man which marieth her that is <sup>19</sup> divorsed from her husbände committeth advourty also.

There was a certayne riche man/ which was clothed in purple/ and <sup>20</sup> fyne raynes/ and fared <sup>21</sup> deliciously every daye. And there was <sup>22</sup> a certayne begger/ named Lazarus/

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<sup>3</sup> Wherefore, *Gen.* <sup>4</sup> Nation, *Cr. Bps.* Generation, *Gen.* <sup>5</sup> Of the unrighteous mammon, *Cr. Bps.* With the riches of iniquitie, *Gen.*  
<sup>6</sup> Want, *Gen.* <sup>7</sup> *T. M. Cr. Gen. Bps.* add—And hee that is unrighteous [unfaithful, *T. M.* unjust, *G.* So the next clauses] in the leaste, is unrighteous also in much. <sup>8</sup> Unrighteous, *Cr. Bps.* <sup>9</sup> Riches, *Gen.* [So vs. 13.] <sup>10</sup> Trust you in the true *treasure*, *Gen. Bps.*  
<sup>11</sup> Goods, *Gen.* <sup>12</sup> Is high, *Cov.* Is highly esteemed among, *T. M. Cr. Gen. Bps.* <sup>13</sup> Endured, *Gen.* <sup>14</sup> *Bps.* adds—the glad tydings of. <sup>15</sup> Preasseth into it, *Gen.* <sup>16</sup> Easier is it for, etc. *Cr. Bps.* Nowe it is more easy that, etc. *Gen.* <sup>17</sup> Passe away, *Gen. Bps.*  
<sup>18</sup> Faile, *Cr. Bps.* Fall, *Gen.* <sup>19</sup> Putteth away—is put away, *Gen.*  
<sup>20</sup> Costly linen, *Cov.* Fine bysse, *T. M.* Fine white, *Cr. Bps.* Fine linen, *Gen.* <sup>21</sup> Well and delicately, *Gen.* Very deliciously, *Bps.*  
<sup>22</sup> A poor man, *Cov.*

whiche laye at hys gate full of soores desyrynge to be refresshed with the cromes whiche fell from the ryche mannes borde.<sup>23</sup> Neverthelesse/ the dogges cam/ and licked his soores. And yt fortun-ed that the begger dyed/ and was carryed by the an-gelles into Abrahams bosome. The riche man also died/ and<sup>24</sup> was buried in hell.

When he lifte vppe his eyes/ as he was in tourmentes/ he sawe Abraham a farre off/ and Lazarus in his bosome/ And cryed and sayd: father Abraham/ have mercy on me/ and sende Lazarus that he maye depe the tippe off his fynger in water/ and cole my tonge/ for I am tourmented in this flame. Abraham sayd vnto hym: Sonne/ remembre/ that thou in thy lyfe tyme receavedst thy pleasure/ and<sup>25</sup> contrary wyse Lazarus payne. Nowe thierfore is he comforted/ and thoue art<sup>26</sup> punysshed. <sup>27</sup> Beyond all this bitwene you and vs there is a greate <sup>28</sup>space sett/ so that they which wolde goo from hence to you/ cannot: nether from thence come hidder.

And he sayd: I praye the therfore father/ send him to my fathers housse. For I have fyve brethren: <sup>29</sup>for to warne them/ lest they also come into this place off tourment. Abraham sayd vnto hym/ they have Moses and the prophettes/ lett them heare them. And he sayd: naye father Abraham/ but yf won from the ded cam vnto them they wolde repent. He sayd vnto hym: Yf they heare not Moses and the prophettes nether woll they <sup>30</sup>beleve/ though won roose from death agayne.

### The xviij. Chapter.

**T**HEN sayde he to his disciples/ it can not be <sup>1</sup>[avoyded/] but that occasions of evyll come Neverthelesse wo be to hym throw whom they come. It were better for hym if a<sup>2</sup> mylstone wer hanged aboute his necke/ and that he were cast into the see/ rather then he shulde offende won off this litle wons. Take hede to youre selves/ if thy brother trespas agaynst the/ rebuke hym/ and if he repent/ forgeve hym. And though he syn agenst the seven tymes in won daye/ and

<sup>23</sup> Cr. adds—And no man gave unto him. [So Bps. in smaller type.]

<sup>24</sup> Was buried. And being in hell in torments, he lift up his eyes and saw, etc. Cr. Gen. Bps.

<sup>25</sup> Likewise, Gen. Bps.

<sup>26</sup> Tormented,

Gen. Bps. <sup>27</sup> Besides, Gen. Bps. <sup>28</sup> Gulfe [B adds—stedfastly] set, Gen. Bps.

<sup>29</sup> That he may witnesse [testifie, G.], Gen. Bps.

<sup>30</sup> Be persuaded, Gen.

<sup>1</sup> Cr. Gen. Bps. omit.

<sup>2</sup> Gen. adds—

great.

seven tymes in a daye tourne agayne to the sayinge : it repenteth me/ forgeve hym.

And the apostiles sayde vnto the lorde : in crease oure fayth. The lorde sayde : yf ye had fayth <sup>3</sup>lyke a grayne off mustard sede/ and shulde saye vnto thys <sup>4</sup>sycamayne tree/ plucke thy silfe vppe by the rotes/ and plant thy silfe in the see : he shoulde obey you.

Which of you havynge a servaunte a plowynge/ or fedynge catell/ wolde saye vnto hym <sup>5</sup>when he were come from the felde : Goo quickly and sitt doune to meate/ <sup>6</sup>And rather sayeth not to hym/ dresse wherwith I maye suppe/ and <sup>7</sup>apoynt thy silfe and serve me/ tyll I have eaten and dronken : and afterwarde/ eate thou/ and drynke thou/ Doeth he thanke that servaunt be cause he did that which was commaunded vnto hym ? I trowe not. Soo lykewyse ye/ when ye have done all those thynges which are commaunded vnto you : Saye/ we are vnprofitable servauntes. We have done that <sup>8</sup>which was oure duety to do.

And it chaused as he went to Jerusalem/ that he passed thorowe <sup>9</sup>Samaria and Galile. And as he entered into a certayne tounce/ there met hym ten men/ that were lepers/ which stode a farre of/ and put forth their voices/ and sayde : Jesu master/ have mercy on vs. When he sawe them/ he sayde vnto them : Goo and shewe youreselves to the prestes. And hit chaused as they went/ they were censed. And won of them/ when he sawe that he was censed/ turned backe agayne/ and with a loude voice prayded God/ and fell doune on his face at his fete/ and gave hym thanks. And the same was a samaritan. Jesus answered and sayde : Are there not ten censed ? But were are those nync ? There are not founde that returned agane/ to geve God prayse/ save only this straunger/ And he sayde vnto hym : Aryse/ and goo thy waye/ thy fayth hath <sup>10</sup>saved the.

When he was demaunded off the pharises/ when the kyngdom off God should come : he answered them and sayde : The kyngdom of God cometh not with <sup>11</sup>waytingefore. Nether shall man saye : Loo here/ loo there. For beholde/ the kyngdom of God is with in you.

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<sup>3</sup> As much as, *Gen. Bps.*    <sup>4</sup> Mulberie, *Cor. Gen.*    <sup>5</sup> By and by, when he etc. Goe and sit downe, *Gen. Bps.*    <sup>6</sup> Is it not thus? that he saith unto him, etc. *Cor.*    <sup>7</sup> Gyrd, *T. M. Cr. Gen. Bps.*    <sup>8</sup> We were bound to do, *Cor.*    <sup>9</sup> *Gen. Bps* add—the middes of.    <sup>10</sup> Made thee whole, *T. M. Cr. Gen. Bps.*    <sup>11</sup> Outward appearance, *Cor.* Observation, *Gen. Bps.*

And he saye vnto hys disciples: The dayse will come/ when ye shall desire to se won daye of the sonne of man/ and ye shall not se it. And they shall saye to you. Se here/ Se there/ Goo not after them/ nor folowe them/ for as the lightenyng that <sup>12</sup> apereth out of the one parte <sup>13</sup> of the heven and shyneth vnto the other parte <sup>13</sup> of the heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thinges/ and be <sup>14</sup> reprov'd of this naeion.

As it happened in the tyme of Noe: Soo shall it be in the tyme of the sonne of man. They ate/ they dranke/ they maryed wyves/ and <sup>15</sup> were maryed even vnto that same daye that Noe went into the arke/ and the floud cam/ and destroyed them all. Likewise also/ as it chaunced in the dayes of Lot. They ate/ thei dranke/ thei bought/ thei solde/ thei planted/ they bilte. And even the same daye that Lot went out of Zodom/ hit rayned fyre and brymstone from heven/ and destroyed them all. <sup>16</sup> After these ensamples/ shall the daye be/ when the sonne of man <sup>17</sup> shall aperc.

Att that daye he that is <sup>18</sup> on the housse toppe/ and his stuffe in the housse: lett hym nott come doune to take hit out. And lyke wyse lett not him that is in the felde/ turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save <sup>19</sup> his lyfe/ shall loose it: And whosoever shall <sup>20</sup> loose his life/ shall <sup>21</sup> quycken it.

I tell you: In that night/ there shalbe two in one beed/ the one shalbe receaved/ and the other shalbe forsaken. Two shalbe also a gryndyng to gedder: the one shalbe receaved/ and the other forsaken. <sup>22</sup> And they answered/ and sayde to him: wheare lorde? And he said vnto them: whersover the body shalbe/ thidther will the egles <sup>23</sup> resoorte.

### The xvij. Chapter.

**H**E put forth a similitude vnto them/ <sup>1</sup> signifyng that men ought alwayes to praye/ and not to <sup>2</sup> be wery/ sayinge:

<sup>12</sup> Shineth above from the heaven and lighteth over all that is under the heaven. *Cor.* Lighteneth, *Gen. Bps.* <sup>13</sup> Under heaven, *Gen. Bps.* <sup>14</sup> Refused, *Cr.* Disallowed, *Bps.* <sup>15</sup> Gave in marriage, *Gen.* <sup>16</sup> Even thus shall it be in the day, when, etc. *Cr. Bps.* <sup>17</sup> Is reveiled, *Gen. Bps.* <sup>18</sup> Upon the house, *Gen.* <sup>19</sup> His soule, *Gen.* <sup>20</sup> Lose it, shall get life, *Gen.* <sup>21</sup> Save it, *T. M. Cr.* <sup>22</sup> *Gen. Bps.* add, as does *Cr.* in crotchets — Two [*B.* adds — (*men*)] shall be in the felde; the one shall be received and the other forsaken [shall be left, *G.*] <sup>23</sup> Be gathered together, *Cr. Bps.* <sup>1</sup> To this end, *Gen. Bps.* <sup>2</sup> Leave off, *Cor.* Waxe faint, *Gen.*

There was a Judge in a certaine cite/ which feared not god nether <sup>3</sup> regarded man. And there was a certayne widdowe in the same cite/ whych cam vnto hym sayinge : <sup>4</sup> A venge me of myne adversary. And <sup>5</sup> a greate whyle he wolde noott. Afterwarde he sayd vnto hym silfe : Though I feare nott god/ nor <sup>6</sup> care for man/ yett be cause this widdowe <sup>7</sup> troubleth me/ I woll a venge her/ lest at the last she come/ and <sup>8</sup> rayle on me.

And the lorde sayd : heare what the vnrightewes iudge sayeth. And shall not god avenge his electe/ which crye nyght and daye vnto him ? Ye though he <sup>9</sup> differre them : I tell you/ he will avenge them/ and that quicly. Neverthelesse/ when the sonne of man commeth/ suppose ye/ that he shall fynde faithe on erthe.

And he put forthe this similitude/ vnto certaine which trusted in them selves/ that they wer perfect/ and despysed other. Two men went vp into the temple to praye : the one a pharise stode and prayed thus with hym silfe. God I tanke the that I am nott as other are/ <sup>10</sup> extorsioners/ vniuste/ advoutres/ and even as this publican is. I faste twyse in the weke. I geve tythe of all that I possesse. And the publican stode afarre of/ and wolde not lifte vp <sup>11</sup> his eyes to heven/ but smote hys brest/ sayinge : God be mercyfull to me a sinner. I tell you : this man departed home to his housse iustified moore then the other. For every man that exalteth hym silfe/ shalbe brought lowe : And he that humbleth hym silfe/ shalbe exalted.

They brought vnto hym also <sup>12</sup> babes/ that he shoulde touche them. When his disciples sawe that/ they rebuked them. But Jesus called them vnto him/ and sayde/ Suffre children to come vnto me/ and forbidde them not. For <sup>13</sup> vn- to souche belongeth the kyngdom of god. Verely I say vnto you : whosoever receaveth not the kyngdom of god/ as a chylde : he shall not enter there in.

And a certayne ruler axed him : sayinge : Goode Master : what ought I to do/ to obtaine eternall lyfe ? Jesus sayd vnto hym : Why callest thou me goode/ <sup>14</sup> No man is goode/ save god only. Thou knowest the commaundmentes : Thou shalt

<sup>3</sup> Stood in awe of, *Cov.* Reverenced, *Gen.* <sup>4</sup> Deliver me from, *Cov.* Do me justice against, *Gen.* [vs. 5, Do her right, *G.*] <sup>5</sup> For a whyle [a time, *G.*], *Cr. Gen. Bps.* <sup>6</sup> Reverence, *Gen.* <sup>7</sup> Is importune upon, *Cr.* <sup>8</sup> Make me wearie, *Gen. Bps.* <sup>9</sup> Suffer long for, *Gen.* <sup>10</sup> Robbers, *Cov.* <sup>11</sup> *Gen.* adds—So muche as. <sup>12</sup> Infants, *Bps.* [Babes—babe (vvs. 16, 17), *Gen.*] <sup>13</sup> Of suche is, *T. M. Cr. Gen.* <sup>14</sup> None, *Cr. Gen. Bps.*

nott commit advoutry/ thou shalt nott kill/ thou shalt nott steale/ thou shalt not beare false wignes Honoure thy father/ and thy mother. And he sayde: All these have I kept from my youthe. When Jesus herde that/ he sayde vnto hym: Yett lackest thou one thyng. Sell all that thou hast/ and distribute it vnto te povre/ and thou shalt have treasure in heven/ and come/ and folowe me. When he heerd that/ he was <sup>15</sup> hevy/ for he was <sup>16</sup> ryche.

When Jesus sawe <sup>17</sup> hym morne/ he sayde: with whath difficulte shall they that have ryches/ enter into the kyngdom off God: <sup>18</sup> Esyer it is for a cammell to passe thorowe a needles eye/ then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that: And who <sup>19</sup> shall then be saved? He sayde: Thynges which are vnpossible with men: are possible with God.

Then Peter sayde: Loo we have <sup>20</sup> forsaken all/ and have folowed the. He sayde vnto them: Verily I say unto you/ there is noo man that <sup>20</sup> forsaketh housse/ <sup>21</sup> other father and mother/ other brethren/ or wyfe/ or children/ for the kyngdom of goddes sake/ which same shall nott receave moche moore in this worlde: and in the worlde to come/ lyfe everlastyng.

He toke vnto hym the twelve/ and sayde vnto them: Loo we go vp to Jerusalem/ and all shalbe fulfilled <sup>22</sup> that are written be the prophettes off the sonne off man. He shalbe delivered vnto the gentyls/ and shalbe mocked/ and shalbe despytfully entreated/ and shalbe spetten on: and when they have scourged hym/ they will putt hym to death/ and the thyrde daye shall he aryse agayne. They vnderstode none of these thynges. And this sayinge was hid from them. And they perceaved nott the thynges which were spoken.

Hit cam to passe/ as they were come neye vnto Jerico/ a certayne blynde man sate by the waye syde beggyng. And when he herde the people passe by/ he axed what it meant. They sayd vnto hym that Jesus off Nazareth/ went by. And he cryed/ sayng: Jesus the sonne of David/ have mercy on me. And they which went before rebucked hym/ be cause he shulde holde his peace. And he moche the moare cryed/

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<sup>15</sup> Sorye, *Cr. Bps.*      <sup>16</sup> Verye ryche, *T. M. Cr. Bps.* Marvellous ryche, *Gen.*      <sup>17</sup> That he was [*B. adds—verye*] sorye, *Cr. Bps.* Him sorrowful. *Gen.*      <sup>18</sup> Surely it is, etc. *Gen.*      <sup>19</sup> Can be, *Cr. Gen. Bps.*      <sup>20</sup> Left—Hath left, *Gen.*      <sup>21</sup> Elders, *Cov.*      <sup>22</sup> To the son of man, that are written, etc. *Gen. Bps.*

The sonne of David have mercy on me. Jesus stode styll/ and commaunded him/ to be brought vnto hym. And when he was come neare/ he axed hym sayinge : What wilt thou/ that I do vnto the? And he sayde : Lorde/ that I maye receave my sight. Jesus sayde vnto hym : Receave thy sight. Thy faith hath saved the. And immediately he <sup>23</sup>sawe/ and folowed hym/ praysinge God. And all the people/ when they sawe it/ gave laude to God.

The xij. Chapter.

**A**ND he entered in/ and went thorow Jerico. And beholde/ there was a man named Zacheus/ and he was <sup>1</sup>a rueler amonge the publicans/ and ryche alsoo. And he <sup>2</sup>made meanes to se Jesus/ what he shulde be : and he coulde nott for the preace/ be cause he was off a lowe stature. And he ran before/ and ascended vppe/ into <sup>3</sup>a sicomore tree/ to se hym. For he wolde come that same waye. And when Jesus cam to the place/ he loked vp/ and sawe him/ and sayd vnto hym : Zache/ attonce come doune/ for to daye I muste <sup>4</sup>abyde at thy housse. And hastely he cam doune/ and receaved hym ioyfully. And when they sawe that/ they all groudged sayinge : He is gone/ <sup>5</sup>into tary with a man that is a synner.

Zache stode forthe and sayde vnto the lorde/ : Beholde lorde/ the haulfe of my gooddes I give to the povre/ and if I have <sup>6</sup>done eny man wronge/ I wyll restooore hym fower folde. Jesus sayd vnto hym : This daye is healthe come vnto this housse : for asmoche as <sup>7</sup>it also is become the childe off Abraham. For the sonne off man is come to seke/ and to save that which was looste.

As they herde these thynges/ he <sup>8</sup>added therto a similitude/ be cause he was neye to Jerusalem/ And be cause also/ they thought that the kyngdom of God shulde shortly apere. He sayde therfore : A certayne noble man/ went into a farre country/ to receave <sup>9</sup>a kyngdom/ and then to come agayne.

<sup>23</sup> Received sight, *Cr. Gen. Bps.*

<sup>1</sup> The chiefe amonge the publicans, *Bps.*

<sup>1</sup> The chiefe receiver of the tribute, *Gen.*

<sup>2</sup> Sought means [Sought, *G.*] *Cr. Gen. Bps.*

<sup>2</sup> Sought

<sup>3</sup> A wilde figge tree, *All the Vers.*

<sup>3</sup> A wilde figge tree, *All the Vers.*

<sup>4</sup> Turn into, *Cov.*

<sup>4</sup> Turn into, *Cov.*

<sup>5</sup> In to lodge with a sinful man, *Gen.*

<sup>5</sup> In to lodge with a sinful man, *Gen.*

<sup>6</sup> Defrauded any man, *Cov.*

<sup>6</sup> Defrauded any man, *Cov.*

<sup>7</sup> He, *Cr. Gen. Bps.*

<sup>7</sup> He, *Cr. Gen. Bps.*

<sup>8</sup> Continued and spake, *Gen.*

<sup>8</sup> Continued and spake, *Gen.*

<sup>9</sup> *T. M. Cr. add—him, Gen. Bps.—for himselfe.*

<sup>9</sup> *T. M. Cr. add—him, Gen. Bps.—for himselfe.*



He called his ten servauntes/ and delivered them ten <sup>10</sup> pounce saying vnto them : <sup>11</sup> By and sell till I come : But his citesens hated hym/ and sent <sup>12</sup> messengers after hym/ saynge : We will not have this man to raigne over vs.

And it cam to passe/ when he was come agayne and had receaved his kyngdom/ he commaunded his servauntes to be called to hym (to whom he gave his money) <sup>13</sup> to witt what every man had <sup>14</sup> done. Then cam the fyrst saynge : Lorde/ thy <sup>15</sup> pounce hath encreased ten <sup>15</sup> pounce. And he sayde vnto hym : Well good servaunte/ because thou wast faithfull in a very litell thyng/ Take thou auctorite over ten cities. And the other cam saynge/ Lorde thy pounce/ hath encreased fyve pounce. And to the same he sayde : And be thou alsoo rueler over fyve cities. And the thirde cam/ and sayde : Lorde/ beholde here thy pounce/ which I have kepte in a napkyn/ for I feared the/ be cause thou arte a straye man : thou takest vp that thou laydest nott doune/ And repest that thou diddest nott sowe. And he sayde vnto him : Of thyne awne mougthe iudge I the thou evyll servaunt. <sup>16</sup> Knewest thou that I am a straye man/ takyng vppe that I layde not doune/ And repinge that I did not sowe ? Wherefore then gavest not thou my money into the <sup>17</sup> banke ? And then at my comyng shulde I have required myne awne/ with vauntage. And he sayde to them that stode by : Take from hym that pounce/ and geve it hym that hath ten pounce. And they sayd to hym : Lorde he hath ten pounce. I saye vnto you/ that vnto all them that have/ it shalbe geven : <sup>18</sup> and from hyme that hath not/ even that he hath shalbe taken awaye. Moreover those myne enemys which wolde not/ that I shulde raigne over them/ bryng hidder/ and slee them before me. And when he hadd thous spoken/ he proceded forthe before them/ and went vppe to Jerusalem.

And it fortunod/ when he was come noye to bethfage/ and bethany/ besydes mounte olivete/ he sent two of his disciples saynge : Goo ye into the toune which is <sup>19</sup> over against you. In the which as sonne as ye are come/ ye shall fynde a coolve tyed/ wher on/ yett never man sate. loose hym and bryng

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<sup>10</sup> Peecces of money, *Gen. Bps.*    <sup>11</sup> Occupie, *Cr. Gen. Bps.*    <sup>12</sup> A message, *Cr. Bps.* An ambassage, *Gen.*    <sup>13</sup> That he might know how much [what, *G.*], *Gen. Bps.*    <sup>14</sup> Gained, *Gen.* Gained in occupying, *Bps.*    <sup>15</sup> Peece—Peecces, *Gen. Bps.* [So *post.*]    <sup>16</sup> Thou knewest, *Gen.*    <sup>17</sup> Exchange bank, *Cov.*    <sup>18</sup> *Cr.* adds—And he shall have aboundaunce.    <sup>19</sup> Before you, *Gen.*

hym hidder. And if eny man axe you why that ye loose hym : thus saye vnto hym / The lorde hath nede of hym.

They that wer sent went their waye / and founde / even as he had sayde vnto them. And as they were aloosynge the coolte / the owners sayde vnto them : why loose ye the coolte ? And they sayde : For the lorde hath nede of hym. And they brought hym to Jesus. And they cast their <sup>20</sup> rayment on the coolte and sett Jesus thereon. As he went they spredde their cloothes in the waye.

When he was come <sup>21</sup> where he shulde goo doune from the mount olivete / the whole multitude of his disciples / began to reioyce / and to lawde God with a loude voyce / for all the miracles that they had sene / sayinge : Blessed be the kyng that commeth in the name off the lorde / Peace in heven / and glory in the hiest. And some off the pharises off the company / sayde vnto hym : Master rebuke thy disciples. He answered / and sayde vnto them : I tell you / yff these holde their peace / the stones will crye.

And when he was come neare / he behelde the citie / and wept on hit sayinge : <sup>22</sup> Yff thou haddest knowen <sup>23</sup> those thynges whych belonge vnto thy peace / even att thys daye : Butt nowe are they hidde from thyne eyes. For the dayes shall come upon the / <sup>24</sup> and thyne enemys shall <sup>25</sup> compass the about with a banke. And shall besege the rounde aboute / and kepe the in on every syde / And make the even wyth the grounde / wyth thy chyldeyn whych are in the. And they shall nott leve in the <sup>26</sup> one stone upon another / because thou knewest nott the tyme of thy visitacion.

And he went into the temple / and began to cast out them that solde therein / and them that bought sayinge vnto them / Hyt is written / my housse is the housse off prayer : Butt ye have made it a den off theves. And he taught dayly in the temple. The hie prestes and the scribes and the chefe off the people / went about to destroye hym : Butt coulde nott fynde what to do. for all the people <sup>27</sup> stocke by hym. And gave him audience.

<sup>20</sup> Garments, *Gen. Bps.*  
Mount, etc. *Cr. Gen. Bps.*

<sup>21</sup> Neere to the going doune of the  
<sup>22</sup> If thou knewest what were for thy

peace, thou shouldst remember even in this present day of thine, *Cov.*  
<sup>22</sup> *Gen. adds—*at the least. <sup>24</sup> That, *T. M. Cr. Gen. Bps.* <sup>25</sup> Cast  
a bank [a trench, *G.*] about thee, and compass thee round, *All the*  
*Vers.* <sup>26</sup> A stone upon a stone, *Gen.* <sup>27</sup> Hanged upon [Stucke  
by, *C.*] hym when they hearde him, *Cr. Gen. Bps.*

## The xx. Chapter.

AND yt fortun'd in one off those dayes/ As he taught the people in the temple/ And preached the gospell. The hye prestes and the scribes cam vnto hym wyth the seniours/ And spake vnto hym/ sayinge : Tell vs by what auctoritie thou doest these thynges? Other who is he that gave the thys auctorite? He answered and sayde vnto them : I also will axe you <sup>1</sup>a question/ And answer me : was the baptem of Jhon/ from heven/ or of men? They <sup>2</sup>thought wyth in them selves sayinge : Yff we shall saye from heven : he will saye : Why then belev'd ye hym not? But and yff we shall saye of men/ all the people will stone vs. For they <sup>3</sup>suerly belev'd that Jhon was a prophett. And they answered that they coule nott tell whence it was. And Jesus sayde vnto them : Nether tell I you by what auctorite I do these thynges.

Then began he to put forthe to the people/ this similitude : A certayne man planted a vineyarde/ and lett it forthe to <sup>4</sup>fermers/ and went hym silfe into a straunge countre for a greate season. And when the time cam/ he sent a servaunt to his tennautes that they shulde geve hym of the frutes/ of the vyneyard. The tennautes bett hym/ and sent him away empty. <sup>5</sup>And he ceased nott thereby but sent yett another servaunt. And they bett hym/ and <sup>6</sup>foule entreated hym alsoo/ and sent hym away empty. Moreover/ he sent the thyerde alsoo/ And hym they wounded/ and cast hym out. Then sayde the lorde off the vyneyarde : what shall I do? I wyll sende my deare sonne/ hym <sup>7</sup>peradventure they wyll <sup>8</sup>reverence/ when they se hym.

When the fermers sawe hym/ they thought in them selves/ sayinge : this is the heyre/ come lett vs kyll hym/ that the inherytaunce maye be oures. And they cast hym out of the vyneyarde/ and kyll'd hym. Nowe what shall the lorde off the vyneyarde do vnto them? He wyll come and destroye those fermers/ and will lett out his vyneyarde to other. When they herde that/ they sayde : God forbid.

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<sup>1</sup> One thing, *Cr. Gen.* One word, *Bps.*      <sup>2</sup> Reasoned, *Gen. Bps.*  
 [So vs. 14.]      <sup>3</sup> Be persuaded, *Gen. Bps.*      <sup>4</sup> Husbandmen, *Cr. Gen. Bps.* [So post.]      <sup>5</sup> Againe he sent, etc. *T. M. Cr. Gen. Bps.*  
<sup>6</sup> Entreated him shamefully, *Cr. Bps.*      <sup>7</sup> It may be, *Gen. Bps.*  
<sup>8</sup> Stande in awe of him, *Cr.*

He behelde them and sayd: what meaneth thys then that is written: The stone that the bylders <sup>9</sup> refused/ is made the heed corner stone? whosoever <sup>10</sup> stomble at that stone/ shalbe <sup>11</sup> brused: but on whomsoever it faul/ it wyll <sup>12</sup> alto breake hym. And the hyc prestes and the serybes/ the same howre went about to laye hondes on him/ but they feared the people. For they perceaved that he had spoken this similitude agaynst them.

And they watched him/ and sent forth spies/ whych shulde fayne them selves perfecte/ to take hym in hys wordes/ and to delyvre hym vnto the power/ and auctorite off the <sup>13</sup> presy- dent. And they axed hym sayinge: Master/ we knowe that thou sayest/ and teachest ryght/ nether <sup>14</sup> considerest thou <sup>15</sup> eny mannes degre/ but teachest the waye of god truely. Ys it lafull for vs to geve Cesar tribute/ or noo? He perceaved their craftynes/ and sayde vnto them: Why tempt ye me? Shewe me a peny. Whoose ymage and superscrip- tion hath it? They answered and sayd: Cesars. And he sayde vnto them: Geve then vnto Cesar/ <sup>16</sup> that which belondeth vnto Cesar: And to God/ <sup>16</sup> that which pertayneth to God. And they coule nott reprove his sayinge before the people. And they mervayled at his answer/ and helde their peace.

Then cam to hym certayne off the Saduces which denye that there is eny resurreccion. And they axed hym sayinge: Master Moses wrote vnto vs/ if eny mannes brother dye hav- inge a wyfe/ And the same dye wyth out <sup>17</sup> issue: that then hys brother shulde take his wyfe/ and rayse vp seede vnto hys brother. There were <sup>18</sup> seven brethren/ and the fyrst toke awyfe/ and died with out children. And the seconde toke the wyfe/ and he dyed chyllesse. And the thyrde toke her/ and in lyke wyse <sup>19</sup> the resydue off the seven/ and leeft noo chyl- dren be hynde them/ and dyed. Last of all the woman dyed also. Nowe at the resurreccion whose wyfe of them shall she be? for vij. had her to wyfe.

Jesus answered and sayd vnto them: The chyldren off

<sup>9</sup> Disallowed, *Bps.*      <sup>10</sup> Shall fall upon, *Gen.*      <sup>11</sup> Broken, *T. M. Cr. Gen. Bps.*  
<sup>12</sup> Grind him to powder, *T. M. Cr. Gen. Bps.*  
<sup>13</sup> Debitye, *Cov. T. M. Cr. Bps.*      Governour, *Gen.*      <sup>14</sup> Regardest, *Cov.*  
Dost thou accept any man's person, *Gen.*      <sup>15</sup> The outward appearance of any man, *Cov. Cr. Bps.*  
<sup>16</sup> The things which are Cæsar's—those which are God's, *Gen.*      <sup>17</sup> Children, *T. M. Cr. Gen. Bps.*  
<sup>18</sup> *Cr. Bps.* add—therefore.      <sup>19</sup> The seven died and left no children, *Gen.*

this worlde mary wyves/ and are maryed/ but they which shalbe <sup>20</sup> worthy of that worlde/ and of the resurreccion from death/ nether mary wyves/ nether are maryed/ nor yet can dye eny moare. For they are equall vnto the angels: and are the sonnes of god/ in as moche as they are the chyl dren off the resurreccion. And that the deed shall ryse agayne/ even Moses signified besydes <sup>21</sup> busshe/ when he <sup>22</sup> sayde: the lorde god of Abraham/ and the god off Isaac/ and the god of Jacob. For he is not the god off the deed/ but off them whych live. For all live in hym. Certayne off the pharises answered and sayd: Master/ thou hast wele sayde. And after that durst they not axe hym eny question at all.

Then sayd he vnto them: howe saye they that Christ ys Davides sonne? And David hym silfe sayth in the boke off the psalmes: The lorde sayde vnto my lorde/ Sytt on my ryght honde/ tyll I make thyne enemys thy fote stole. <sup>23</sup> David then called hym lorde: Howe ys he also hys some?

Then in the audience off all the people/ he sayd vnto his disciples/ beware off the scribes/ whych desyre to goo in longe <sup>24</sup> clothynges: and love <sup>25</sup> gretynge in the marketes/ and the hiest seates in the sinagoges/ and chefe rounes at feastes/ whych devoure widdowes houses/ <sup>26</sup> and praye longe vnder a coloure: The same shall receave greater damnacion.

### The xxj. Chapter.

**A**S he behelde/ he sawe the ryche men/ howe they cast in their <sup>1</sup> offeringes into the treasury. He sawe also a certayne povre widdow/ which cast in thydre two mytes. And he said: of a trueth I saye vnto you/ this povre widdow hath putt in moare then they all. For they all have of their <sup>2</sup> superfluyte <sup>3</sup> added vnto the offerynge off God: But she/ of her penyury/ hath cast in all the <sup>4</sup> substance that she hadde.

As some spake of the temple/ howe it was garnessed with

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<sup>20</sup> Counted [Made, *T. M.*] worthy to enjoy that worlde, etc. *T. M. Gen. Bps.* <sup>21</sup> The bramble bush, *Bps.* <sup>22</sup> Called the Lorde. the God, etc. *Cr. Bps.* Said, The Lord is the God, etc. *Gen.* <sup>23</sup> Seeing David calleth, etc. *T. M. Gen.* <sup>24</sup> Robes, *Gen. Bps.* <sup>25</sup> Salutations, *Gen.* <sup>26</sup> And that [Even, *G.*] under a colour of long praying, *Cor. T. M. Gen. Bps.* Fayning long prayers, *Cr.* <sup>1</sup> Gifts, *Gen. Bps.* <sup>2</sup> Excess, *Cor.* <sup>3</sup> Cast into, *Gen. Bps.* <sup>4</sup> Living, *Gen. Bps.*

goodly stones/ and <sup>5</sup>iewels/ he sayde. The dayes wyll come/ when off these thynges whych ye se/ shall nott be lefte <sup>6</sup>stone upon stone/ that shall nott be throwen doune. And they axed him sayinge : Master when shall these thynges be. And what signes will there be/ when suche thynges shall come to passe.

And he sayd : Take hede/ that ye be not deceaved. For many will come in my name/ saying <sup>7</sup>of them selves/ I am he. And the tyme draweth neare. Folowe ye nott them therfore. Butt when ye heare of warre/ and <sup>8</sup>dissencion : be not afrayd/ for these thynges must fyrst come : butt the ende foloweth not by and by. Then sayd he vnto them : Nacion shall ryse agaynst nacion/ and kyngdom agaynst kingdom. And greate erthquakes shalbe in <sup>9</sup>all quarters/ and honger : and pestilence/ and fearfull thinges. And greate signes shall there be from heven.

But before all these/ they shall laye their hondes on you/ and persecute you/ delyverynge you vppe/ to the synagoges/ and into preson/ and brynge you before kynges/ And rulers for my names sake. And this shall <sup>10</sup>chaunche you ffor a testimoniall. <sup>11</sup>Lett it sticke therfore faste in youre hertes/ nott once to stody before/ whatt ye shall answeere for youre selves : For I will geve you a mouth and wysdom/ were agaynste/ all youre adversarys shall not be able to speake nor resist. Ye and ye shalbe betrayed of youre <sup>12</sup>fathers and mothers/ and of youre brethren/ and kynsmen/ and <sup>13</sup>lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall <sup>14</sup>not one heer of your heedes perissh. <sup>15</sup>with your pacience/ possesse your soules.

And when ye se Jerusalem beseged with <sup>16</sup>an hoste/ then vnderstonde/ that the desolacion of the same is nye. Then lett them which are in the myddes off hit/ departe oute. And lett not them that are in <sup>17</sup>other countries/ enter there in. For these be the dayes of vengeaunce/ to fulfill all that are

<sup>5</sup> Consecrate things, *Gen. Gifts, Bps.*      <sup>6</sup> One stone upon another, *Cr. Bps.*      <sup>7</sup> That they are Christ, *Cr. I am Christ, Gen. Bps.*  
<sup>8</sup> Insurrections, *Cov. Seditions, Cr. Gen. Bps.*      <sup>9</sup> Certaine places, *T. M. All places, Cr. Divers places, Gen. Bps.*      <sup>10</sup> Turne to you, *Gen. Bps.*  
<sup>11</sup> Be at a sure point therefore in your hearts not to study before, *Cov. Cr. Bps.* Lay it up therefore in your hearts that ye premeditate not, *Gen.*      <sup>12</sup> Parents, *Gen. Bps.*      <sup>13</sup> Friends, *Cr. Gen. Bps.*  
<sup>14</sup> In no case, *Bps.*      <sup>15</sup> Holde fast your souls with patience, *Cov.*      <sup>16</sup> Soldiers, *Gen.*      <sup>17</sup> The country, *Gen.*

written. Butt wo be to them that be with chyldre: and to them that geve sucke in those dayes for there shalbe greate <sup>18</sup>trouble in the londe: and wrathe over all this people. And they shal fal on the edge of the swearde. And they shalbe leed captive in to all nacions/ And Jerusalem shalbe trooden vnder fote off the gentyls/ vntyll the tyme of the gentyls be fulfilled.

And there shalbe signes/ in the sunne/ and in the mone/ and in the starres: and in the erth <sup>19</sup>the people shalbe in soche perplexite/ that they shall not tell which waye to turne them selves. The see and the <sup>20</sup>waves shall roore/ and <sup>21</sup>mennes hertes shall fayle them for feare/ and for lokynge after those thynges which shall come on the <sup>22</sup>erth. For the powers of heven shall move. And then shall they se the some of man come in a clowde with power and greate glory. When these thynges begyn to come to passe: then loke vppe/ and lifte vppe youre heddes/ for youre redemcion drawith neye.

And he shewed them a similitude: beholde the fygge tree/ and all other trees/ when they shute forth their buddes/ ye <sup>23</sup>se and knowe of youre awne selves that sommer is then neye att hond. Soo lyke wyse ye (when ye se these thynges come to passe) <sup>24</sup>vnderstonde/ that the kyngdom of god is neye. Verely I saie vnto you: this <sup>25</sup>generacion shall not passe/ tyll all be fulfilled. Heven and erth shall passe: but my wordes shall not passe.

Take hede to youre selves/ lest youre hertes be <sup>26</sup>overcome/ with <sup>27</sup>surfettyng and dronkennes/ and cares of this worlde: and that/ that daye come on you vnwares. For as a snare shall hit come on all them that <sup>28</sup>sit on the face of the erthe. Watche therfore continually and praye/ that ye maye <sup>29</sup>scape all this that shal come/ And that ye maye stonde before the sonne of man.

In the daye tyme taught he in the temple/ and at nyght/ he went out/ and had abydyng in the mounthe olivete. And all the people cam in the mornynge to hym into the temple/ for to heare hym.

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<sup>18</sup> Distresse, *Gen. Bps.*      <sup>19</sup> The people shall be at their wittes ende through dispaire. The see, etc. *Cr.* Trouble among the nations with perplexitie, *Gen. Bps.*      <sup>20</sup> Waters, *T. M. Cr. Gen. Bps.*  
<sup>21</sup> Men shall pine away, etc. *Cov.*      <sup>22</sup> Worlde, *Gen. Bps.*      <sup>23</sup> Seeing them [Beholding B.] knowe, *Gen. Bps.*      <sup>24</sup> Be ye sure, *Cov. Cr. Bps.* Knowe ye, *Gen.*      <sup>25</sup> Age, *Gen.*      <sup>26</sup> Oppressed, *Gen.*  
<sup>27</sup> Excess of eating, *Cov.*      <sup>28</sup> Dwell, *Cr. Gen. Bps.*      <sup>29</sup> Obayne grace to flye all this, etc. *T.M.* Be accounted worthy to escape, etc. *Gen. Bps.*

## The xxxv. Chapter.

**T**HE feaste off swete breed drue nye which is called ester/ and the hie prestes/ and scribes sought howe to kyll Jesus/ <sup>1</sup> but they feared the people. Then entred Satan into Judas/ <sup>2</sup> whose syr name was iscariot (which was of the nombre off the twelve) and he went his waye/ and commened with the hie prestes and <sup>3</sup> officers/ how he wolde betraye hym vnto them. And they were glad: and <sup>4</sup> promysed to geve hym money. And he consented/ and sought oportunitie to betraye hym vnto them/ <sup>5</sup> when the people were awaye.

Then cam that daye of swete breed/ when <sup>6</sup> [off necessite] the ester lambe muste be offered. And he sent Peter/ and John seiynge: Goo and prepare vs the ester lambe/ that we maye eate. They sayde to hym: Where wilt thou/ that we prepare? And he sayde vnto them. Beholde as ye enter into the cite/ there shall a man mete you bearynge a pitcher off water/ hym folowe into the same housse that he entreth in/ and ye shall saye vnto the goode man off the housse/ The master <sup>7</sup> sayeth: Where is the <sup>8</sup> gest chamber/ where I shall eate myne ester lambe wyth my disciples? And he shall shewe you a greate <sup>8</sup> parloure paved. There make redy. They went and founde/ as he had sayde vnto them: and made redy the ester lambe.

And when the houre cam/ he sate doune and the twelve Apostles with hym. And he sayde vnto them: I have <sup>10</sup> inwardly desyred/ to eate this ester lambe with you before that y suffre. For I saye vnto you: hence forthe/ I will nott eate of it eny moore/ untill itt be fulfilled in the kyngdom of God. And he toke the cuppe/ and gave thankes/ and sayde: Receave this/ and devyde itt amonge you: For I saye vnto you: I will not drynke of the frute of the vyne/ vntill the kyngdom of God be come.

And he toke breed/ and gave thankes/ <sup>11</sup> [and brake itt/] and gave it vnto them/ sayinge: Thys is my body which is geven for you/ Thys do in the remembraunce of me/ Lyke wyse alsoo/ when they had supped/ he toke the cuppe sayinge:

<sup>1</sup> For, *Cr. Gen. Bps.*    <sup>2</sup> Who was called, *Gen.*    <sup>3</sup> High officers, *Cor.* Captains, *Gen. Bps.*    <sup>4</sup> Agreed, *Gen.*    <sup>5</sup> Without any rumour, *Cor.*    <sup>6</sup> *Gen.* omits.    <sup>7</sup> Sendeth thee word, *Cor.*    <sup>8</sup> Lodging, *Gen.*    <sup>9</sup> Hie chamber trimmed, *Gen.* Upper chamber prepared, *Bps.*    <sup>10</sup> I have heartily [earnestly, *G.*] desired, *Cor. Gen.* With *heartie* desire I have desired, *Bps.*    <sup>11</sup> *Cor.* omits.



This <sup>12</sup> is the cuppe/ the newe testament/ in my bloud/ which shall for you be shedde.

Yet beholde/ the honde off hym that betrayeth me/ is with me on the table. And the sonne of man goeth as hit is ap-  
pyoynted: But wo be to that man by whom he is betrayed. And they began to enquire amonge them selves/ which off them it shulde be/ that shulde do that.

And there was a strife amonge them/ which of them shulde seme greatest. And he sayde vnto them: The kynges <sup>13</sup> of the gentyls <sup>14</sup> raigne over them. And they that <sup>15</sup> beare rule over them/ are called <sup>16</sup> gracious lordes. But ye shall not be soo. But he that is greatest amonge you/ shalbe as <sup>17</sup> the yongest: And he that is chefe/ shalbe as <sup>18</sup> minister. For whether is greater/ he that sitteth at meate: or he that ser-  
veth? is not he that sitteth at meate: And I am amonge you/ as he that ministrerth. Ye are which have bidden with me in my temptacions. And I apoynt vnto you a kyngdom/ as my father hath apoynted to me. that ye maye cate/ and drynke at my table in my kyngdome/ and sit on seates/ and iudge the twelue tribes of israell.

And the lorde sayde: Simon/ Simon/ beholde Satan hath desired you/ to <sup>19</sup> sifte you/ as it were wheate: But I have prayed for the that thy fayth fayle nott. And when thou arte converted/ strengthen thy brethren. And he sayd vnto hym: Lorde/ I am redy to goo with the in to preson/ and to deth. And he sayde: I tell the Peter/ the cocke shall nott crowe this daye/ till thou have thryse denyed that thou knewest me.

And he sayde vnto them: when I sent you with out <sup>20</sup> wal-  
let/ and scrippe/ and shoues/ lacked ye eny thyng? And they sayd/ nothyng. And he sayde to them: But nowe he that hath a wallet let him take itt/ and lyke wyse his scrippe. And he thatt hath noo swearde/ let hym sell his coote and bye won. I saye vnto you that yet/ that which is written must be performed in me. (Even with the wicked was he non-  
bred) for <sup>21</sup> for those thynges which are written of me have an ende. And they sayd: Lorde/ beholde here are two sweardes. And he sayde vnto them it is ynough.

And he cam out/ and went as he was wonte to mounte

<sup>12</sup> Cuppe is the, etc. *T. M. Cr. Gen. Bps.*      <sup>13</sup> Of the world, *Cov.*  
Of nations, *Cr. Bps.*      <sup>14</sup> Have dominion, *Cov.*      <sup>15</sup> Have author-  
itie, *Cr. Bps.*      <sup>16</sup> Benefactors, *Bps.*      <sup>17</sup> The least, *Gen.*      <sup>18</sup> He  
that serveth, *Gen.*      <sup>19</sup> Winnow, *Gen.*      <sup>20</sup> Bagge, *Gen.* [So vs.  
36.]      <sup>21</sup> *Gen.* adds—doubtlesse.

olivete. And his disciples folowed hym And when he cam to the place/ he sayde to them Praye lest ye fall into temptacion.

And he gate hym silfe from them/ about a stoncs cast/ and kneled doune/ and prayed/ sayinge: Father if thou wilt/ <sup>22</sup>withdrawe this cuppe from me. Neverthelesse/ nott my wyll/ Butt thynce be fulfilled. And there apered an angell vnto hym from heven/ comforynge hym/ And he <sup>23</sup>was in agony/ and prayed <sup>24</sup>somewhat longer. And hys sweate was lyke droppes of bloud/ tricklynge doune to the grounde. And he rose vppe from prayer/ and cam to his disciples/ and founde them slepyng for <sup>25</sup>sorowe/ and he sayde vnto them: Why slepe ye? Ryse/ and praye lest ye fall into temptacion.

Whyll he yet spake: beholde/ there cam a company/ and he that was called Judas/ one off the twelve/ went before/ them/ and preased neye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow/ they sayde vnto hym/ Lorde/ shall we smyte with a swearde? And one off them smote a servaunt <sup>26</sup>off hym which was the chefe prest of all/ and <sup>27</sup>smote off hys righte eare. Jesus answered and sayde: <sup>28</sup>Soffre ye thus farre forthe. And he touched his care/ and healed hym.

Jesus sayde vnto the hye prestes and <sup>29</sup>rulers off the temple and the senyours which were come to hym. Be ye come outt/ as vnto a thefe with swerdes and staves? When I was dayly with you in the temple/ ye stretched not forth hondes agaynst me. Butt this is even youre very houre/ and the power off darknes. Then toke they hym/ and ledde hym/ and brought hym to the hye prestes housse. And Peter folowed afarre off.

When they had kyndled a fyre in the myddes of the <sup>30</sup>palys/ and were sett doune to gedder/ Peter alsoo sate doune amonge them. And <sup>31</sup>won off the wenches/ <sup>32</sup>as he sate/ beholde him by the light and <sup>33</sup>sett goode eyesight on hym/

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<sup>22</sup> Remove, *Cr. Bps.* Take away, *Gen.* <sup>23</sup> Wrestled with death, *Cov.* <sup>24</sup> The longer, *Cov. Cr.* More earnestly, *Gen. Bps.* <sup>25</sup> Heaviness, *Cov. Cr. Gen. Bps.* <sup>26</sup> Of the highest priest of all, *T. M.* Of the hie priest, *Cr. Gen. Bps.* <sup>27</sup> Strook off, *Cr. Gen.* Took away, *Bps.* <sup>28</sup> Suffer them thus farre, *Gen.* <sup>29</sup> Captains, *Gen.* <sup>30</sup> Hall, *Gen. Bps.* <sup>31</sup> A certaine maid [wench, B.], *Gen. Bps.* <sup>32</sup> Behelde him as he sat by the fire, *T. M. Cr. Gen. Bps.* <sup>33</sup> Looked upon him, *Cr.* Having well looked upon him, *Gen.* Earnestly looked upon him, *Bps.*

and sayde: This same <sup>34</sup> was also with hym. Then he denyed hym sayinge: Woman I knowe hym nott. And after a lytell whyle/ another <sup>35</sup> sawe hym and sayde: Thou arte alsoo off them. And Peter sayd: Man I am nott. And aboute the space off an houre after another affirmed sayinge: Verely even this <sup>36</sup> felowe was with hym/ for he is <sup>37</sup> off galile. Peter sayde: Man I woote nott what thou sayest. And immediately whill he yett spake/ the cocke crewe. And the lorde tourned backe and loked apon Peter. And Peter remembered the wordes off the lorde/ howe he sayde vnto hym/ before the cocke crowe thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that <sup>38</sup> stode aboute Jesus/ mocked hym/ and <sup>39</sup> smoothe hym/ and blyndfolded hym/ and smoothe hys face. And axed hym sayinge. <sup>40</sup> Arede who it is that smoothe the? And many other thynges <sup>41</sup> despytfully sayde they agaynst hym.

And as sone as it was daye/ the seniours off the people/ and the hy prestes and srybes/ cam togedder and ledde hym into their counsell sayinge: Arte thou very Christ? tell vs. And he sayde vnto them: if I shall tell you/ ye woll not beleve. And if alsoo I axe you/ ye will nott answeere me. Nether lett me goo. Here after shall the sonne of man sit on the right honde of the power of God. Then sayde they all Arte thou then the sonne of God? He sayd: <sup>42</sup> Ye saye that I am. Then sayde they: What nede we eny further witnes? We oure selves have herde off his awne mouthe.

### The xliij. Chapter.

**A**ND the whole multitude of them arose/ and ledde hym vnto Pilate. And they began to accuse hym sayinge: We have founde this folowe pervertynge the people/ and forbiddynge to paye tribute to Cesar: And sayeth that he is Christ a kyng. And Pilate <sup>1</sup> apposed him saynge: Arte thou the kyng of the iewes? He answered hym/ and sayde thou sayest. Then sayde Pilate to the hye prestes/ and to the people: I fynde no <sup>2</sup> faute in this man. And they

<sup>34</sup> *Cr. Bps.* add—felowe. <sup>35</sup> *Gen.* adds—man. <sup>36</sup> Man, *Gen.*  
 [So also Ch. xxiii. 2.] <sup>37</sup> Also a Galilean, *Gen.* <sup>38</sup> Took, *Cr.*  
 Helde, *Gen. Bps.* <sup>39</sup> Strooke, *Gen.* <sup>40</sup> Prophesie, *Gen.*  
<sup>41</sup> Blasphemously, *Gen. Bps.* <sup>42</sup> Ye saye it, for I am, *Cor.* <sup>1</sup> Ask-  
 ed, *Gen. Bps.* <sup>2</sup> Cause, *Cor.*

were the moore feare/ sayinge : He mooveth the people teachynge thoroout all iewry/ and began at galile/ even to this place.

When Pilate herde mencion off galile/ he axed whether the man were off galile. And as sone as he knewe that he was of Herodes iurisdiccio/ he sent hym to Herode/ which was at that tyme in Jerusalem alsoo. When Herode sawe Jesus/ he was <sup>3</sup>mervelliously gladde. For he was desyrous to se hym off a longe season/ because he had hearde many thynges of hym/ and trousted to have sene some myracle done by hym. Then questenned he with hym of many thynges : But he answered hym <sup>4</sup>not won worde. The hie prestes and scribes/ stode forthe and accused hym <sup>5</sup>straitly. And herod/ with his men off warre/ despysed hym/ and mocked hym/ And arayed hym in whyte/ and sent hym agayne to Pilate. And the same daye Pilate/ and Herod wer made frendes togedder. For before/ they were <sup>6</sup>at variaunce.

Pilate called to gedder the hie prestes/ and rulers/ and the people/ and sayde vnto them : Ye have brought this man vnto me/ as won that peverted the people. And loo I examined hym before you/ and founde noo <sup>7</sup>faute in this man/ off those thynges where of ye accuse hym. No nor yett Herode. For I sent you to him : and lo noo thyng worthy of deeth is done to him. I will therefore <sup>8</sup>chasten hym and lett hym loose. For off necessite/ he must have lett one loose vnto them at that feast.

And all the people cryed at once/ saynge : awaye with him/ and delivre to vs Barrabas. (which for insurreccion made in the cite/ and morther/ was cast into preson) Pilate spake agayne to them willynge to lett Jesus losse. And they cryed/ sayinge : Crucify hym/ Crucify hym. He sayde vnto them the thyrde tyme : What <sup>9</sup>harne hath he done ? I fynde noo cause off deeth in hym. I will therefore chasten hym/ and lett hym goo losse. And they <sup>10</sup>cryed with a loude voyce/ and requyred that he myght be crucified. And the <sup>11</sup>cryinge off the hie prestes prevayled.

And Pilate gave sentence that it shulde be as they requyred/ and lett losse vnto them/ hym that for insurreccion/ and

<sup>3</sup> Exceeding, *T. M. Cr. Gen. Bps.*      <sup>4</sup> Nothing, *Cr. Gen. Bps.*  
<sup>5</sup> Vehemently, *Gen.*      <sup>6</sup> Enemies one to another, *Gen.* At variance between themselves, *Bps.*      <sup>7</sup> None of the causes, *Cor.*      <sup>8</sup> Chastise, *Gen.* [So vs. 22.]      <sup>9</sup> Evyll, *T. M. Cr. Gen. Bps.*      <sup>10</sup> Lay still upon him, *Cor.* Were instant with loud voices, *Gen. Bps.*  
<sup>11</sup> Voyces, *Cr. T. M. Gen. Bps.*

murther was cast into preson/ whom they desyred : And dellyvered Jesus <sup>12</sup>to do with hym what they wolde. And as they ledde hym away/ they caught won Simon/ of sirene/ commynge out of the felde : And on hym layde they the crosse to beare it after Jesus.

There folowed hym a greate company of people/ and of wemen/ which wemen bewayled/ and lamented hym. Jesus turned backe vnto them/ and sayde : Doughters of Jerusalem/ wepe not for me : but wepe for youre selves/ and for youre chyldren. For <sup>13</sup>marke/ the dayes will come/ when men shall saye : happy are the baren and the wombes that never bare/ and the pappes which never gave sucke. Then shall they begyn to saye to the mountaynes : full on vs. And to the hilles cover vs. For yf they do this to a grene tree : what shalbe done/ to the drye ?

There were <sup>14</sup>two evyll doers ledde with hym to be slayne. And when they wer come to the place/ which is called calvary/ there they crucifyed hym/ and the evyll doars/ one on the right honde/ and the other on the lefte honde. Then sayde Jesus : Father forgeve them/ for they woot not what they do. And they parted his rayment/ and cast loottes. And the people stode and behelde.

And the rulers mocked hym with them sayinge : He <sup>15</sup>holpe other men/ lett hym <sup>15</sup>helpe hym silfe yf he be Christ the chosen of God. The soudiers alsoo mocked hym/ and cam and gave hym veneger and sayde : yf thou be that kyng off the iewes/ save thy silfe. His superscripcion was written over him/ in greke/ latin/ and ebrue letters : This is the kyng off the iewes.

<sup>16</sup>The one off the malefactoures which hanged/ rayled on hym/ sayinge : Yf thou be Christ save thy silfe and vs. The other answered and rebuked hym sayinge. <sup>17</sup>Nether fearest thou god be cause thou arte in the same damnacion ? We are <sup>18</sup>righteously punnisshed/ for we receave <sup>19</sup>accordynge to oure dedes : Butt this man hath done noo thyng amyssse. And he sayde vnto Jesus : Lorde remember me when thou comest into thy kyngdom. And Jesus sayde vn-

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<sup>12</sup> To their will, *Bps.*    <sup>13</sup> Beholde, *T. M. Cr. Gen. Bps.*    <sup>14</sup> Two other (which are misdoers), *Cor.* Two others which were, etc. *Gen.* Other two, etc. *Bps.*    <sup>15</sup> Saved—save, *Cr. Gen. Bps.*    <sup>16</sup> And one of the evyll doers, *T. M. Cr. Gen. Bps.*    <sup>17</sup> Fearest thou not, etc. *Cr. Gen. Bps.*    <sup>18</sup> Indeede righteously here, *Gen.*    <sup>19</sup> Things worthy of that we have done, *Gen.*

to hym: Verely I saye vnto the/ to daye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a darcknes over all the <sup>20</sup>londe/ vntyll the nynth houre/ and the sonne was darckened. And the vayle of the temple rent even thorow the myddes. And Jesus cryed with a <sup>21</sup>greate voyce and sayd: Father/ into thy hondes I commende my sprete. And when he thus had sayd/ he gave vp the goost. When the <sup>22</sup>centurion sawe/ what had happened/ he glorified god sayinge: Of a surtie this man was perfecte. And all the people that cam to gedder to that sight/ beholdynge the thinges which were done: smoot their brestes/ and returned home. All hys acquayntaunce stode a farre of/ and the wemen/ which folowed hym from galile. beholdynge these thynges.

And beholde there was a man named Joseph a <sup>23</sup>senatour/ which was a goode man and a iuste. He did nott consent to their counsell and dede/ which was of Aramathia/ a cite off the iewes. Which same alsoo/ wayted for the kyngdom off god. he went vnto Pylate/ and begged the boddie of Jesus. And toke it doune/ and wrapped it in a lynnen clooth/ and layed it in <sup>24</sup>an heauen tounge/ wherin was never man before layed. And that daye was the <sup>25</sup>saboth even/ And the saboth drue on. The wemen that folowed after whych cam with hym from galile/ behelde the sepulcre and howe hys body was layed. And returned/ and prepared swete odoures/ and oyntmentes/ And the saboth daye they rested/ accordynge to the commaundement.

### The xxxij. Chapter.

<sup>1</sup> **O**N the morowe after the saboth/ erly in the mornynge/ they cam vnto the tounge and brought the odoures whych they had prepared/ and <sup>2</sup>other wemen wyth them. And they founde the stone rouled awaye from the sepulcre. And went in and founde nott the body off the lorde Jesu. And it happened/ as they were amased ther at: loo two men

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<sup>20</sup> Earth. *Cr. Bps.*    <sup>21</sup> Loude. *Cr. Gen. Bps.*    <sup>22</sup> Captain, *Cor.*  
<sup>23</sup> Counsellour, *T. M. Cr. Gen. Bps.*    <sup>24</sup> A sepulchre that was hewen in stone, *Cr. Bps.* A tombe hewen out of a rocke, *Gen.*    <sup>25</sup> Preparing of the Sabboth, *Cr. Bps.* Preparation. *Gen.*    <sup>1</sup> But upon the first daye [upon one, *Cor.*] of the Sabboths, *Cor. Cr. Bps.* Nowe the first day of the weeke, *Gen.*    <sup>2</sup> Certaine, *Gen.*

<sup>3</sup>stode by them/ in shynynge vestures. As they were a fraide/ and bowed doune their faces to the erth : they sayd to them : why seke ye the liyngge amonge the deed ? He is nott here : but is rysen. Remember howe he spake vnto you/ when he was <sup>4</sup>yett with you in galile/ sayinge : that the sonne off man must be delivered into the hondes off synfull men/ and be crucified/ and the thyrde daye ryse agayne. And they remembred his wordes/ and returned from the sepulere/ and tolde all these thynges vnto the eleven/ and to all <sup>5</sup>other. Hytt was Mary magdalen and Joanna/ and <sup>6</sup>Mary Jacoby/ and other that were with them/ whych tolde these thynges vnto the Apostles/ and their wordes semed vnto them <sup>7</sup>fayned thynges/ nether beleved they them. Then arose Peter and ran vnto the sepulere/ and <sup>8</sup>stouped in/ And sawe the lynnyn cloothes layde by them sylfe. And departed wondryngge in hym sylfe att thatt whych hadd happened.

And beholde/ two of them went that same daye to a toune/ whych was from Jerusalem about thre score forlonges/ called Emaus. and they talked togedder of all thinges which had happened/ And it chaused/ as they commened togedder/ and reasoned/ that Jesus hym silfe drue neare/ and went with them. But their eyes were holden/ that they coulde nott knowe hym. And he sayde vnto them : What maner of comunicacions are these that ye have one to another as ye walke/ and are sadde. And the one off them named Cleophas/ answered/ and sayd vnto hym : Arte thou only a straunger in Jerusalem/ and haste nott knowen the thinges which have chaused therin in these dayes ? To whom he sayd : what thynges ? And they sayd vnto hym : of Jesus of Nazareth which was a prophet/ myghty in dede/ and worde/ before God/ and all the people. And howe the hie prestes/ and oure ruelers delivered hym to be condempned to death : and have crucified hym. we trusted that it shulde have bene he that shulde have delivered Israhell. And as touchynge all these thynges/ to daye is even the thyrde daye/ that they were done.

Ye and certayne wemen <sup>9</sup>alsoo of oure company made vs astonyed/ whych cam erly vnto the sepulere/ and founde nott his boddy. And cam sayinge/ that they had sene visions off

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<sup>3</sup> Gen. adds—suddenly. <sup>4</sup> Yet in Galilee, *Cr. Gen. Bps.* <sup>5</sup> The remnaunt, *Cr. T. M. Gen. Bps.* <sup>6</sup> Marie the mother of James, *Gen.* <sup>7</sup> Fables, *Cov.* <sup>8</sup> Looked in, *Cr. Gen. Bps.* <sup>9</sup> Among us, *Gen.*

angels which sayde that he was alive. And certaynge of them which were with vs/ went their waye to the sepulchre/ and founde ytt even soo as the wemen had sayde : but hym they sawe nott.

And he sayde vnto them : O foles/ and slowe of herte to beleve all that the prophetes have spoken. Ought not Christ to have suffered these thinges/ and to enter into his glory ? And he began at Moses/ and at all the prophetes/ and interpreted vnto them/ in all scriptures <sup>10</sup> which were written of him. And they drue nye vnto the toune which they went to. And he made/ as though he wolde have gone further. And they constrayned hym/ sayinge : Abyde with vs for it draweth tawardes nyght/ and the daye is farre passed. And he went in to tary with them.

And it cam to passe as he sate att meate wyth them/ he toke breed and <sup>11</sup> blessed yt/ and brake ytt and gave it vnto them. And their eyes were opened. And they knewe hym. And he <sup>12</sup> vannisshed out of their syght/ and they sayde betwene them selves : did not oure hertes burne wyth in vs/ whyll he talked with vs by the waye/ and opened to vs the scriptures ? And they roose vp the same houre/ and returned agayne to Jerusalem/ and they founde the eleven gaddered to gedder/ and them that were wyth them/ sayinge : The lorde is risen in dede/ and hath apered to Simon. and they tolde what was done in the waye/ and howe <sup>13</sup> they knewe hym/ by the breakyng of breed.

As they thus spake/ Jesus hym silfe stode in the myddes of them/ and sayde vnto them : peacc be with you. And they were abashed/ and afrayde/ supposinge that they had sene a sprete. And he sayde vnto them : Why are ye <sup>14</sup> troubled ? and <sup>15</sup> why do thoughtes aryse in youre hertes ? Beholde my hondes and my fete. For it ys even I my sylfe. handle me and se. For spretes have nott flesshe and bones/ as ye se me have. And when he had thus spoken/ he shewed them his hondes/ and his fete. And whyll they yett boleved nott for ioye/ and wondred/ he sayde vnto them : Have ye here eny meate/ And they gave hym a pece of a brouled fische/ and of an honey combe. And he toke it/ and ate it before them.

And he sayde vnto them : These are the wordes/ which I spake vnto you/ whill I was yett with you : that all must be

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<sup>10</sup> Those things which were written of himselfe, *Gen. Bps.* <sup>11</sup> Gave thanks, *Cor. Gen.* <sup>12</sup> Was taken, etc. *Gen.* <sup>13</sup> He was knowne of them, *Gen. Bps.* <sup>14</sup> Abashed, *Cor.* <sup>15</sup> Wherefore doe doutes, etc. *Gen.*



fulfilled which were written of me in the lawe of Moses/ and in the prophetes/ and in the psalmes. Then opened he their <sup>16</sup>wyttes/ that they myght vnderstond the scriptures/ and sayde vnto them : Thus ys yt written/ and thus it behoued Christ to suffre/ and to ryse agayne from deeth the thyrde daye. And that repentaunce/ and remission of synnes/ shulde be preached in his name amonge all nacions. And the begynnyng must be at Jerusalem. And ye are witnesses of these thynges. And beholde/ I wyll sende the promes of my father apou you. Butt tary ye in the cite of Jerusalem/ vntyll ye be endewed with power from an hye.

And he ledde them out into Bethany/ and lifte vp hys hondes/ and blest them. And it cam to passe/ as he blessed them/ he departed from them/ and was caryed vp in to heven. And they worshipped hym/ and returned to Jerusalem with greate ioye. And were continually in the temple/ <sup>17</sup>praysinge and laudinge God.

Here endeth the Gospell  
off Sanct Luke.

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<sup>16</sup> Understanding, *Gen. Cor.*

<sup>17</sup> Giving praise and thanks unto God,

The  
Gospell off S. Jhon.

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The fyrst Chapter.

**I**N the begynnyng was <sup>1</sup> that worde/ and <sup>1</sup> that worde was with god : and <sup>2</sup> god was thatt worde. The same was in the begynnyng wyth god. All thynges were made by it/ and with out it/ was made noo thinge : that made was. In it was lyfe/ And lyfe was the light of men/ And the light shyneth in darcknes/ and dareknes comprehended it not.

There was a man sent from god/ whose name was Jhon. The same cam as a witnes/ to beare witnes/ of the light/ that all men through him myght beleve. He was nott that light : but <sup>3</sup> to beare witnes of the light. That was <sup>4</sup> a true light/ which lighteneth all men that come into the worlde. He was in the worlde/ and the worlde by him was made : and the worlde knewe hym not.

He cam into his awne/ and his receaved him not. vnto as many as receaved him/ gave he power to be the sonnes of god : <sup>5</sup> in that they beleved on his name : which were borne not of bloude nor of the will of the flesshe/ nor yet of the will of men : but of god.

And that worde was made flesshe/ and dwelt amonge vs/ and he sawe the glory off yt/ as the glory off the only begotten sonne off the father/ <sup>6</sup> [which worde was] full of grace/ and verite.

Jhon bare witnes off hym sayinge : Thys is he of whome

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<sup>1</sup> The, *T. M. Cr. Gen. Bps.*      <sup>2</sup> The [That, *G.*] word was God, *T. M. Gen.*      <sup>3</sup> *Cr. Gen. Bps.* add—was sent.      <sup>4</sup> That [*C. B.* add—light] was the true, etc. *Cr. Gen. Bps.*      <sup>5</sup> Even to them that beleved, etc. *Cr. Gen. Bps.*      <sup>6</sup> *Cr. Gen. Bps.* omit.

I spake<sup>7</sup> he that commeth after me<sup>8</sup> was before me be cause he was yer than I. And of his fulnes have all we receaved/ even<sup>9</sup> favour for favour. For the lawe was geven by Moses/ but favour and<sup>10</sup> verite cam by Jesus Christ. No man<sup>11</sup> sawe god at eny tyme. The only begotten sonne/ which is in the fathers bosum/ hath declared hym.

And this is the recorde off Jhon/ When the iews sent prestes/ and levites from Jerusalem/ to axe hym/<sup>12</sup> what arte thou? And he confessed/ and denyed nott/ and sayde playnly: I am nott Christ. And they axed hym: what then? arte thou Helias? And he sayde: I am nott. Arte thou<sup>13</sup> a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that sent vs? what sayest thou of thy silfe? He sayde: I am the voyce of a cryar in the wildernes/ make strayght the waye of the lorde/ as sayde the prophet Esayas.

And they which were sent/ wer off the pharises. And they axed hym: and sayde vnto him: why baptisest thou then/ yf thou be nott Christ/ nor Helias/ nether a prophet? Jhon answered them sayinge: I baptise with water: butt one is come amonge you/ whom ye knowe nott: he it is<sup>14</sup> that cometh after me/ whiche<sup>15</sup> was before me/ whose shoue latchet/ I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordan/ where Jhon did baptise.

The nexte daye/ Jhon sawe Jesus commynge vnto him/ and sayde: beholde the lambe of god/ whych taketh awaye the synne off the worlde. This is he of whom I sayde: After me commeth a man/ which<sup>16</sup> was before me. For he was yer then I/ and I knew hym nott: butt that he shuld be declared to Israhell/ therefore cam I baptisyng with water.

And Jhon bare recorde/ sayinge: I sawe the sprete descende from heven/ lyke vnto a dove/ and it aboode apou hym/ and I knewe hym not: but he that sent me to baptyse in water/ sayde vnto me: Apou whom thou shalt se the sprete descende/ and tary styll on hym/ the same is he whych bap-

<sup>7</sup> Shall he come that was before me, for he was or ever I, *Cov.* Which though he came after me, went before me, for he was before me, *Cr.* <sup>8</sup> Is preferred before me, for he was before me. *Gen. Bps.*  
<sup>9</sup> Grace for grace, *T. M. Cr. Gen. Bps.* <sup>10</sup> Truth, *T. M. Cr. Gen. Bps.* <sup>11</sup> Hath seene, *T. M. Cr. Gen. Bps.* <sup>12</sup> Who, *Gen.* [So vs. 22.]  
<sup>13</sup> The, *T. M. Gen. That, Cr. Bps.* [So *C. G.* vs. 25.]  
<sup>14</sup> Which though he came after me, etc. *Cr. Bps.* <sup>15</sup> Is preferred, *Gen.* [So vs. 30.] <sup>16</sup> Is preferred [went, *C.*] before me; for he was before me, *Cr. Gen. Bps.*

tiseth wyth the holy goost. And I saw yt/ and have borne recorde/ that thys ys the sonne off God.

The next daye after Jhon stode agayne/ and two off hys disciples/ and he behelde Jesus as he walked by/ and sayde : beholde the lambe off God. And the two disciples herde hym speake/ and they folowed Jesus. Jesus turned about/ and sawe them followe/ And sayde vnto them : what seke ye ? They sayde vnto hym : Rabi (which is to say be interpreta- tion/ Master) where <sup>17</sup> dwellest thou ? He sayde vnto them : come and se. They cam and sawe where he dwelt : and abode with hym that daye. For it was about the tenth houre.

Won off the two whych herde Jhon speake/ and folowed <sup>18</sup> Jesus/ was Andrew Simon Peters brother. The same founde hys brother Simon fyrst/ and sayd vnto hym : we have founde Messias/ whych ys be interpretacion <sup>19</sup> annouted : And brought hym to Jesus. And Jesus behelde hym and sayde : Thou arte Simon the sonne off Jonas/ Thou shalt be called cephas : which is by interpretacion a stone.

The daye folowyng Jesus wolde goo into galile/ and founde Philip/ and sayde vnto hym : folowe me. Philip was of Bethsaida/ the cite of Andrew and Peter. Philip founde Nathanael/ and sayde vnto hym : We have founde hym off whom Moses wrote in the lawe/ and the prophetes : Jesus <sup>20</sup> the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym : Can there eny goode thyng come out off Nazareth ? Philip sayde to hym : come and se.

Jesus sawe Nathanael commynge to hym/ and sayde of hym : Beholde <sup>21</sup> a right hisrahelite/ in whom is no gyle. Nathanael sayde vnto hym : From whence knewest thou me ? Jesus answered and sayde vnto hym : Before that Philip called the/ when thou wast vnder the fygge tre/ I sawe the. Nathanael answered and sayde vnto hym : Rabi/ thou arte <sup>22</sup> the sonne off God/ Thou arte the kyng of Israhel. Jesus answered and sayd vnto hym : Be cause I sayde vnto the/ I sawe the vnder the fygge tree/ <sup>23</sup> thou belevest. Thou shalt se greater thynges than these. And he sayde vnto hym : Verely/ verely/ I saye vnto you : here after/ shall ye se heven open/ and the angels off God ascendyng/ and descendyng over the sonne off man.

<sup>17</sup> Art thou at lodging? *Cor.*      <sup>18</sup> Him, *Cr. Gen. Bps.*      <sup>19</sup> The Christ, *Gen.*      <sup>20</sup> Of Nazareth, the sonne, etc. *Gen. Bps.*      <sup>21</sup> In deede an Israelite, *Gen.*      <sup>22</sup> Even the very sonne, etc. *Cr. Bps.*      <sup>23</sup> Belevest thou, *Gen.*

## The Seconde Chapter.

AND the thyrde daye/ was there a mariage in Cana a <sup>1</sup> citie of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And when the wyne fayled/ Jesus mother sayde vnto hym: they have no wyne. Jesus sayde vnto her: woman/ what have I to do with the? myne hour is not yett come. His mother sayde vnto the <sup>2</sup> ministers: whatsoever he sayeth vnto you/ do itt. There were <sup>3</sup> stondynge sixe water pottes of stone after the maner of the purifyng of the iewes/ contaynyng two or thre <sup>4</sup> fyrkyngs a pecc.

Jesus sayde vnto them: Fyll the water pottes with water/ and they fylled them vp <sup>5</sup> to the harde brym. And he sayde vnto them: Drawe outt nowe/ and beare vnto the governer of the feaste. And they bare itt. When the ruler off the feast had tasted the water that <sup>6</sup> was turned vnto wyne/ nether knewe whence it was (Butt the mynisters which drue the water knew) He called the brydegrome/ and sayde vnto hym: All men att the begynnng/ sett forth goode wyne/ And when <sup>7</sup> men be dronke/ then thatt which is worsse: Butt thou hast kept backe the goode wyne <sup>8</sup> hetherto.

Thys <sup>9</sup> begynnynge off myraeles did Jesus in Cana of Galile/ and shewed his glory/ and his disciples belevd on hym. After thatt descended he in to Capernaum/ and hys mother/ and hys brethren/ and his disciples: But continued not <sup>10</sup> longe there.

And the iewes ester was even at honde/ And Jesus went vp to Jerusalem/ and founde in the temple those that solde oxen and shepe/ and doves/ and chaungers of money syttyng. And he made a scourge off small cordes/ and drave them all out off the temple/ bothe shepe and oxen/ and powred doune the changers money/ and overthruw their tables. And sayde vnto them that solde doves: <sup>11</sup> Have these thynges hence/ and make nott my fathers housse/ an housse off marchandyse. Hys disciples remembred/ howe that yt was written/ The zele of thyne housse/ hath even eaten me.

<sup>1</sup> Towne, *Gen.*      <sup>2</sup> Servaunts, *Gen.* [So vs. 9.]      <sup>3</sup> Set there, *Gen. Bps.*      <sup>4</sup> Measures, *Cor.*      <sup>5</sup> To the brimme, *T. M. Cr. Gen. Bps.*      <sup>6</sup> Was made, *Gen. Bps.*      <sup>7</sup> The ghestes [men, *G.*] have well drunk, *Gen. Bps.*      <sup>8</sup> Until nowe, *T. M. Cr. Gen. Bps.*      <sup>9</sup> First taken, *Cor.*      <sup>10</sup> Many days there, *T. M. Cr. Gen. Bps.*      <sup>11</sup> Take, *Gen.*

Then answered the iewes and sayde vnto him : what token shewest thou vnto vs/ seyng that thou dost these thynges ? Jesus answered/ and said vnto them : <sup>12</sup> destroye this temple/ and in thre dayes I will rayse it vppe agayne. Then sayde the iewes : In xlvj. yeares this temple was bilt : and wylt thou <sup>13</sup> rayse it vppe in thre dayes ? Butt he spake of the temple off hys boddy. As sone therfore as he was rysen from deeth agayne/ his disciples remembred that he thus sayde vnto them/ And they beleved the scripture/ and the wordes whych Jesus had sayde.

When he was at Jerusalem/ at ester in the feaste/ many beleved on his name : when they sawe the signes which he did : but Jesus <sup>14</sup> put nott hym silfe in their hondes/ be cause he knewe <sup>15</sup> all men/ and neded nott/ that eny man shulde testify off man. For he <sup>16</sup> knewe what was in man.

### The iij. Chapter.

**T**HERE was a man off the pharises named Nicodemus a ruler amonge the iewes. He cam to Jesus be nyght/ and sayde vnto him : <sup>1</sup> Master/ we knowe that thou arte/ a teacher whyche arte come from god. For no man coule do suche miracles as thou doest/ excepte God were wyth hym : Jesus answered/ and sayde vnto hym : Verely verely I saye vnto the : except that a man be boren <sup>2</sup> a newe/ he cannot se the kingdom of god. Nicodemus sayde vnto hym : howe can a man be boren/ when he is olde ? can he enter <sup>3</sup> into hys moders <sup>4</sup> body and be boren agayne ? Jesus answered : verely/ verely I say vnto the : except that a man be boren of water/ and of the sprete/ he cannot enter into the kyngdom of god. That whych is boren of the flesshe/ is flesshe. And that which is boren of the sprete/ is sprete. Marvayle nott that I sayd to the/ ye must be boren a newe. The wynde bloweth where it listeth/ and thou hearest his sounde : butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is boren of the sprete.

Nicodemus answered and sayde vnto him : howe can these thynges be ? Jesus answered and sayde vnto hym : Arte

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<sup>12</sup> Break downe, *Cor.*      <sup>13</sup> Reare, *T. M. Cr. Gen. Bps.* [So *T. M. C. B.* vs. 19.]      <sup>14</sup> Did not commit himselfe unto them, *Cr. Gen. Bps.*      <sup>15</sup> Them all, *Cov. Gen.*      <sup>16</sup> Knewe well, *Cov.*      <sup>1</sup> Rabby, *T. M. Cr. Gen. Bps.* [So vs. 26.]      <sup>2</sup> From above, *Cr. Bps.* Again, *Gen.* [So vs. 7.]      <sup>3</sup> *Gen.* adds—again. *Bps.*—the second time.      <sup>4</sup> Wombe, *T. M. Cr. Gen. Bps.*

thou a <sup>5</sup>master in Israhell/ and knowest nott these thynges? Verely verely/ I saye vnto the/ we speake that we knowe/ and testify that we have sene: And ye receave not oure wittnes. Yff I have tolde you erthely thynges and ye have not beleved: Howe shulde ye beleve if I shall tell you of hevenly thynges?

And noo man hath ascended vppe to heven/ butt he that cam doune from heven/ <sup>6</sup>that ys to saye the sonne of man which is in heven.

And as Moses lifte vppe the serpent in wyldernes/ even soo must the sonne off man be lifte vppe/ that <sup>7</sup>noo man which beleveth in hym perisse: but have eternall lyfe.

God soo loved the worlde/ that he gave his only <sup>8</sup>sonne <sup>9</sup>[for the entent/] that none that beleve in hym/ shulde perisse: Butt shulde have everlastynge lyfe. For God sent not his sonne into the worlde/ to condempne the worlde: Butt that the worlde through him/ myght be saved. He that beleveth on hym shall not be condempned. But he that beleveth nott/ is condempned all redy/ be cause he beleveth nott in the name off the only sonne off God. And this is the condempnacion: Light is come into the worlde/ and the men have loved dareknes <sup>10</sup>more then light/ be cause their dedes were evyll. For every man that evyll doeth/ hateth the light: nether commeth to light/ lest his dedes shulde be reproved. Butt he that doeth the trueth/ commeth to the light/ that his dedes myght be <sup>11</sup>knowne/ howe that they are wrought <sup>12</sup>in God.

After that cam Jesus and his disciples into the <sup>13</sup>iewes londe/ and there abode with them and baptised/ and Jhon also baptised in Enon besydes Salim/ be cause there was moche water there/ and they cam/ and were baptised. For Jhon was not yet cast into preson.

There a rose a question betwene Jhons disciples and the iewes a bout purifynge. And they cam vnto Jhon/ and sayde vnto hym: Master/ beholde he that was with the beyonde iordan/ to whom thou barest wittnes/ baptyseth/ and all men come to hym. Jhon answered/ and sayde: A man can receave nothyng at all except it be geven hym from heven.

<sup>5</sup> Teacher of, *Gen.*      <sup>6</sup> Even, the sonne, etc. *Cr. Bps.* The son, etc. *Gen.*      <sup>7</sup> Whosoever beleeveth, etc. should not, etc. *Cr. Gen. Bps.* [So vs. 16.]      <sup>8</sup> *Cr. Gen. Bps.* add—begotten. [So vs. 16.]  
<sup>9</sup> *T. M. Cr. Gen. Bps.* omit.      <sup>10</sup> Rather, *Gen. Bps.*      <sup>11</sup> Made manifest, *Gen. Bps.*      <sup>12</sup> According to, *Gen.*      <sup>13</sup> Lande of Jurie [Judæa, G.], *Cr. Gen. Bps.*

Ye youre selves are witnesses/ howe that I sayde/ I am nott Christ : butt am sent before hym. He that hath the bryde is the brydegrome : Butt the frende off the brydegrome which stondesth by and heareth hym/ reioyseth greatly <sup>14</sup> of the brydgromes voyce. Therefore this my ioye is fulfilled. He must increace : and I muste deceace.

He that commeth from an hie is above all : he that is off the erth is of the erth/ and speaketh off the erth. He that cometh from heven/ is above all : And testifyeth that he hath sene/ and herde : and his testimony noo man receaveth. Whosoever receavith his <sup>15</sup> witnes/ the same hath sealed that God is true. For he whom God hath sent speaketh the wordes off God. For God geveth nott <sup>16</sup> the sprete by measure. The father loveth the sonne/ and hath geven all thynges into his honde. He that beleveth on the sonne/ hath everlasting lyfe. And he that beleveth nott the sonne/ shall nott se lyfe : but the wrathe of God bydeth on hym.

#### The liii. Chapter.

**A**S sone as the lorde <sup>1</sup> had knoweledge/ howe that <sup>2</sup> it was come to the eares off the pharises/ that Jesus had made and baptised moo disciples then Jhon (though that Jesus hym silfe baptised not : butt his disciples) he lefte iewry/ and departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. Then cam he to a cite of Samaria called Sichar <sup>3</sup> besydes the possession that Jacob gave to his sonne Joseph/ and there was Jacobs well. Jesus then weried in his iorney/ sate thus on the well.

Hit was about the sixte houre : There cam a woman of Samaria to drawe water. Jesus sayde vnto her : Geve me drynke (for his disciples wer gone awaye vnto the toun to beye meate) The woman off Samaria sayde vnto hym : howe is itt/ thatt thou beinge a iewe axest drynke of me/ which am a <sup>4</sup> Samaritane ? (for the iewes medle not with the Samaritans) Jesus answered and sayde vnto her : if thou knewest the gyfte of God/ and who it is/ that sayeth to the geve me drynke : thou woldest have axed of hym/ and he wolde have geven the water of lyfe. The woman sayde vnto hym : Syr thou hast noo thyng to drawe it with all/ and the well is depe : from

<sup>14</sup> *Cr. Gen. Bps.* add—because.      <sup>15</sup> Testimonie, *T. M. Cr. Gen. Bps.*      <sup>16</sup> *T. M. Cr. Gen. Bps.* add—him.      <sup>1</sup> Knewe, *Cr. Gen. Bps.*      <sup>2</sup> The Pharisees had heard, *T. M. Cr. Gen. Bps.*      <sup>3</sup> Nere unto, *Gen. Bps.*      <sup>4</sup> A woman of Samaria, *Gen. Bps.*



whenc then hast thou that water off lyfe? Arte thou gretter then oure father Jacob/ which gave vs this well/ and he hym silfe dranke there of and his chyl dren and his cattell?

Jesus answered and sayde vnto her: whosoever drynketh of this water/ shall thirst agayne. But whosoever shall drynke of the water that I shall geve hym/ shall never be moare a thirst: But the water that I shall geve hym/ shalbe in hym a well of water spryngynge vp into everlastynge lyfe/ The woman sayde vnto hym: Syr geve me of that water/ that I thirst not/ nether come hedder to drawe. Jesus sayde vnto her: Go and call thy husband/ and come hydder. The woman answered and sayde vnto hym: I have no husband. Jesus sayde to her. Thou hast well sayd/ I have no husbände. For thou haste had five husbändes/ and he whom thou nowe hast/ is not thy husband. That saydest thou truely.

The woman sayde vnto hym: Syr I perceave that thou arte a prophet. Oure fathers worshipped in this mountayne: And ye say thatt in Jerusalem is the place where men ought to praye. Jesus sayde vnto her: woman <sup>5</sup> trust me/ The houre commeth/ when ye shall nether in this mountayne/ nor yet att Jerusalem/ worshippe the father. ye worshippe ye wot neare what/ we knowe what we worshippe. For salvation commeth of the iewes. But the houre commeth/ and nowe is/ when the true worshippers shall worshippe the father in sprete/ and in verite. For verily suche the father requyreth to worshippe hym. God is a sprete/ and they that worshippe hym/ must honoure hym/ in sprete and verite.

The woman sayde vnto hym: I wot well Messias shall come/ which is called Christ. When he is once come/ he will tell vs all thynges. Jesus sayde vnto her: I thatt spake vnto the/ am he. And <sup>6</sup> even at that poynte/ cam his disciples/ and marvelled that he talked with <sup>7</sup> the woman. Yet no man sayde vnto hym: what <sup>8</sup> meanest thou/ or why talkest thou with her? The woman <sup>9</sup> lefte her water pott behynde her/ and went her waye into the cite/ and sayde to the men there: Come se a man whiche tolde me all thynges thatt ever I dyd. Is not he Christ? Then they went out off the cite/ and cam vnto hym.

In the meane whyle his disciples prayed hym saynge: Master eate. He sayde vnto them: I have meate to eate/

<sup>5</sup> Beleeve, *T. M. Cr. Gen. Bps.*      <sup>6</sup> In the meane season, *Cor.*  
 Immediately, *Cr. Bps.* Upon that, *Gen.*      <sup>7</sup> A woman, *Gen.*  
<sup>8</sup> Askest, *Gen.* Seekest, *Bps.*      <sup>9</sup> Let her pot stand, *Cor.*

that ye knowe nott off. Then sayd the disciples betwene them selves : hath eny man brought hym <sup>10</sup> meate? Jesus sayd vnto them: My meate ys to fulfill the will off hym that sent me/ And to fynnysshe hys worcke. Saye not ye: There are yett foure monethes/ and then commeth harvest? Beholde I saye vnto you/ lyfte vppe youre eyes/ and loke on the regions: For they are whyte allredy vnto harvest. And he that repeth receaveth rewarde/ and gaddereth frute vnto lyfe eternall: That bothe he that soweth/ <sup>11</sup> myght reioyce also/ and he thatt repeth. And here in ys the <sup>12</sup> sayinge true/ that won soweth/ And another repeth. I sent you to repe that wheron ye bestowed no labour. O ther men laboured/ And ye are entred into their labours.

Many off the Samaritans off the cite beleved on hym/ For the womans sayinge/ whych testified: He told me all thynges that ever I did. Then when the Samaritans were come vnto hym/ They besought hym/ that he woulde tary wyth them. And he aboode there two dayes. And many moo beleved because off hys awne wordes. And sayde vnto the woman: Nowe we beleve nott be cause off thy sayinge. For we have herde hym oure selves/ and knowe that thys ys even in dede Christ the savioure off the worlde.

After two dayes/ he departed thence/ and went awaye into galile. And Jesus hym silfe testified/ that a prophet <sup>13</sup> hath none honoure in hys awne countre. Then as sone as he was come into galile/ the Galileans receaved hym which had sene all thynges/ that he did at Jerusalem on the feaste. For they went also vnto the feast daye. And Jesus cam agayne into Cana of Galile/ where he <sup>14</sup> tourned water into wyne.

And there was a certayne rueler/ whose sonne was sicke at Capernaum. As sone as he herde that Jesus was come out of iewry into Galile he went vnto hym/ and besought him/ that he wolde descende/ and heale his sonne: For he <sup>15</sup> was even redy to deye. Then sayde Jesus vnto hym: Excepte ye se signes and wonders/ ye beleve not. The rueler sayde vnto hym: Syr <sup>16</sup> come awaye or ever that my chylde deye. Jesus sayde vnto hym goo thy waye. thy sonne liveth. And the man beleved the wordes that Jesus had spoken vnto hym/ and went his waye. And anon as he went on his waye/ his ser-

<sup>10</sup> Aught to eat, *Cr. Bps.*  
together, *T. M. Cr. Gen. Bps.*  
set by at home, *Cov.*

<sup>15</sup> Lay dead sick, *Cov.*

<sup>11</sup> And he that reapeth, might rejoyce  
<sup>12</sup> Proverb, *Cov.* <sup>13</sup> Is nothing

<sup>14</sup> Had made of water, wine, *Gen. Bps.*  
<sup>16</sup> Goe downe before my sonne die, *Gen.*

vauntes mett hym/ and tolde hym/ sayinge : Thy sonne liveth/ Then enquired he of them the houre when he began to amende. And they sayde vnto hym : Yester daye the seventh houre/ the fever lefte hym. And the father knew that it was the same houre when Jesus sayde vnto hym : Thy sonne liveth. And he beleved/ and all his houshold. Thys ys agayne the seconde myracle/ that Jesus did/ after he cam out of iewry into Galile.

## The v. Chapter.

**A**FTER that there was a feast off the iewes/ and Jesus went vppe to Jerusalem. There is at Jerusalem/ by the <sup>1</sup>slaughterhouse a pole called in the ebrue tonge/ <sup>2</sup>bethesda/ havynge/ five porches/ in them laye a greate multitude off sicke folke/ off blynde/ halt/ and wyddered/ waytyng for the movynge off the wather. For an angell went doune <sup>3</sup>at a certayne ceason into the pole an stered the water. whosoever then fyrst after the steryng off the water stepped doune/ was made whoale of whatsoever disease he had. And a certayne man was there/ which had bene diseased xxxviij. yeares. When Jesus sawe hym lye/ and knewe that he nowe longe tyme had bene diseased/ he sayde vnto hym : Wilt thou be whoale? The syke answered hym : Syr I have no man when the water is <sup>4</sup>moved/ to put me into the pole. Butt in the meane tyme/ whill I am <sup>5</sup>about to come/ another stoppeth doune before me.

Jesus sayde vnto hym/ ryse/ take vp thy beed/ and walke. And immediatly that man was whole/ and toke vp his beed/ and went. And the same daye was the saboth daye. The iewes therfore sayd vnto hym that was made whole : It is the saboth daye/ it is nott lauffull for the to cary thy beed. He answered them : he that made me whole/ sayde vnto me : Take vp thy beed/ and <sup>6</sup>gett the hence. Then axed they hym : what man is that which sayd vnto the/ take vp thy beed and walke. And he that was healed wist not who yt was. For Jesus <sup>7</sup>gatt hym silfe awaye/ be cause that there was preace of people in the place.

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<sup>1</sup> Place of the sheepe, *Gen. Sheepe market, Bps.*    <sup>2</sup> Bethseda, *Cor. T. M. Cr.*    <sup>3</sup> At his time, *Cor.*    <sup>4</sup> Troubled, *T. M. Cr. Gen. Bps.* [So *Gen. vs. 4.*]    <sup>5</sup> Coming, *Gen.*    <sup>6</sup> Go thy way, *Cor. Walke, Cr. Gen. Bps.*    <sup>7</sup> Had conveyed himselfe away from the multitude that was in that place, *Gen.*

After that/ Jesus founde hym in the temple/ and sayd vnto hym: Beholde thou arte made whole/ se thou synne no moore/ lest a worsse thinge <sup>8</sup> happen vnto the. The man departed/ and tolde the iewes that yt was Jesus/ the whyche had made hym whole. And therefore the iewes did persecute Jesus/ and sought <sup>9</sup> the meanes to sleepe hym/ be cause he had done these thynges on the saboth daye. Jesus answered them: My father worketh hidderto/ and I worke. Therefore the iewes sought the moore to kill hym/ not only be cause he had broken the saboth: but sayde alsoo that god was his father/ and made hym silfe equall with god.

Then answered Jesus and sayde vnto them: verely/ verely I saye vnto you: the sonne can do noo thyng of hym silfe: but that he seyth the father do. For whatsoever he doeth/ that doeth the sonne also. For the father loveth the sonne/ and sheweth hym all thynges/ whatsoever he him silfe doeth. And he will shewe hym gretter thynges then these/ be cause ye shoulde marvayle. For lykwyse as the father rayseth vppe the deed/ and quyckeneth them/ even soo the sonne quyckeneth whom he woll. <sup>10</sup> Nether iudgeth the father eny man: but hath committed all iudgment vnto the sonne/ be cause that all men shulde honoure the sonne/ even as they honoure the father. He that honoureth nott the sonne/ the same honoureth not the father which hath sent hym. Vyrelly verely I saye vnto you: He that heareth my wordes/ And beleveth on hym that sent me/ hath everlastynge lyfe/ and shall not come in to damnacion: but <sup>11</sup> is scaped from deth vnto lyfe.

Verely/ verely I saye vnto you: the tyme shall come/ and nowe ys/ when the deed shall heare the voyce off the sonne of god. And they that heare/ shall live. For as the father hath life in hym silfe: soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe. And hath geven hym power alsoo to <sup>12</sup> iudge in that he is the sonne off man. Marvayle nott at this/ <sup>13</sup> that the houre shall come/ in the whych all that are in the graves/ shall heare his voice/ and shall come forth/ they that have done goode vnto the resurreccion off lyfe. And they that have done evyll/ vnto the resurreccion of dampnacion.

<sup>8</sup> Come, *Gen. Bps.*      <sup>9</sup> To slay him, *Gen.*      <sup>10</sup> For the Father judgeth no man, *Gen.*      <sup>11</sup> Hath passed, *Gen.*      <sup>12</sup> Execute judgment, *Gen.*      <sup>13</sup> The houre shal come, *T. M.* For the hour, etc. *Cr. Gen. Bps.*

I can of myne awne silfe do noo thyng at all. as I heare I iudge/ and my iudgment ys iust/ be cause I seke nott myne awne wyll: Butt the will off the father which hath sent me. Yf I beare witness off my silfe/ my witness ys nott true. There ys another that beareth witness off me. And <sup>14</sup> I am sure that the witness whyche he beareth of me is true.

Ye sent vnto Jhon/ and he bare witness vnto the truth: <sup>15</sup> but I receave no recorde of man. Neverthelesse/ these thynges I saye/ that ye myght be safe. He was a brennyng and a shynnyng <sup>16</sup> light/ and ye wolde for a season have reioysed in his light. But I have gretter witness/ then the witness off Jhon. For the workes whych my father hath geven me to fynnysh: The same workes whych I do/ beare witness off me/ thatt my father sent me/ And my father hym silfe/ which hath sent me/ beareth witness off me. Ye have nott herd hys voice att eny tyme/ nor yett have sene hys shape. And his wordes have ye nott abydyng in you: For <sup>17</sup> ye beleve not hym whom he hath sent.

Search the scriptures/ for in them/ ye thynke ye have eternal lyfe: And they are they whych testify off me. <sup>18</sup> And yett will ye nott come to me that ye myght have lyfe. I receave nott prayse off men: But I knowe you/ that ye have nott the love off God in you. I am come in my fathers name/ and ye receave me not. Yff another shall come in hys awne name/ hym wyll ye receave. howe can ye beleve/ whych receave prayse won of another/ and seke not the prayse which cometh of god only?

Suppose nott/ that I wyll accuse you to my father/ There is won that accuseth you/ <sup>19</sup> verely Moses in whom ye truste. For had ye beleved Moses/ ye wolde have beleved me: For he wrote of me. But when ye beleve not hys writtynge: howe shall ye beleve my wordes.

### The vij. Chapter.

**A**FTER that went Jesus his waye over the see <sup>1</sup> of galilee nye to a cite called Tiberias. And a greate multitude

<sup>14</sup> I knowe, *Gen.* <sup>15</sup> As for me, I take no record of man, *Cov.* But I receive not the recorde, etc. *T. M. Cr. Gen. Bps.* <sup>16</sup> Candle, *Gen.*

<sup>17</sup> Whome he hath sent, him, etc. *T. M. Cr. Gen. Bps.*

<sup>18</sup> But ye will not, etc. *Gen.* <sup>19</sup> Even, *T. M. Cr. Gen. Bps.*

<sup>1</sup> Unto the citie of Tiberias in Galilee, *Cov.* Of Galilee, which is the sea of [or of, *G.*] Tiberias, *Cr. Gen. Bps.*

folowed hym/ be cause they hadde sene the myracles that he did on them which were diseased. Jesus went vp into a mountayne/ and there he sate with his disciples (And ester a feaste of the iewes/ was nye) Then Jesus lifte vppe hys eyes/ and saw a greate company come vnto hym/ and sayde vnto Philip: whence shall we bye breed that these might eate: This he sayde to prove hym. For he hym sylfe knewe what he wolde do.

Philip answered him/ two hondred peny worthe of breed are not sufficient for them/ that every man have a litell. Then sayde vnto hym/ won off hys disciples (Andrew Simon Peters brother) There ys <sup>2</sup> a ladde here/ whych hath fyve barley loves/ and two fysshes: butt what ys that amonge so many? Jesus sayde: Make the people to sit doune. (There was moche grasse in the place) And the men sate doune/ in nombre/ about five thousande. Jesus toke the breed/ and gave thankes/ and gave to his disciples/ and his disciples/ to them that were sett doune. And likwyse of the fysshes/ as moche as they wolde.

When they <sup>3</sup> had eten ynough/ he sayde vnto his disciples: gadder vppe the broken meate that remaineth: that nothinge be loost. They gaddered it togedder/ and filled twelve basketes wyth the broken meate/ of the fyve barley loves/ which broken meate remainyd vnto them that had eaten. Then those men/ when they had sene the myracle that Jesus did/ sayde: This is off a trueth the same prophet which shall come into the worlde. <sup>4</sup> Jesus knewe welc ynough/ that they wolde come/ and take hym <sup>5</sup> vppe/ to make hym kynge: and therefore departed he agayne/ into a mountayne/ hym sylfe a lone.

When even was come his disciples went vnto the see/ and entred into a shyppe. And went over the see vnto capernaum. And <sup>6</sup> anon it was dareke/ and Jesus was not come to them. And the see arose with a greate wynde.<sup>7</sup> when they had rowed aboute a xxv. or a xxx. furlonges/ they sawe Jesus walke on the see/ and to drawe nye vnto the shyppe/ and they were afrayed. He sayd vnto them: Itt is I/ be nott a frayde. Then <sup>8</sup> wolde they have receaved hym into the shippe/ and the shippe was by and by at the londe whyther they went.

The daye folowinge/ the people which stode on the other

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<sup>2</sup> A little boy, *Gen.* A litle lad, *Bps.* <sup>3</sup> Were satisfied, *Gen.* Were filled, *Bps.* <sup>4</sup> When Jesus therefore perceived, *T. M. Cr. Gen. Bps.* <sup>5</sup> By force. *Bps.* <sup>6</sup> It was nowe, etc. *Cr. Gen. Bps.* <sup>7</sup> *T. M. Cr. Gen. Bps.* add—that blew. <sup>8</sup> Willingly they received, *Gen.*

syde of the see/ sawe that there was none other shyppe there save that won wher in his disciples were entred/ and that Jesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone<sup>9</sup> (There cam other shippes from Tiberias nye vnto the place/ where they ate breed/<sup>10</sup> when the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples/ They also toke shippinge and cam to Capernaum sekinge for Jesus.

And when they had founde hym on the other syde of the see/ they sayd vnto hym: <sup>11</sup>Master when earnest thou hidder? Jesus answered them and sayde: verely verely I saye vnto you: ye seke me/ nott be cause ye sawe the myracl'es: but be cause ye ate of the <sup>12</sup>breed/ and were filled. Laboure not for the meate which perissheth/ but for the meate that endureth vnto everlastynge lyfe/ whiche meate the sonne of man shall geve vnto you. For hym hath god the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of god? Jesus answered and sayd vnto them: This is the worke of god/ that ye beleve on him/ whom he hath sent. They sayde vnto hym: what signe shewest thou then? that we <sup>13</sup>maye se and beleve the. What doest thou worke? oure fathers did eate manna in the desert/ as yt ys written: He gave them breed from heven to eate. Jesus sayde vnto them: verely verely I saye vnto you: Moses gave you not breed from heven: but my father geveth you the true breed from heven. <sup>14</sup>For he is the breed of God/ which commeth doune from heven/ and geveth lyfe vnto the worlde.

Then sayde they vnto hym: Master ever moore geve vs this breed. And Jesus sayde vnto them: I am <sup>15</sup>that breed of lyfe. He that commeth to me/ shall not hunger: and he that beleveth on me shall never thirst. Butt I saye vnto you: that ye have sene me/ and yett beleve ye not. All that my father geveth me/ commeth to me: and hym that commeth to me/ <sup>16</sup>cast I not out at the dores. For I cam doune from heven: nott to do myne awne will: but his will whiche hathe sent me. And this is my fathers will which hath sent me/

<sup>9</sup> Howbeit there came, *T. M. Cr. Bps.* And that there came, *Gen.*  
<sup>10</sup> After that the Lord had given thanks, *Cr. Gen. Bps.* <sup>11</sup> Rabby, *T. M. Cr. Gen. Bps.* <sup>12</sup> Loaves, *T. M. Cr. Gen. Bps.* <sup>13</sup> May see it, *Gen.* <sup>14</sup> For it is the very breed, etc. *Cor.* For the breed of God is hee, etc. *T. M. Cr. Gen. Bps.* <sup>15</sup> The, *T. M. Cr. Gen. Bps.* [So *G. B.* vs. 41.] <sup>16</sup> I cast not away, *T. M. Cr. Gen. Bps.*

that of all which he hath geuen me/ I shulde loose noo thyng : but shulde rayse it vp agayne at the last daye. And this is the wyll off hym that sent me/ That every man whych seith the sonne/ And beleveth on hym/ have everlastyng lyfe. And I wyll rayse hym vp att the last daye.

The iewes murmured att itt/ be cause he sayde : I am thatt breed which is come doune from heven. And they sayde : Is nott this Jesus the sonne of Joseph/ whose father/ and mother we knowe ? Howe ys yt then thatt he sayeth/ I cam doune from heven ? Jesus answered and sayde vnto them : Murmur not betwene youre selves. No man can come to me except my father which hath sent me/ drawe hym. And y will rayse hym vp at the last daye. Hit is written in the prophetes : And they shall all be taught of God. Every man which hath herde/ and learned of the father/ commeth vnto me/ not that eny man hath sene the father/ save he which is <sup>17</sup> off God. The same hath sene the father.

Verely verely I saye vnto you/ he that <sup>18</sup> beleveth on me hath everlastyng lyfe. I am that breed of lyfe. Your fathers did eate manna in the wildernes/ and are deed. This is that breed which commeth from heven/ that he which off it eateth/ shulde also not deye. I am that livyng breed which cam doune from heven. Yf eny man eate of this breed/ he shall live for ever. And the breed that I will geve, is my flesshe/ which I will geve for the lyfe of the worlde.

The iewes strove amonge them selves sayinge : Howe can this <sup>19</sup> felowe geve vs <sup>20</sup> his flesshe to eate ? Jesus sayde vnto them : Verely/ verely I saye unto you/ except ye eate the flesshe off the sonne of man/ and drynke his bloude/ ye <sup>21</sup> shall not have lyfe in you. Whosoever eateth my flesshe/ and drynketh my bloude/ the same hath eternall lyfe : And I will rayse hym vp at the last daye. For my flesshe is <sup>22</sup> meate in dede : and my bloude is <sup>22</sup> drynke in dede. He thatt eateth my flesshe and drynketh my bloude/ dwelleth in me and I in hym. As my lyvyng father hath sent me/ even soo lyve I by my father : and he that eateth me/ shall live <sup>23</sup> by me. This is <sup>24</sup> the breed which cam from heven : Nott as youre fathers have eaten manna and are deed : He that eateth of this breed/ shall live ever.

<sup>17</sup> Of the Father, *Cov.*      <sup>18</sup> Putteth his trust, *Cr. Bps.*      <sup>19</sup> Man, *Gen.*  
<sup>20</sup> That fleshe of his, *Cr. Bps.*      <sup>21</sup> Have no life, *Cr. Gen. Bps.*  
<sup>22</sup> Verie meate—Verie drinke, *Cov.*      <sup>23</sup> By the meanes of me, *Cov. Bps.*      <sup>24</sup> That, *Cr. Bps.*



These things sayd he in the sinagoge as he taught in capernaum. Many of his disciples when they had herde this sayde: This is an herde sayinge. Who can <sup>25</sup> abyde the hearinge of it? Jesus knew in hym silfe that his disciples murmured at hit and sayde vnto them: Doth this offende you? What and if ye shall se the sonne off man ascende vp where he was before? It is the sprete that quyckeneth <sup>26</sup> the flesshe profliteth nothyng. The wordes that I speake vnto you are sprete and lyfe. But there are some off you that beleve not. For Jesus knewe from the begynnynge which they were that beleved not. And who shulde betraye hym. And he sayde: Therefore sayd I vnto you: that no man can come vnto me except it were geven vnto hym of my father.

From that tyme many of his disciples <sup>27</sup> went a waye from him and <sup>28</sup> companied no moore with hym. Then sayde Jesus to the twelve: will ye alsoo goo awaye? Simon Pêter answered hym: Master to whom shall we goo? Thou haste the wordes off eternall lyfe. And we <sup>29</sup> have beleved and knowen that thou arte Christe the sonne of the lyvynge God. Jesus answered them: Have nott I chosen you twelve? And <sup>30</sup> yett one off you is the devyll? He spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym <sup>31</sup> and was one of the twelve.

## The vij. Chapter.

**A**FTER that Jesus <sup>1</sup> went about in Galile and woulde not <sup>1</sup> goo about in iewry for the iewes soughtt to kyl hym. The iewes tabernacle feast was at honde. His brethren therefore sayde vnto hym: <sup>2</sup> Gett thy silfe hence and goo into iewry that thy disciples maye se thy workes that thou doest. There is no man that doeth eny thyng secretly and he hym silfe seketh to be <sup>3</sup> knowen. Yf thou do soche thynges shewe thy silfe to the worlde. For as yet his brethren beleved not in hym.

Then Jesus sayd vnto them: My tyme is not yett come your tyme is all waye redy. The worlde can not hate you. Me it hateth: Because I testyfy off hitt thatt the workes off

<sup>25</sup> Hearc it, *Gen.*    <sup>26</sup> The fleshy understanding, *Cor.*    <sup>27</sup> Went backe, *T. M. Gen. Bps.*    Went backe and forsokc him, *Cr.*    <sup>28</sup> Walked, *T. M. Cr. Gen. Bps.*    <sup>29</sup> Beleeve and are sure, *Cr. Bps.*    <sup>30</sup> One of you is a devyll, *Cr. Gen. Bps.*    <sup>31</sup> Though he, *Gen.*    <sup>1</sup> Walked — Walke, *Gen.*    <sup>2</sup> Depart, *Gen.*    <sup>3</sup> Known openly, *T. M. Cr. Bps.*    Famous, *Gen.*

itt are evyll. Goo ye vppe vnto this feast/ I will nott goo vppe yett vnto this feaste/ For my tyme is nott yett<sup>4</sup> full come. These wordes he sayde vnto them/ and aboode still in Galile. As sone as his brethren were goone vppe/ then went he also vppe vnto the feast/ nott openly: but as it were prevely. Then sought hym the iewes at the feast/ and sayde: where is he? And moche murmurynge was there of hym amonge the people. Some sayde He is goode. Wother sayde naye/ but he deceaveth the people. No man spake openly of hym/ for feare of the iewes.

<sup>5</sup> In the myddes of the feast/ Jesus went vppe into the temple/ and taught. And the iewes marvelled/ saiynge: Howe knoweth he the scriptures? seyng that he never learned. Jesus answered them/ and sayde: My doctrine is nott myne/ butt hys thatt sent me. Yff any man wyll do hys will/ he shall knowe of the doctrine/ whether it be of god: or whether I spake of my silfe. He that speaketh of him silfe/ seketh his awne prayse. Butt whosoever seketh his prayse that sent him he ys true/ and no vnrightewesnes is in hym.

Did not Moses geve you a lawe? And yett none off you kepeth <sup>6</sup> the lawe? Why goo ye aboute to kill me? The people answered and sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered/ and sayde vnto them/ I have done won worke/ and ye all marvayle. Moses therefore gave vnto you circumcision/ not because it is of Moses/ but of the fathers. And yet ye on the saboth daye circumcise a man. Yf a man on the saboth daye receive circumcision <sup>7</sup> with out breakynge of the lawe off Moses: <sup>8</sup> Disdayne ye at me/ because I made a man every whit whoale on the saboth daye? Judge not <sup>9</sup> after the vtter aperaunce: but iudge rightewes iudgement.

Then sayd sum of them of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh <sup>10</sup> boldly/ and they saye nothyng to him. <sup>11</sup> Do not oure ruelars knowe in dede/ that this is very Christ? But we knowe this man whence he is but when Christ commeth/ no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayynge:

<sup>4</sup> Fulfilled, *Gen.*      <sup>5</sup> Nowe when halfe of the feast was done, *Cr. Gen. Bps.*      <sup>6</sup> That law, *Gen.*      <sup>7</sup> That the law of Moses should not be broken, *Gen.*      <sup>8</sup> Be ye angrie with me, *Gen.*      <sup>9</sup> According to the appearance, *Gen.*      <sup>10</sup> Openly, *Gen.*      <sup>11</sup> Do the rulers knowe. *T. M. Cr. Gen. Bps.*

<sup>12</sup> And me ye knowe/ and whence I am ye knowe : and I am nott come off my silfe/ Butt he thatt sent me is true/ whom ye knowe nott. I knowe hym : For I am off hym/ and he hath sent me. Then sought the iewes to take hym : butt no man layde hondes on hym/ because hys tyme was nott yett come. Many off the people beleved on hym/ and sayde : When Christ commeth : Will he do moo myracles then this man hath done ?

The pharises herde that the people murmured suche thynges about hym : and the pharises and <sup>13</sup>scribes sent <sup>14</sup>ministers forthe to take hym. Then sayde Jesus vnto them : Yett am I a lytell whyle with you/ and then goo I vnto hym that sent me. Ye shall seke me/ and shall nott fynde me : And where I am/ thither can ye nott come. Then sayde the iewes betwene them selves : Whither will he goo ? that we shall nott fynde hym. Will he goo <sup>15</sup>amonge the gentyls/ which are scattered all a broade/ and teache the <sup>16</sup>gentyls ? What maner off sayinge ys thys that he sayde : ye shall seke me/ and shall nott fynde me : And where I am thither can ye nott come.

In the last daye/ <sup>17</sup>that grett daye off the feaste : Jesus stode and cryed sayinge : Yf eny man thyrst/ lett hym come vnto me and drynke. Whosoever beleveth on me/ as sayeth the scripture/ out off his belly shall flowe ryvers off water off lyfe. This spake he off the sprete/ which they that beleved on hym shulde receave. For the holy gost was not yett <sup>18</sup>there/ because that Jesus was nott yett glorified. Many off the people/ when they herde this sayinge sayde : <sup>19</sup>This is no doute/ a prophet. Wother sayde : This is Christ. Some sayde : shall Christ come out off galile ? Sayeth nott the scripture that Christ shall come off the seed off David : and out off the tounce off Bethleem where David was ? So was there dissencion amonge the people <sup>20</sup>for hys sake. And some off them wolde have taken hym : butt noo man layde hondes on hym.

Then cam the ministers to the hye prestes/ and pharises. And they sayde vnto them : Why have ye not brought hym ?

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<sup>12</sup> Ye both knowe me, etc. *T. M. Cr. Gen. Bps.*      <sup>13</sup> Hie Priests, *T. M. Cr. Gen. Bps.*      <sup>14</sup> Servaunts, *Cov. Bps. Officers, Gen. [So post.]*      <sup>15</sup> Unto the dispersed among the Grecians, *Gen. Bps.*  
<sup>16</sup> Grecians. *Cor. Gen.*      <sup>17</sup> The most solemny day, *Cov.*      <sup>18</sup> Given, *Gen.*      <sup>19</sup> Of a truthe this is the [a, *T. M. Cr.*] prophete, *T. M. Cr. Gen. Bps.*      <sup>20</sup> Aboute him, *T. M. Because of him, Cr. Bps. For him. Gen.*

The seruauntes answered: never man spake as thys man speaketh. Then answered them the pharises Are ye alsoo disceaved? Doth eny of the ruelers/ or off the pharises beleve on hym? butt <sup>21</sup>the commen people whyche knowe not the lawe are a cursed. Nicodemus sayde vnto them (He that cam to Jesus by nyght whych was one off them) Doth oure lawe iudge eny man/ before it be herde/ and knowen/ what he hath done? They answered/ and sayde vnto hym: Arte thou alsoo off Galile? Searche and loke/ for out of Galile aryseth noo prophet. And every man went vnto his awne housse.

The viij. Chapter.

**J**ESUS went vnto the Mounte Olivete/ and erly in the mornynge cam agayne into the temple/ and all the people cam vnto hym. And he sate doune/ and taught them. The scribes and pharises brought vnto hym a woman taken in advoutry/ and sett her in the middes and sayde vnto hym: Master thys woman was taken in advoutry/ <sup>1</sup>even as the dede was a doying. Moses in the lawe commaunded vs that suche shulde be stoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myght have/ wher off to accuse hym. Jesus stouped doune/ and wyth hys fynger wrote on the grounde. And whill they continued axynge hym/ he lyfte hym sylfe vppe/ And sayde vnto them: lett hym that ys a monge you wyth out synne/ cast the fyrst stone at her. And agayne he stouped doune and wrote on the grounde. As sone as they herde that/ <sup>2</sup>they went out won by won <sup>3</sup>the eldest fyrst. And Jesus was lefte a lone/ and the woman stonyng in the myddes. When Jesus had lifte vppe hym sylfe agayne/ and sawe noo man butt the woman: He sayde vnto her: Woman/ where are those thyne accusars? Hath no man condempned the? She sayde: <sup>4</sup>Syr no man. Jesus sayde: Nether do I condempne the. Goo hence and synne no moare.

Then spake Jesus agayne vnto them/ sayinge: I am the light off the worlde: He that foloweth me shall not walke in dareknes: butt shall have the light of lyfe. The pharises sayde vnto hym: thou bearest recorde of thy sylfe: thy re-

<sup>21</sup> This people, *Gen.*      <sup>1</sup> In the very act, *Gen.*      <sup>2</sup> *Gen. Bps.*  
 add—being accused by their own conscience.      <sup>3</sup> Beginning at the  
 eldest, *Cr. Gen. Bps.*      *G. B.*, add—even unto the last.      <sup>4</sup> *Lorde,*  
*T. M. Cr. Gen. Bps.*

corde ys not true/ Jesus answered and sayde vnto them: <sup>5</sup> And yf I beare recorde off my sylfe/ my recorde is true for I know whence I cam/ and whither I goo. Ye cannot tell whence I come/ and whither I goo. Ye iudge after the flesshe. I iudge no man/ and yff I iudge/ then ys my iudgment true. For I am not a lone: butt I and my father that sent me. It ys also written in youre lawe/ that the testimony of two men ys true/ I am won that beare witnes off my sylfe/ and my father that sent me beareth witnes off me. Then sayde they vnto hym: Where is thy father? Jesus answered: ye neither knowe me/ nor yet my father. Yff ye had knowen me/ ye shulde have knowen my father alsoo. These wordes spake Jesus <sup>6</sup> in the tresury/ as he taught in the temple. And no man layde hondes on hym. For hys tyme was nott yett come.

Then sayde Jesus agayne vnto them: I goo my waye/ and ye shall seke me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll him sylfe/ be cause he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are from beneth/ I am from above. Ye are of this worlde/ I am not off this worlde. I sayde therefore vnto you/ that ye shall deye in youre synnes/ For except ye beleve that I am he/ ye shall deye in youre synnes.

Then sayde they vnto hym/ who arte thou? And Jesus sayde vnto them: Even the very same thyng that I <sup>7</sup> saye vnto you. I have many thynges to saye/ and to iudge of you. <sup>8</sup> But he that sent me is true. And I speake <sup>9</sup> in the worlde/ those thynges whych I have herde of hym. They vnderstode nott that he spake of his father.

Then sayde Jesus vnto them: When ye have lift oppe an hye the sonne off man then shall ye knowe that I am he/ and thatt I do nothyng off my sylfe/ Butt as my father hath taught me/ even soo I speake. And he that sent me ys with me. My father hath nott lefte me alone/ For I do alwayes those thynges that please him. As he spoke these wordes/ many belved on hym.

Then sayde Jesus to those iewes which belved on hym: Yff ye continue in my sayinge/ <sup>10</sup> then are ye my very disci-

<sup>5</sup> Though I beare, *T. M. Cr. Gen. Bps.*

<sup>6</sup> Upon the God's chest, *Cor.*

<sup>7</sup> Said unto you from the beginning, *Gen. Bps.*

<sup>8</sup> Yea and he that, *Cr. Bps.*

<sup>9</sup> Before the world, *Cor.*

<sup>10</sup> Ye

are verily, etc. *Gen.*

ples : and ye shall knowe the trueth : And the trueth shall make you free. They answered hym : We are Abrahams seede/ and were never bonde to eny man : why sayest thou then : Ye shalbe made fre.

Jesus answered them : verely verely I saye vnto you/ that whosoever committeth synne/ is the seruaunt of synne. And the seruaunt abydeth nott in the housse for ever : Butt the sonne abydeth ever. Yf the sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seed : butt ye seke meanes to kyll me be cause <sup>11</sup> my sayinges have noo place in you. I speake that I have sene wyth my father : And ye do that whych ye have seen wyth youre father.

They answered and sayde vnto hym : Abraham is oure father. Jesus sayde vnto them. Yf ye were Abrahams children/ ye wolde do the dedes of Abraham. But nowe ye goo about to kill me/ a man that have tolde you the truthe/ which I have herde <sup>12</sup> off my father. This did not Abraham. Ye do the dedes of youre father. Then sayde they vnto hym : we were nott borne of fornicacion. We have won father that is god. Jesus sayde vnto them : Yf god were youre father/ then wolde ye have loved me. For I procede forthe and come from god. Nether cam I of my sylfe/ butt he sent me. Why do ye nott <sup>13</sup> knowe my speache ? Be cause ye cannot <sup>14</sup> abyde the hearynge off my wordes.

Ye are of youre father the devyll/ and the lustes off youre father/ ye will <sup>15</sup> folowe : He was a murtherer from the begynnyng/ And aboode nott in the trueth/ be cause there ys noo trueth in hym. When he speaketh a lye/ then speaketh he off his awne. For he ys a lyar/ and the father <sup>16</sup> therof. And be cause I tell you the trueth/ therfore beleve ye nott me.

Which of you can rebuke me <sup>17</sup> off synne ? If I saye the trueth/ why do not ye beleve me ? He that is of God/ heareth goddes wordes. Ye therfore heare them not/ be cause ye are nott of God.

Then answered the iewes and sayde vnto hym : Saye we nott well that thou arte a Samaritan and hast the devyll ? Je-

<sup>11</sup> My word taketh not among you, *Cor.*      <sup>12</sup> Of God, *T. M. Cr.*  
*Gen. Bps.*      <sup>13</sup> Understand my talke, *Gen.*      <sup>14</sup> Heare my worde,  
*Gen. Bps.*      <sup>15</sup> Serve, *Cr.*      <sup>16</sup> Of the same thyng, *Cr.*      <sup>17</sup> Of  
 one sinne, *Cor.*

sus answered: I have not the devyll: butt I honour my father and ye have dishonoured me. I seke nott myne awne prayse: There is won that seketh <sup>18</sup> [it] and iudgeth.

Verely verely I saye vnto you/ yf a man kepe my sayinges/ he shall never se death. Then sade the iewes to hym: Nowe knowe we that thou hast the devyll. Abraham is deed/ and also the prophettes/ and yett thou sayest: Yf a man kepe my sayinge he shall never tast death. Arte thou greater then oure father Abraham? which is deed? and the prophettes are deed. Whome makest thou thy silfe?

Jesus answered: Yf I prayse my silfe/ my prayse is nothyng worth. Hit is my father that prayseth me/ which ye saye is youre God. And yet have ye not knowen hym: but I knowe hym. And yf I shulde saye/ I knowe hym nott/ I shulde be a lyare lyke vnto you. but I knowe hym/ and kepe is sayinge.

Your father Abraham was glad to se my daye/ and he sawe it and reioysed. Then sayde the iewes vnto hym: Thou arte not yet .l. yere olde/ and hast thou sene Abraham? Jesus sayde vnto them: Verely verely I saye vnto you: yer Abraham was <sup>19</sup> I am. Then toke they vppe stones/ to caste at at hhm. but Jesus <sup>20</sup> hid hym silfe/ and went out of the temple.

### The ix. Chapter.

**A**ND as Jesus passed by/ he sawe a man which was blynde from his birth/ And his disciples axed hym sayinge: Master who did synne: this man/ or his father and mother/ that that he was borne blynde? Jesus answered: Nether this man hath synned/ nor yet his father and mother: but that the workes of God shulde be shewed on hym I must worke the workes off hym that sent me/ whill it is daye. The nyght commeth/ when no man can worke. As longe as I am in the worlde/ I am the light of the worlde.

As sone as he had thus spoken/ he spate on the grounde/ and made claye of the spetle/ and <sup>1</sup> rubbed the claye on the eyes off the blynde/ and sayde vnto hym: Goo wesse the in the pole of Siloe (which bey in terpretacion/ <sup>2</sup> signifieth sent) He went his waye and wessed/ and cam agayne seinge.

<sup>18</sup> Cr. Bps. omit.

<sup>19</sup> Cr. adds—borne.

<sup>20</sup> Was hidde, Bps.

<sup>1</sup> Anointed the eyes of the blinde with the clay, Gen. Bps.

<sup>2</sup> Is as

much to saye, as sent, Cr. Bps.

The neighbours/ and they that had sene hym before <sup>3</sup> howe that he was a begger sayde : Is not this he that sate and begged? Some sayde : this is he. other sayde : he is lyke hym. He hym silfe sayde : I am even he. They sayde vnto hym : Howe are thyne eyes openned then? He answered and sayde : The man that is called Jesus/ made claye/ and anoynted myne eyes/ and sayd vnto me : Goo to the pole Siloe/ and wesshe. I went and wessed and receaved my sight. They sayde vnto hym : where is he? He sayde : I cannot tell.

Then brought they to the pharises/ him that <sup>4</sup> a litell before was blynde (Hit was the saboth daye when Jesus made the claye/ and opened his eyes) Then agayne the pharises also axed hym howe he had receaved his sight. He sayde vnto them : He putt claye apon myne eyes/ And I wasshed/ and I se. Then sayde some of the pharises : This man is not of god/ because he kepeth not the saboth daye. other sayde : howe can a man that is a synner do suche myracl'es? And there was a stryfe amonge them. Then spake they vnto the blynde agayne : What sayest thou of hym/ be cause he hath openned thyne eyes? And he sayd : He ys a prophet.

The iewes did nott beleve <sup>5</sup> off the felowe/ howe that he was blynde/ and had receaved hys sight : vntill they had called the father and mother off him that had receaved hys sight : And they axed them saying : Ys this youre sonne/ whome ye saye was borne blynde? Howe doth he nowe se then? His father and mother answered them and sayde : we wote wele that this is oure sonne/ and that he was borne blynde : Butt by what meanes he nowe seyeth/ <sup>6</sup> that can we not tell or who hath openned his eyes can we nott tell. He is olde ynough/ axe hym/ lett hym answer for hym sylfe/ <sup>7</sup> [off thynges that pertayne to hym silfe.] <sup>8</sup> Suche wordes spake his father/ and mother/ because they feared the iewes/ for the iewes had <sup>9</sup> conspyred allredy that yff eny man did confesse that he was Christ/ he shulde be excommunicat out of the Sinagoge. Therefore sayde his father and mother : he is olde ynough/ axe hym.

Then agayne called they the man that was blynde and sayde vnto hym : Geve God the prayse/ we knowe thatt thys

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<sup>3</sup> When he was blinde, *Gen. Bps.*      <sup>4</sup> Was once, *Gen.*      <sup>5</sup> The man [Him, *G.*] how that he had been, etc. *Cr. Gen. Bps.*      <sup>6</sup> We know not, *Gen.*      <sup>7</sup> *T. M. Cr. Gen. Bps.* omit.      <sup>8</sup> These wordes, *Gen.*      <sup>9</sup> Ordeyned. *Gen. Agreed. Bps.*



man ys a synner. He answered and sayde : Whither he be a synner or noo/ I cannot tell : Won thyng<sup>10</sup> I am sure off/ that I was blynde/ and nowe I se. Then sayde they to him agayne : What did he to the ? Howe open he thyne eyes ? He answered them/ I tolde you<sup>11</sup> yerwhile/ And ye did nott heare. Wherefore wolde ye heare ytt agayne ? Wyll ye alsoo be hys disciples ? Then<sup>12</sup> rated they hym/ and sayde :<sup>13</sup> Thou arte hys disciple. We are Moses disciples. We are sure that God spake wyth Moses. Thys felowe we knowe not from whence he ys.

The man answered/ and sayde vnto them :<sup>14</sup> this is a marvelous thyng that ye wote nere whence he is/ and yet hath he opened myne eyes. <sup>15</sup> We knowe wele ynought that God heareth noo synners : But yf any man be<sup>16</sup> a worshipper of God : and <sup>17</sup> do what his will is/ him heareth he. Since the worlde began was it nott herde that eny man opened the eyes off won that was borne blynd. if this man were not of god/ he coulde have done noo thyng. They answered and sayd vnto hym : thou arte altogedder borne in synne : and dost thou teache us ? And they cast hym out.

Jesus herde that they had<sup>18</sup> excommunicate him/ and as sone he had founde hym he sayd vnto hym : doest thou beleve on the sonne of God ? He answered and sayde : And who ys yt lorde/ that I myght beleve on hym ? And Jesus sayde vnto hym : Thou hast both sene hym/ and he it is that talketh with the. And he sayde : lorde I beleve. And worshipped hym. Jesu sayde : I am come vnto iudgement/ into this worlde : that they which se nott myght se/ and they which se myght be made blynde. And some off the pharises whych were with hym/ herde these wordes/ and sayde vnto hym : Are we<sup>19</sup> then blynde ? Jesus sayde vnto them/ yf ye were blynde/ ye shulde have noo synne : but nowe ye saye we se/ therefore youre synne remayneth.

## The v. Chapter.

**V**ERELY verely I saye vnto you : Whosoever entreth not in by the dore/ into the shepe folde/ but clymeth vppe some other waye : he is a thefe and<sup>1</sup> a robber. He thatt

<sup>10</sup> I knowe, *Gen.*      <sup>11</sup> Alreadie, *Gen.*      <sup>12</sup> Checked, *Gen.*  
<sup>13</sup> Be thou, *Cr.*      <sup>14</sup> *Gen.* adds—Doubtles.      <sup>15</sup> We be sure, *Cor.*  
*T. M. Cr. Bps.* Nowe we knowe, *Gen.*      <sup>16</sup> A fearer, *Cor.*      <sup>17</sup> Obc-  
 dient unto his will, *Cr.*      <sup>18</sup> Cast him out, *Gen.*      <sup>19</sup> Blinde also,  
*Cr. Gen. Bps.*      <sup>1</sup> A murthurer, *Cor. Cr.* [So (plural) vs. *ſ.*]

goeth in by the dore/ is the shepheard of the shepe. <sup>2</sup>To this man the porter openneth the dore/ and the shepe heare hys voyce/ And he calleth hys awne shepe by name/ and leadeth them out/ and when he hath sent forthe hys awne shepe/ he goeth before them and the shepe folowe hym. For they knowe hys voyce. A straunger they will nott folowe/ butt wyll flye from hym. For they knowe nott the voyce of straungers. This <sup>3</sup>manner of sayinge spake Jesus vnto them. And they vnderstode nott/ what thynges they were/ whych he spake vnto them.

Then sayde Jesus vnto them agayne : Verely verely I saye vnto you : thatt I am the dore of the shepe. All <sup>4</sup>even as many as cam before me/ are theves and robbers : but the shepe did not heare them. I am the dore. by me/ yf eny enter in/ he shalbe safe/ and shall goo in and out/ and fynde pasture. The thefe commeth not but for to steale and kylle/ and destroye. I cam that they myght have lyfe/ and have yt <sup>5</sup>more abundantly.

I am a goode shepheard/ a goode shepheard/ geveth his lyfe for his shepe. <sup>6</sup>An heyred servaunt which is not the shepheard/ nether the shepe are his awne/ seith the wolfe commynge/ and levethe the shepe/ and flyeth/ and the wolfe/ catcheth/ and scattereth the shepe. The heyred servaunt flyeth be cause he is an heyred servaunt/ and careth not for the shepe. I am that goode shepheard/ and knowe <sup>7</sup>my shepe/ and am knowen of myne. As my father knoweth me : even so knowe I my father. And I <sup>8</sup>geve my sylfe for my shepe/ and other shepe I have/ which are not off this folde. Them also must I bringe/ and they shall heare my voyce. And there shalbe won <sup>9</sup>flocke/ and won shepheard.

Therefore doth my father love me/ be cause I <sup>10</sup>put my lyfe from me/ that I myght take it agayne. No man taketh it from me : butt I put ytt awaye off my silfe. I have power to put it from me/ and power I have to take it agayne. Thys commaundment have I receaved of my father. Agayne there was dissencion amonge the iewes for these sayinges/ and many of them sayd : He hath the devyll/ and is madde : why heare ye hym? other sayde these are nott the wordes off

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<sup>2</sup> To him, *T. M. Cr. Gen. Bps.*      <sup>3</sup> Similitude, *T. M. Proverbe, Cov. Cr. Bps. Parable, Gen.*      <sup>4</sup> That ever came, *Gen.*      <sup>5</sup> In abundance, *Gen.*      <sup>6</sup> An hyreling [hyred servaunt, *C.*] and he which is, etc. *Cr. Gen. Bps.*      <sup>7</sup> Mine, *Cov. Gen.*      <sup>8</sup> Give [Lay downe, *G.*] my life, *All the Vers.*      <sup>9</sup> Fold, *Cr. Bps. Sheepfolde, Gen.*      <sup>10</sup> Lay downe, *Gen.* [So vs. 18.]

<sup>11</sup> hym that hath the devyll : Can the devyll open the eyes off the blynde ?

Hit was at Jerusalem the feaste of the dedicacion/ and itt was wynter : And Jesus walked in <sup>12</sup> Solomons hall. Then cam the iewes rounde aboute hym/ and sayde vnto hym : Howe longe dost thou make vs to doute ? Yff thou be Chryst/ tell vs playnly. Jesus answered them. I tolde you and ye beleve nott : The workes that I do in my fathers name/ beare witnes off me : butt ye beleve not/ because ye are not of my shepe. As I sayde vnto you : my shepe/ heare my voyce/ and I knowe them/ and they followe me/ and I geve vnto them eternall lyfe. and they shall never perisshe/ nether shall eny man plucke them out off my honde. My father wich gave them me/ is greater then all <sup>13</sup> [men/] and no man is able to take them out off my fathers honde/ and I and my father are one.

Then the iewes agayne toke vppe stones/ to stone hym with all. Jesus answered them : many goode workes have I shewed you from my father : for which off them wyll ye stone me ? The iewes answered hym sayinge : For thy goode workes sake we stone the not : but for thy blasphemy. and be cause that thou beinge a man/ makest thy silfe God. Jesus answered them : Is it not written in youre lawe : I have sayde/ ye are goddes ? Yf he called them goddes vnto whom the worde of God was <sup>14</sup> spoken (and the scripture can nott be broken) saye ye then to hym/ whom the father hath sanctified/ and sent into the worlde : Thou blasphemest/ because I sayd I am the sonne of god ? Yf I do not the workes off my father/ beleve me not. Butt <sup>15</sup> though ye beleve not me/ yett beleve the workes/ that ye may knowe and beleve that the father is in me/ and I in hym.

Agayne they went aboute to take hym/ but he escaped out of their hondes/ and went awaye agayne beyonde Jordan/ into the place where Jhon <sup>16</sup> before had baptised/ and there aboode. and many resorted vnto hym/ and sayd : Jhon did no miracle. Butt all thynges that Jhon spake of this man are true. And there many beveled on hym.

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<sup>11</sup> One that is possessed, *Cor.*      <sup>12</sup> The temple, even in Solomon's porche. *Cr. Gen. Bps.*      <sup>13</sup> *T. M. Cr. Gen. Bps.* omit.      <sup>14</sup> *Gicen, tico.*      <sup>15</sup> If I doe, and if ye [then though ye, *G.*], *Cr. Gen. Bps.*

<sup>16</sup> Was first baptizing, *Bps.*

## The xj. Chapter.

**A** CERTAYNE man was sicke/ named Lazarus of Bethania the toune off Mary and her sister Martha. It was that Mary which annoynted <sup>1</sup> Jesus with oyntment/ and <sup>2</sup> wept his fete with her heere/ whose brother Lazarus was sicke/ and his <sup>3</sup> sister sent vnto hym sayinge: Lorde beholde/ he whom thou lovest is sicke. When Jesus that herde he sayd: this <sup>4</sup> infirmite is not vnto deth But for the laude of god/ that the some off god myght be prayسد by the reason of it. Jesus loved Martha and her sister/ and Lazarus. <sup>5</sup> After he herde thatt he was sicke/ <sup>6</sup> then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: lett vs goo into iewry agayne. His disciples sayde vnto hym: Master/ the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Jesus answered: are there not twelve houres in the daye? Yf a man walke in the daye he stobleth not/ because he seith the light of this worlde. yf a man walke in the nyght he stobleth/ be cause there is no light in hym. This sayd he. And after that he sayde vnto them: oure frende Lazarus slepeth/ but I goo to <sup>7</sup> wake hym outt of slepe. Then sayde his disciples: Lorde iff he slepe: then shall <sup>8</sup> he do wele ynough. Jesus spake of his death: but they thought that he had spoken of <sup>9</sup> the naturall slepe. Then sayde Jesus vnto them playnly/ Lazarus is deed/ and I am gladd for youre sakes/ that I was not there/ be cause ye maye beleve. Neverthelesse let vs goo vnto hym. Then sayde Thomas (which is called Didimus) vnto <sup>10</sup> the disciples: let vs also goo/ that we maye deye with him.

Then went Jesus/ and founde/ that he had lyne in his grave foure dayes alredy. Bethani was nye vnto Jerusalem/ aboute .xv. furlonges of/ And many of the iewes cam to Martha and Mary/ to conforte them over their brother. Martha as sone as she herde that Jesus was commynge/ went/ and met hym. Mary sate stille <sup>11</sup> at home.

Then sayde Martha vnto Jesus: Lorde yff thou haddest

<sup>1</sup> The Lorde, *Gen. Bps.*    <sup>2</sup> [i. e. wiped.] Dried, *Cor.*    <sup>3</sup> Sisters, *T. M. Gen.*    <sup>4</sup> Sicknesse, *Gen.*    <sup>5</sup> When he had heard therefore, etc. *Cr. Bps.*    <sup>6</sup> Yet, *Gen.*    <sup>7</sup> Wake him up, Then sayde, *Gen.*    <sup>8</sup> Be safe, *Gen.*    <sup>9</sup> The bodily sleepe, *Cor.* Taking of rest in sleepe, *Bps.*    <sup>10</sup> His fellow disciples, *Gen. Bps.*    <sup>11</sup> In the house, *T. M. Cr. Gen. Bps.*

bene her/ my brother had not bene deed : but <sup>12</sup> neverthesse/ I knowe that whatsoever thou axest of God/ God will geve it the. Jesus sayde vnto her : Thy brother shall ryse agayne. Martha sayde vnto hym : I knowe well/ he shall ryse agayne in the resurrection att the last daye. Jesus sayde vnto her : I am the resurreccion and lyfe. Whosoever beleveth on me : ye though he were deed/ yet shall he lyve : and whosoever liveth/ and beleveth on me/ shall never deye. Belevest thou this? She sayde vnto hym/ ye lorde : I beleve thatt thou arte Christ the sonne off God/ which shall come into the worlde.

And as sone as she soo had sayde she went her waye/ and called <sup>13</sup> her sister secretly sayinge : The master is come and calleth for the. She as sonne as she herde thatt/ arose quickly/ and cam vnto hym. Jesus was not yet come into the toune : but was in the place were Martha mett hym. The iewes then which were with her in the housse/ and comforted her (when they sawe Mary that she rose vppe hastely/ and went out) folowed her saying : She goeth vnto the grave/ to wepe there.

Then when Mary was come/ where Jesus was and sawe hym she <sup>14</sup> fell doune at his fete/ sayinge vnto hym : Lorde if thou haddest bene here/ my brother had not bene deed. When Jesus sawe her wepe/ and the iewes also wepe/ whych cam with her. He groned in his spret/ and <sup>15</sup> vexed hym silfe and sayde : Where have ye layed hym? They sayde vnto hym : Lorde come and se. And Jesus wept. Then sayde the iewes : Beholde howe he loved hym. Some off them sayde : Coulede not he which opened the eyes of the blynde/ have <sup>16</sup> made also/ that this man shulde not have deyed? Jesus agayne gronyng in hym silfe cam to the grave/ it was a cave/ and a stone layde on it.

Jesus sayd : Take ye away the stone. Martha (the sister of hym that was deed) sayde vnto him : Lorde <sup>17</sup> by this tyme he stenketh. For he had bene deed foure dayes. Jesus sayde vnto her : Sayde I not vnto the/ that if thou <sup>18</sup> diddest beleve/ thou shuldest se the glory of God. Then they toke away the stone from the place where the deed was layde. Jesus lifte vppe his eyes and sayd : Father <sup>19</sup> I geve the thankes

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<sup>12</sup> Even nowe [Nowe, G.] I knowe, *Gen. Bps.* <sup>13</sup> *T. M. Cr. Gen. Bps.* add—Marie. <sup>14</sup> Commeth nye unto his feete, *Cr.* <sup>15</sup> Was sorye within himselfe, *Cov.* Was troubled in himselfe, *T. M. Cr. Gen. Bps.* <sup>16</sup> Caused, *Bps.* <sup>17</sup> Alreadie, *Cov. Gen.* <sup>18</sup> Wouldest, *Bps.* <sup>19</sup> Thanke thee, *T. M. Cr. Gen. Bps.*

be cause that thou hast herde me/ I knewe wele that thou hearest me all wayes : but because of the people that stonde by I sayde it/ that they myght beleve/ that thou hast sent me.

And when he thus hed spoken/ he cryed with a loud voyce/ Lazarus come forthe/ and he that was deed cam forth bounde hand and fote/ with <sup>20</sup> bondes [after the manner as they were wonte to bynde their deed with all.] And his face was bounde with a napkyn. Jesus sayde vnto them: loose hym/ and lett hym goo. Then many of the Jewes which cam to mary/ and had sene the thynges which Jesus did/ beleved on hym. But some off them went their wayes to the pharises/ and tolde them what Jesus had done.

Then gadered the hie prestes and pharises a counsell and sayde : what <sup>21</sup> do we ? This man doeth many miracles. Yf we lett hym <sup>22</sup> scape thus all men will beleve on hym. And the romaynes shall come and take away <sup>23</sup> oure countre and people. And won of them named Cayphas : which was the hie prest that same yeaere/ sayde vnto them : Ye perceave nothyng att all nor yett consider that it is <sup>24</sup> expedient for vs/ that won man deye for the people/ and <sup>25</sup> not that all the people perisse. This spake he nott of hym silfe : butt beyng hie preste that same yeaere/ prophesied he that Jesus shulde deye for the people/ and not for the people only : but what he shulde gadder to gedder in won the children of God which were scattered abroode. From that daye <sup>26</sup> kept they a counsell to gedder for to put hym to death.

Jesus therefore walked no more openly amonge the iewes : butt went his waye thence vnto a countre ny to a wildernes into a cite called effraym/ and there <sup>27</sup> haunted with his disciples.

The iewes ester was neye att hond/ and many went out of the countre vppe to Jerusalem before the ester to purify them selves. Then <sup>28</sup> sought they for Jesus. and spake bitwene them selves as they stode in the temple : What thynke ye <sup>29</sup> seyng he commeth not to the feast. The hie prestes

<sup>20</sup> Grave clothes, *Cr. Bps.* Grave bonds, *T. M.* Bandes, *Gen.* [These versions omit what follows]

<sup>21</sup> Shall we do, *Gen.*

<sup>22</sup> Thus alone, *Gen.*

<sup>23</sup> Our land and people, *Cor.* Our roome and the people, *Cr. Bps.* Our place and nation, *Gen.*

<sup>24</sup> Better, *Cor.*

<sup>25</sup> That the whole nation perishe not, *Gen.*

<sup>26</sup> They tooke [helde,

*T. M.*], counsayle, *T. M. Cr. Bps.* They consulted, *Gen.*

<sup>27</sup> Had

his being, *Cor.* Continued, *Cr. Gen. Bps.*

<sup>28</sup> Stoode they up and

asked for Jesus and spake among themselves in the temple, *Cor.*

<sup>29</sup> That he cometh not, *Cor. Gen.*

and pharises had geuen a commaundment that yf eny man knew where he were/ he shulde shewe it that they myght take hym.

## The xij. Chapter.

**T**HEN Jesus <sup>1</sup> before sixe dayes of ester/ cam to bethany where Lazarus (which was deed) was/ whom Jesus raysed from death. There they made him a supper/ and Martha served: butt Lazarus was won of them that sate at the table with hym. Then toke Mary a pounce <sup>2</sup> off oyntment called nardus/ perfecte and precious/ and anoynted Jesus fete/ and wept his fete with her heer/ and all the housse <sup>3</sup> smelled off the savre off the oyntment. Then sayde won of his disciples named Judas iscariot/ Simons sonne/ which afterwarde betrayed hym: why was not this oyntment solde for thre hondrede pence/ and geuen to te povre? This sayde he/ not that he cared for the pover: butt be cause he was a thefe/ and kept the bagge/ and bare that which was geuen. Then sayde Jesus: Lett her alone/ agaynst the daye off my buryinge she kept it. The povre all wayes shall ye have with you/ butt me shall ye nott all wayes have.

Moche people off the iewes had knowledge that he was there. And they cam nott for Jesus sake only/ butt that they myght se Lazarus also whom he raysed from death. The hye prestes <sup>4</sup> <sup>5</sup> held a counsell that they myght put Lazarus to death also/ be cause that for his sake many of the iewes went awaye/ and beveled on Jesus.

On the <sup>6</sup> morowe moche people which cam to the feast (when they herde that Jesus shulde come to Jerusalem) toke braunches off palme trees and went and mett hym/ and cryed Hosanna/ <sup>7</sup> blessed is he that in the name of the lorde cometh/ kyng of israhell. Jesus <sup>8</sup> gott a yonge asse and sate thereon/ acordynge to that wich was written: feare nott doughter of Sion: beholde thy kyng commeth sittynge on an asses coole. These thynges vnderstode not his disciples at the fyrst: but when Jesus was gloryfied/ then remembryd they that soche thynges were wiitten of hym/ and that soche thynges they had done vnto hym.

<sup>1</sup> Six dayes before Ester [Passover, G.], Cr. Gen.      <sup>2</sup> Of pure and costly nardus, Cor. Of spikenarde, very costly, Gen. Bps.  
<sup>3</sup> Was filled with the odour [savoure, T. M. G.] T. M. Cr. Gen. Bps.  
<sup>4</sup> T. M. Gen. add—therefore.      <sup>5</sup> Were advised, Cov. Consulted, Gen.  
<sup>6</sup> Nexte day, Cr. Bps.      <sup>7</sup> Blessed is the king of Israel, that cometh, etc. Gen.  
<sup>8</sup> Founde, Gen. Bps.

The people that was with hym<sup>9</sup> when he called Lazarus out off his grave/ and raysed hym from deeth/<sup>10</sup> bare recorde. Therefore met hym the peple/ be cause they herde that he had done soche a myracle. The pharises therefore sayde amonge them selves : <sup>11</sup>Ye se that we prevayle no thyng : loo all the worlde goth after hym.

There were certayne grekes amonge them/ which cam to praye at the feast/ the same cam to Philip which was of Bethsayda a cite in galile/ and desired hym sayinge : Syr we wolde fayne se Jesus. Philip cam and tolde Andrew. and agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge : the houre is come that the sonne of man must be glorified.

Verely verely I saye vnto you/ excepte the wheate corne fall into the grounde and deye/ it bydeth alone. yf it deye/ it brengeth forth moche frute. He that loveth his life shall <sup>12</sup>destroye it : And he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. Yf eny man mynister vnto me/ lett hym folowe me/ and where I am there shall also my minister be. And if eny man minister vnto me/ hym will my father honoure.

Nowe is my soule troubled/ and what shall I saye ? Father <sup>13</sup>delyvre me from this houre : but therefore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heven/ I have glorified it/ and will glorify it agayne. Then sayde the people that stode by and herde/<sup>14</sup> it thoundreth. O ther sayde : an angell spake to hym. Jesus answered and sayde : this voyce cam nott be cause of me : but for youre sakes.

Nowe <sup>15</sup>is the iudgement of this worlde. nowe shall the prynce off this worlde be cast out a dores. And I (yf I were lifte vppe from the erthe) will drawe all men vnto me. This sayde Jesus signifyinge what dceth he shulde deye. The people answered hym : We have herde <sup>16</sup>of the lawe that Christ bydeth ever : and howe sayest thou then that the sonne of man must be lifte vppe ? who is that sonne of man ? Jesus sayde vnto them : yett a lytell whyle is the light with you : walke whill ye have light/ lest the dareknes come on you. He that walketh in the darke/ wotteth not whither he goeth.

<sup>9</sup> Bare witness that he called Lazarus, etc. *Gen.* <sup>10</sup> Commended the act, *Cov.* <sup>11</sup> Perceive ye howe we [ye, *G. B.*] prevaile nothing, *All the Vers.* <sup>12</sup> Loose, *Gen. Bps.* <sup>13</sup> Save me, *Gen. Bps.* <sup>14</sup> It was a thunder, *Gen.* <sup>15</sup> Goeth the judgment, *Cov.* <sup>16</sup> Oute of, *T. M. Cr. Gen Bps.*



Whyll ye have light/ beleve on the light that ye may be the children of light.

These thynges spake Jesus and departed/ and hid hym silfe from them. And though he had done soo many myracles before them/ yet belevod not they on hym/ that the sayinge of Esayas the prophet myght be fulfilled/ that he spake. Lorde who <sup>17</sup> shall beleve oure sayinge? And to whom ys the arme off the lorde <sup>18</sup> declared? Therefore coulde they not beleve/ be cause that Esaias sayth agayne: He hath blinded their eyes/ and hardened their hertes/ that they shuld not se with their eyes/ and vnderstond with their hertes/ and shulde be converted and I shulde hea'le them. Soche thynges sayde Esaias when he sawe hys glory/ and spake of him. Neverthelesse amonge the chefe rulers many belevod on hym/ but be cause of the pharises they <sup>19</sup> wolde not be knowen off it/ lest they shulde be <sup>20</sup> excommunicate. For they loved the prayse <sup>21</sup> [that is geven] off men/ more then the prayse/ <sup>21</sup> [that commeth] of god.

Jesus cryed and sayd: he that beleveth on me beleveth nott on me/ butt on hym that sent me. And he that seeth me/ seeth him that sent me. I am come a light into the worlde that who-soever beleveth on me shulde nott byde in dareknes/ and yf eny man heare my wordes and beleve nott/ I iudge hym not. For I cam not to iudge the worlde: but to save the worlde. He that <sup>22</sup> putteth me away/ and receaveth nott my wordes/ hathe won that iudgeth hym. The wordes that I have spoken shall iudge hym in the last daye. For I have not spoken off my silfe: but my father which sent me gave me a commaundment what I shulde <sup>23</sup> saye/ and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastynge. Whatsoever I speake therefore/ <sup>24</sup> even as my father bade me/ so I speake.

### The xiiij. Chapter.

**B**EFORE the feast off ester when Jesus knewe that hys houre was come/ thatt he shulde departe out of this worlde vnto the father. <sup>1</sup> When he loved his which were in the worlde/ vnto the ende he loved them. And when supper was ended/

<sup>17</sup> Beleeved our report [preaching, C. sayinge, B.], *Cov. Gen. Bps.*  
<sup>18</sup> Reveiled, *Gen.* <sup>19</sup> Did not confesse him, *Gen. Bps.* <sup>20</sup> Put  
 out of the synagogue, *Gen. Bps.* <sup>21</sup> *Cr. Gen. Bps.* omit. <sup>22</sup> Refu-  
 seth me, *T. M. Cr. Gen. Bps.* <sup>23</sup> Do and say, *Cov.* <sup>24</sup> I speake  
 them so as the Father said unto me, *Gen.* <sup>1</sup> Forasmuch as, etc.  
*Gen.*

<sup>2</sup> after that the devyll had put in the hert off Judas iscariot Simons sonne/ to be traye him. Jesus knowynge that the father had geven him all thinges into his hondes. And that he was come from God, and went to God/ he rose from supper/ and layde a syde hys vpper garments/ and toke a towell/ and gyrd hym silfe. After that poured he water into a basyn/ and began to washe hys disciples fete/ and to wyppen them with the towell/ where with he was gyrd.

Then cam he to Simon Peter. And Peter sayde to him : Lorde <sup>3</sup> shalt thou wesse my fete? Jesus answered and sayde vnto hym : what I do thou wottest nott nowe/ thou shalt knowe here after. Peter sayd vnto hym : Thou shalt <sup>4</sup> nott wesse my fete [whill the worlde stondeth.] Jesus answered him : yff I <sup>5</sup> washe not thy fete/ thou shalt have no part with me. Simon Peter sayde vnto hym : Lorde nott my fete only/ butt also my hondes and my heed. Jesus sayde to hym : he that is wessed/ nedeth not but to wesse his fete/ but is clene every whit/ And ye are clene : butt nott all. For he knewe <sup>6</sup> his betrayer. Therefore sayde he : ye are not all clene.

After he had wessed their fete/ and <sup>7</sup> receaved his clothes/ and was sett doune agayne/ he sayde vnto them : wot ye what I have done to you? ye call me master and lorde/ and ye saye well/ for soo am I. Yf I then youre lorde and master have wessen youre fete/ ye alsoo ought to wesse one anothers fete. For I have geven you an ensample/ that ye shulde do as I have done to you. Verely verely I saye vnto you/ the servaunt is not gretter then hys master. Nether <sup>8</sup> the messenger gretter then he that sent hym.

Yf ye vnderstonde these thynges/ happy are ye yf ye do them. I speake not off you all/ I knowe whom I have chosen. But that the scripture be fulfilled : he that eateth breed with me/ Hath lifte vppe his hele againste me. Nowe tell I you before it come : that when yt is come to passe/ ye myght beleve that I am he. Verely verely I saye vnto you : <sup>9</sup> He that receaveth whomsoever I sende/ receaveth me. And he that receaveth me/ receaveth hym that sent me.

When Jesus had thus sayde/ he was <sup>10</sup> troubled in his sprete/ and testified saying : verely verely I saye vnto you/ that won/

<sup>2</sup> And that the devyll, etc. *Gen.*

<sup>3</sup> Doest thou, *Cr. Gen. Bps.*

<sup>4</sup> Never washe my feete, *Cr. Gen. Bps.* *C. G. B.* omit what follows.

<sup>5</sup> Washe thee not, *T. M. Cr. Gen. Bps.*

<sup>6</sup> Who it was, should be-

traye him, *Cr. Gen. Bps.*

<sup>7</sup> Had taken, *Gen.*

<sup>8</sup> An apostle,

*Cov.* The ambassador, *Gen.*

<sup>9</sup> If I sende any, he that receaveth

him receiveth me, *Gen.*

<sup>10</sup> Heavie, *Cov.*

off you shall betraye me. Then the disciples looked won on another doubtinge of whom he spake. There was one of his disciples which leaned <sup>11</sup> on Jesus besome/ whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. He then as he leaned on Jesus brest sayde vnto hym: Lorde who ys it? Jesus answered/ he yt ys to whom I geve a soppe/ <sup>12</sup> [when I have dept hit.] And he wet <sup>13</sup> a soppe/ and gave ytt to Judas iscarioth Simons sonne. And after the soppe Satan entred into hym.

Then sayde Jesus vnto hym: thatt thou dost do quyely. <sup>11</sup> That wist noo man at the table/ for what <sup>15</sup> intent he spake vnto hym. Some off them thought/ be cause Judas had the bagge/ thatt Jesus had sayd vnto hym/ by those thynges that we have nede of against the feast: or that he shulde geve somethynge to the povre. As sone then as he had receaved the soppe/ he went immediately out. And it was nyght. When he was gone out/ Jesus sayde: nowe is the sone of man glorified. And God is glorified by hym. Yf God be glorified by him/ God shall also glorify him/ in him sylfe: and shall strayght waye glorify hym.

<sup>16</sup> Deare children/ yet a lytell whyle am I with you. Ye shall seke me/ and as I sayde vnto the iewes whither I goo/ thither can ye nott come. Alsoo to you saye I nowe. A newe commaundment geve I vnto you/ that ye love <sup>17</sup> to gedder/ as I have loved you/ that even soo ye love one another. By thys shall men knowe that ye are my disciples/ yf ye shall have love won to another. Simon Peter sayd vnto hym: lorde whither goest thou? Jesus answered hym: whither I goo thou canst not folowe me nowe/ thou shalt folowe me afterwarde. Peter sayd vnto hym lorde why cannot I folowe the nowe? I will <sup>18</sup> geve my lyfe for thy sake. Jesus answered hym: Wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the/ the cocke shall nott crowe/ till thou have denyed me thryse.

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<sup>11</sup> *Cor.* adds—at the table. On him, *Cr.* <sup>12</sup> *Cr.* omits. <sup>13</sup> The breade, *Cr.* <sup>14</sup> But none of them that were at table, *knewe*, etc. *Gen.* <sup>15</sup> Cause, *Gen.* <sup>16</sup> Little, *Cr. Gen. Bps.* <sup>17</sup> One another, *Gen.* [So *post* ch. xv.] <sup>18</sup> Jeoparde, *Cr. Bps.* Lay downe, *Gen.* [So vs. 38.]

## The xliij. Chapter.

AND he sayde vnto hys disciples : Lett nott youre hertes be troubled/ <sup>1</sup> beleve in God/ and beleve in me. In my fathers housse are many <sup>2</sup> mansions. If it were not soo/ I wolde have tolde you. I goo to prepare a place for you. <sup>3</sup> I will come agayne/ and receve you even vnto my selfe/ that where I am/ theare maye ye be also. And whither I goo ye knowe/ and the waye ye knowe.

Thomas sayde vnto him : Lorde we knowe not whyther thou goest. <sup>4</sup> Also howe is it possible for vs to knowe the waye? Jesus sayde vnto hym I am the waye/ verite/ and lyfe. No man commeth vnto the father/ but by me. Yf ye had knowen me ye had knowen my father alsoo. And <sup>5</sup> nowe ye knowe hym. And ye have sene hym.

Phillip said vnto him : lorde shew vs <sup>6</sup> thy father and it suffiseth vs Jesus sayde vnto hym : <sup>7</sup> have I bene so longe time with you : and yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And howe sayest thou then : shewe vs <sup>8</sup> the father? Belevest thou nott that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my silfe : but the father/ dwellinge in me is he that doeth the workes. Beleve that I am in the father/ and the father in me. Att the leest beleve me for the very workes sake.

Verely verely I saye vnto you whosoever beleeve on me/ the workes that I doo/ the same shall he do/ and gretter workes then these shall he do/ be cause I go vnto my father. And whatsoever ye axe in my name/ that will I do/ that the father might be <sup>9</sup> glorified by the sonne. Yf ye shal axe eny thyng in my name I will do it.

Yf ye love me kepe my commaundmentes/ and I will praye my father/ and he shall geve you a nother comforter/ that he maye byde with you ever/ <sup>10</sup> which is the sprete of truthe whome the worlde cannot receave/ be cause the worlde seyth him not/ nether knoweth hym. Butt ye knowe him/ For he

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<sup>1</sup> Ye beleeve in God; beleeve, etc. *Cr. Gen. Bps.*      <sup>2</sup> Dwelling places, *Gen. Bps.*      <sup>3</sup> *T. M. Cr. Gen. Bps.* add—And if I go to prepare a place for you.      <sup>4</sup> And how can we knowe, etc. *Gen. Bps.*  
<sup>5</sup> From henceforth, *Gen.*      <sup>6</sup> The father, *T. M. Cr. Bps.*      <sup>7</sup> I have bene, etc. *Gen.*      <sup>8</sup> Thy father, *Gen.*      <sup>9</sup> Praised, *Cor.*      <sup>10</sup> Even the spirite, *Cr. Gen. Bps.*

dwellleth with you/ and shalbe in you. I will nott leave you comfortlesse: I will come vnto you.

Hit is yet a litell whyle and the worlde seyth me noo moare: but ye shall se me. <sup>11</sup> For I live/ and ye shall live. That daye shall ye knowe that I am in my father/ and <sup>12</sup> my father in me/ and I in you.

He that hath my commaundmentes/ and kepeth them/ the same is he that loveth me/ and he that loveth me shalbe loved of my father/ and I will love him/ and will showe myne awne silfe vnto him. Judas sayd vnto him (not Judas iscarioth) lorde <sup>13</sup> what is the cause that thou wilt shewe thy silfe vnto vs/ and not vnto the worlde? Jesus answered and sayde vnto hym: yf a man love me <sup>14</sup> and wyll kepe my sayinges/ my father also will love him/ and we woll come vnto hym/ and wyll dwell wyth hym. He that loveth me not/ kepeth nott my sayinges. And the wordes which ye heare are nott myne/ but my fathers/ which sent me.

This have I spoken vnto you beyng yett present with you. But that comforter which ys the holy gost (whom my father will sende in my name) shall teache you all thynges/ and brynge all thynges to youre remembraunce/ whatsoever I have tolde you.

Peace I leve with you/ my peace I geve vnto you. Nott as the worlde geveth/ geve I vnto you. Lett not youre <sup>15</sup> hertes be greved/ nether feare ye. Ye have herde howe I saide vnto you: I goo and come agayne vnto you. Yf ye loved me/ ye wolde verely reioyce/ be cause I sayde/ I goo vnto the father. For the father is gretter then I/ And nowe have I <sup>16</sup> shewed you/ before it come/ that when it is come to passe/ ye myght beleve.

Here after will I not talke many wordes vnto you. For the <sup>17</sup> chefe ruelar off thys worlde comineth/ and hath nought in me. But that the worlde maye knowe that I love my father/ And as my father gave me commaundment/ even soo do I. Ryse lett vs goo hence.

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<sup>11</sup> Because I live, ye [and ye, B.] shall live also, *Gen. Bps.* <sup>12</sup> You in me, *T. M. Cr. Gen. Bps.* <sup>13</sup> What is doone, *Cr. Bps.* <sup>14</sup> He wyll kepe, *Cr. Gen. Bps.* <sup>15</sup> Harte be troubled nor feare [neither let it feare, B.], *Gen. Bps.* <sup>16</sup> Spoken unto, *Gen.* <sup>17</sup> Ruler, *T. M. Prince, Cr. Gen. Bps.*

## The xv. Chapter.

**I** AM the true vyne/ and my father ys an husbände man. Every braunche that beareth nott frute in me/ He <sup>1</sup> will take awaye. And every braunce that beareth frute will he pouрге that it maye bringe moare frute. Nowe are ye clene/ <sup>2</sup> be the meanes of the wordes which I have spoken vnto you. Byde in me/ and I in you. As the braunche cannot beare frute off it sylfe/ excepte it byde in the vyne: no more can ye excepte ye abyde in me.

I am the vyne/ and ye are the braunches. He that abydeh in me/ and I in hym/ the same bryngeth forth moche frute. For without me can ye do nothyng. Yff a man byde nott in me/ he ys cast forthe as a braunche/ and is widdred: and men gadder them/ and cast them into the fyre/ and they burne. Yff ye byde in me/ and my wordes also bide in you: axe what ye will/ and it shalbe geven you. Heare in is my father glorified/ that ye beare moche frute/ and be made my disciples.

As my father hath loved me/ even soo have I loved you. Continue in my love. Yf ye shall kepe my commaundmentes/ ye shall byde in my love/ even as I have kept my fathers commaundmentes/ and byde in his love. These thinges have I spoken vnto you/ that my ioye myght remayne in you/ and that youre ioye myght be <sup>3</sup> full. Thys ys my commaundment/ that ye love togedder as I have loved you. Gretter love then this hath no man/ <sup>4</sup> then that a man bestowe his lyfe for his frendes. Ye are my frendes/ yf ye do whatsoever I commaunde you. Hence forth call I you nott servauntes: For the servaunt knoweth nott what hys <sup>5</sup> lorde doeth. Butt you have I called frendes: For all thynges that I have herde of my father/ I have <sup>6</sup> openned to you.

Ye have not chosen me/ but I have chosen you and ordeyned you that ye goo/ and bringe forthe frute/ and that youre frute remayne/ that whatsoever ye shall axe off my father in my name he shulde geve it you.

This commaunde I you/ that ye love to gedder. Yf the worlde hate you/ ye knowe that he hated me before he hated you. Yf ye were of the worlde/ the worlde wolde love his awne. Be cause ye are not of the worlde/ but I have chosen

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<sup>1</sup> Shall cut off, *Cor.*      <sup>2</sup> Through the worde, *T. M. Cr. Gen. Bps.*  
<sup>3</sup> Perfecte, *Cor.*      <sup>4</sup> When any man bestoweth, *Gen.*      <sup>5</sup> Master, *Gen.* [So vs. 20.]      <sup>6</sup> Made known, *Gen. Bps.*

you out of the worlde/ therefore hateth you the worlde. Remember my sayinge/ that I sayde vnto you: the seruaunte is not gretter then his lorde. yf they have persecuted me/ so will they persecute you Yff they have kept my sayinge/ so will they kepe youres.

But all these thynges will they do vnto you for my names sake/ be cause they have nott knowen hym that sent me. Yf I had not come and spoken vnto them/ they shulde have no synne: butt nowe have they <sup>7</sup> nothyng to cloke theyr synne with all. He that hateth me/ hateth my father. Iff I had nott done workes amonge them which none other man did/ they shulde be with oute synne. But nowe have they <sup>8</sup> sene/ and yet have hated bothe me and my father: <sup>9</sup> Even thatt the sayinge myght be fulfilled that is written in theyre lawe. They hated me with outt a cause. Butt when the comforter is come/ whom I will sende vnto you from the father/ wich is the sprete of verite/ which proccadeth off the father/ he shall testifie off me. And ye shall beare witness also/ because ye have bene with me from the begynnyng.

#### The xvi. Chapter.

**T**HESSE thynges have I sayde vnto you be cause ye shulde nott be hurte in youre fayth. They shall excommunicat you/ ye the tyme shall come/ thatt whosoever killeth you/ will thynke that he doeth God true service. And suche thynges will they do vnto you/ because they have not knowen the father nether yet me. These thynges have I tolde you/ that when that houre is come/ ye <sup>1</sup> shulde remember them/ that I tolde you so. These thynges sayde I not vnto you at the begynnyng/ be cause I was present with you.

Butt nowe goo I my waye to hym thatt sent me/ and none of you axeth me: whither goest thou? but be cause I have sayde suche thynges vnto you/ youre hertes are full off sorowe. Neverthelesse I tell you the trueth it is expedient for you that I goo a waye. For yf I goo nott awaye/ that comforter will nott come vnto you. Yff I departe I will sende hym vnto you. And when he is come/ he will rebuke the worlde off synne/ and of rightwesnes/ and of iudgement. Of synne/ because they beleve not on me: Of rightwesnes/

<sup>7</sup> No cloke for their sinne, *Gen.*

<sup>8</sup> Both seene and hated, *Gen.*

*Eps.* <sup>9</sup> But this hapeneth, *Cr.* But (*this commeth to passe*). *Eps.*

But it is, *Gen.*

<sup>1</sup> May remember then that I told you, *Cr. Eps.*

be cause I goo to my father/ and ye shall se me no moare :  
And of iudgement/ be cause the <sup>2</sup> chefe rueler of this worlde/  
is iudged alreedy.

I have yet many thynges to saye vnto you : but ye cannot  
beare them awaye nowe. <sup>3</sup> When he is wons come (I meane  
the sprete of verite) he will leade you into all trueth. He  
shall nott speake of hym silfe : but whatsoever he shall heare/  
that shall he speake/ and he will shewe you thynges to come.  
He shall glorify me/ for he shall receave of myne/ and shall  
shewe vnto you. All thynges that my father hath ar myne.  
Therefore sayd I vnto you that he shal take of mine and  
shewe vnto you.

<sup>4</sup> After awhyle ye shall not se me/ and agayne <sup>4</sup> after a  
whyle ye shall se me: For I goo to my father. Then sayd  
some of his disciples bitwene them selves: what is this that  
he sayth vnto vs/ after a whyle ye shall not se me/ and agayne  
after a whyle ye shall se me: and that I goo to my father.  
They sayde therfore: what is this that he sayth after a while?  
we <sup>5</sup> cannot tell what he saith. Jesus perceaved/ that they  
wolde axe hym/ and sayde vnto them: <sup>6</sup> This is it that ye en-  
quyre of bitwene youre selves/ that I sayd/ after a whyle ye  
shall nott se me/ and agayne after a whyle ye shall se me.  
Verely verely I saye vnto you: ye shall wepe and lament/  
and the worlde shall reioyce. Ye shall sorowe: but youre  
sorowe shalbe tourned to ioye.

A woman when she traveyleth hath sorowe/ be cause her  
houre is come: but as sone as she is delivered off her chyld  
she remembreth no moare her anguysshe/ for ioye that a man  
is borne in to the worlde. And ye nowe are in sorowe: butt  
I will se you agayne: and youre hertes shall reioyce/ and  
youre ioye shall no man take from you. And in that daye  
shall ye axe me <sup>7</sup> no question. Verely verely I saye vnto you/  
whatsoever ye shall axe the father in my name/ he will geve  
it you. Hetherto have ye axed no thinge/ in my name. Axe  
and ye shall receave it: that youre ioye maye be full.

These thinges have I spoken vnto you in <sup>8</sup> proverbes. The  
tyme will come when I shall no moare spake to you in <sup>8</sup> pro-  
verbes: but I shall shewe you playnly <sup>9</sup> from my father. At  
that daye shall ye axe in myne name. And I saye not vnto

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<sup>2</sup> Prince, *Cr. Gen. Bps.*      <sup>3</sup> Howbeit when he is come, which is  
the spirit of truth, *Cr. Gen. Bps.*      <sup>4</sup> A little while and, etc. *Gen.*  
[So *post.*]      <sup>5</sup> Knowe not, *Gen.*      <sup>6</sup> Ye inquire of this, *Cr. Doe*  
ye enquire among, *Gen. Bps.*      <sup>7</sup> Nothing, *Gen.*      <sup>8</sup> Parables, *Gen.*  
[So vs. 29.]      <sup>9</sup> Of the father, *Gen. Bps.*



you that I will <sup>10</sup> speake vnto my father for you. For my father hym silfe loveth you/ be cause ye have loved me. and beleved that I cam out from god. I went out from the father/ and cam into the worlde : I leve the worlde agayne/ and go to the father.

His disciples sayd vnto hym : loo nowe speakest thou playnly/ and thou vset no proverbe. Nowe knowe we that thou vnderstondest all thinges/ and nedest not that eny man shulde axe the <sup>11</sup> [eny question.] Therefore beleve we that thou camst from god. Jesus answered them : <sup>12</sup> Nowe ye do beleve. Beholde the houre <sup>13</sup> draweth nye/ and ys alreedy come/ that ye shalbe scatered every man <sup>14</sup> his wayes/ and shall leave me alone. And yet am I not alone. For my father is with me.

These wordes have I spoken vnto you that in me ye myght have peace. In the worlde shall ye have <sup>15</sup> tribulacion : but be of good cheare/ I have overcome the worlde.

## The xviij. Chapter.

**T**HESSE wordes spake Jesus and lifte vppe his eyes to heven/ and sayde : father the houre is come glorify thy sonne that thy sonne maye glorify the. As thou hast geven hym power over all flesshe/ that he shulde geve eternall life to <sup>1</sup> as many as thou hast geven him. This is life eternall that they myght knowe the <sup>2</sup> that only very God : and whom thou hast sent Jesus Christ.

I have glorified the on the erth. I have fynysheed the workes whych thou gavest me to do. And nowe glorify me thou father <sup>3</sup> in thyn awne presence/ with the glory which I had with the yerre the worlde was. I have declared thy name vnto the men whych thou gavest me out off the worlde. Thyne they were/ and thou hast geven them me/ and they have kept thy sayinges. Nowe have they knowen that all thinges whatsover thou hast geven me/ are of the. For I have geven vnto them the wordes which thou gavest me/ and they have receaved them/ and have knowen surely that I cam out from the : and have beleved that thou diddest send me.

<sup>4</sup> [I praye for them.] I praye not for the worlde : but for

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<sup>10</sup> Pray, *Gen. Bps.*      <sup>11</sup> *Gen.* omits.      <sup>12</sup> Do ye belevee nowe ?  
*Gen. Bps.*      <sup>13</sup> *Commeth, Gen.*      <sup>14</sup> To his owne, *Cr. Gen. Bps.*  
<sup>15</sup> Affliction, *Gen.*      <sup>1</sup> All them that, etc. *Gen.*      <sup>2</sup> The only true  
 God and Jesus Christ, etc. *Cr. Bps.*      <sup>3</sup> With thine owne selfe,  
*T. M. Cr. Gen. Bps.*      <sup>4</sup> *Cr.* omits.

them which thou hast geuen me/ for they are thyne/ and all myne are thyne/ and thyne are myne/ and I am glorifyed in them. And now am I no moare in the worlde/ but they are in the worlde/ and I come to the. Wholy father <sup>5</sup> kepe in thyne awne name them which thou hast geuen me/ that they maye be one as we are. Whyll I was with them in the worlde/ I kepte them in thy name. Those that thou gavest me/ have I kepte/ and none of them is lost/ but <sup>6</sup> that lost chyld/ that the scripture myght be fulfilled.

Nowe come I to the/ and these wordes speake I in the worlde that they myght have my ioye <sup>7</sup> full in them. I have geuen them thy <sup>8</sup> doctryne/ and the worlde hath hated them/ be cause they are not of the worlde/ even as I am not of the worlde. I desyre not that thou shuldest take them out the worlde: but that thou kepe them from evyll. They are not off the worlde/ as I am not of the worlde. Sanctify them <sup>9</sup> in thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde/ even soo have I sent them into the worlde/ and for their sakes sanctify I my silfe/ thatt they also myght be sanctified thorowe the trueth.

I praye not for them alone: but for them also which shall beleve on me thorowe their preacheinge/ that they all maye be one/ as thou father arte in me/ and I in the/ that they maye be alsoo one in vs/ that the worlde maye beleve that thou hast sent me. And that glory that thou gavest me I have geuen them/ that they maye be wone/ as we are wone. I am in them and thou arte in me/ that they maye be made perfecte in won/ and that the worlde maye knowe that thou hast sent me/ and hast loved them/ as thou hast loved me.

Father I will that they which thou hast geuen me/ be with me where I am/ that they maye se my glory which thou hast geuen me. For thou hast loved me <sup>10</sup> before the makynge of the worlde O righteous father <sup>11</sup> the very worlde hath nott knowen the: butt I have knowen the and these have knowen that thou hast sent me. And I have declared vnto them thy name/ and will declare it/ that the love wher with thou lovedst me/ be in them/ and I be in them.

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<sup>5</sup> Keepe through, etc. *Cr. Bps.* Keepe them in thy name, *even* them, etc. *Gen.* <sup>6</sup> The childe of perdition, *Gen.* <sup>7</sup> Fulfilled, *Gen. Bps.* <sup>8</sup> Wordes, *T. M. Cr. Gen. Bps.* [So *G. vs. 20.*] <sup>9</sup> With, *T. M. Gen.* Through, *Cr. Bps.* <sup>10</sup> Or ever the worlde was made, *Cov.* Before the foundation, etc. *Gen. Bps.* <sup>11</sup> The worlde also, *Cr. Gen. Bps.*

## The xviij. Chapter.

WHEN Jesus had spoken these wordes/ he went forth with his disciples over the broke Cedron/ where was a garden/ into the which he entered with his disciples (Judas also wich betrayed hym knewe the place/ for Jesus often tymes resorted thither with his disciples) Judas then after he had receaved a bonde off men/ and ministers of the hy prestes/ and of the pharises cam thither with <sup>1</sup> lanterns/ and <sup>2</sup> fyerbrondes/ and wepens. Then Jesus knowynge all thynges that shulde come on hym/ went forth and sayde vnto them : whom seke ye ? They answered hym : Jesus off nazareth. Jesus sayde vnto them : I am he.

Judas also which betrayed him stode by with them. As sone as he had sayd vnto them I am he/ they went backe wardes and fell to the grounde. He axed them agayne : whome seke ye ? They sayde : Jesus off Nazareth. Jesus answered/ <sup>3</sup> I sayde vnto you/ I am he. Iff ye seke me/ <sup>4</sup> lett these goo theyr waye/ That the sayinge myght be fulfilled which he spake : of them which thou gavest have I not lost one.

Simon Peter had a swearde/ and drue hym out/ and smote the hye prestes servaunt/ and cut off his right eare. The servautes name was Malchas. Then sayde Jesus vnto Peter : put vppe thy swearde into the sheath : shall I not drynke of the cuppe which my father had geven me ? Then <sup>5</sup> the company/ and the Captayne/ and the ministers off the iewes/ toke Jesus and bounde hym/ and ledde hym awaye to Anna fyrst : For he was fatherlawe vnto Cayphas/ which was the hye preste thatt same yeare. Cayphas/ was he that gave counsell to the iewes that it was <sup>6</sup> expedient that won man shulde deye for the people.

Simon Peter folowed Jesus/ and another disciple/ that disciple was knowen of the hye preste/ <sup>7</sup> and went in with Jesus into <sup>8</sup> the pallys of the hye preste. Peter stode att the dore with outt. Then wentt outt thatt other disciple which was knowen vnto the hye preste/ and spake <sup>9</sup> to the damsell thatt kept the dore/ and brought in Peter. Then sayd the damsell that kept the dore vnto Peter : Arte nott thou wone off this mannes disciples ? He sayde : I am nott. The servautes and the

<sup>1</sup> Cressets, *Cor.*    <sup>2</sup> Torches, *Gen. Bps.*    <sup>3</sup> I have told you, *Cr. Bps.*  
<sup>4</sup> *Cr. Gen. Bps.*, add — therefore.    <sup>5</sup> The bande, *Gen.*  
<sup>6</sup> Good, *Cor.*    <sup>7</sup> Therefore he went, *Gen.*    <sup>8</sup> The hall, *Gen.*  
<sup>9</sup> To her, *Gen.*

ministers stode there/ and had made a fyre off coles. For it was colde/ and they warmed them selves. Peter also stode amonge them and warmed hym silfe.

The hyc preste axed Jesus of his disciples/ and of his doctrine. Jesus answered hym: I spak openly <sup>10</sup> in the worlde. I ever taught in the sinagoge and in the temple whither <sup>11</sup> all the iewes resorted: and in secrete have I sayde nothyng: why axest thou me? Axe them whiche herde me what I sayde vnto them. Beholde <sup>12</sup> they can tell what I sayde. When he had thus spoken/ one of the ministers which stode by/ smote Jesus <sup>13</sup> on the face sayinge: Answrest thou the hyc preste soo? Jesus answered hym: Yf I have evyll spoken/ beare witnes of the evyll: yf I have well spoken/ why smytest thou me? <sup>14</sup> Annas sent hym bounde vnto Cayphas as the hyc preste.

Simon Peter stode and warmed hym silfe/ and they sayde vnto hym: Arte not thou also won of his disciples? He denyed itt/ and sayde: I am not. Won of the servauntes of the hyc preste (his cosyn whose care Peter smote of) sayde vnto hym: did not I se the in the garden with hym? Peter denyed it agayne. And immediatly the cocke crewe.

Then ledd they Jesus from Cayphas into <sup>15</sup> the housse of iudgement. Hit was in the mornynge/ and they them selves went not into the iudgement housse lest they shulde be defylcd/ butt that they myght eate <sup>16</sup> Pascha. Pilate then went oute vnto them and sayde: What accusacion bryngye ye agaynste this man? They answered and sayde vnto hym: Iff he were nott an evyll doar/ we wolde not have delyvered hym vnto the. Then sayd Pilate vnto them: <sup>17</sup> take hym vnto you/ and iudge hym after youre awne lawe. The iewes sayde vnto hym. It is nott lawfull for vs to putt eny man to death. That the wordes of Jesus myght be fulfilled which he spake/ signifyngye what death he shulde deye.

Then Pilate entred into the iudgement housse agayne/ and called Jesus/ and sayd vnto him: Arte thou kynge of the iewes? Jesus answered: sayst thou that off thy sylfe/ or did other tell ytt the of me? Pilate answered: Am I a iewe? Thyne awne nacion an hyc prestes have delivered the vnto

<sup>10</sup> To the worlde, *Gen. Bps.*

<sup>12</sup> They knowe, *Gen.*

<sup>11</sup> The Jewes resort continually,

<sup>13</sup> With his rod, *Gen. Bps.*

<sup>14</sup> Now Annas had sent him, *Gen. Bps.*

<sup>15</sup> The common hall, *Cor. Gen.* Hall of judgment, *T. M. Cr. Bps.* [So *post* [and ch. xix. 9.]

<sup>16</sup> The Paschal lamb, *Cor. T. M.* The passeover, *Cr. Gen. Bps.*—

<sup>17</sup> Take ye him, *T. M. Cr. Gen. Bps.*

me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yff my kyngdome were of this worlde then wolde my ministers suerly fight/ that I shulde not be dellyvered to the iewes/ but nowe is my kyngdome not from hence. Pilate sayde vnto hym: Arte thou a kyngge then? Jesus answered: Thou <sup>18</sup> sayst that I am a kyngge. For this cause was I borne/ and for this cause cam I into the worlde/ that I shulde beare witness vnto the truth. All that are of the truth heare my voice. Pilate sayde vnto hym: <sup>19</sup> what is truth.

And when he had sayde that/ he went out agayne vnto the iewes/ and sayde vnto them: I fynde in him no <sup>20</sup> cause at all. Ye have a custome amonge you/ that I shulde dellyvre you won loose at ester. will ye that I loose vnto you the kyngge of the iewes. Then cried they all agayne sayinge: Not him/ butt Barrabas. <sup>21</sup> Barrabas was a Robber.

## The xij. Chapter.

**T**HEN Pilate toke Jesus and scourged hym. And the soldiers <sup>1</sup> woude a crowne off thornes and put it on his head. And they did put on hym a purple garment/ and sayd: hylf kyngge off the iewes. And they smote hym <sup>2</sup> on the face. Pilate went forthe agayne/ and sayde vnto them: beholde I brynge him forth to you/ that ye maye knowe that I fynde no faute in hym. Then cam Jesus forthe wearynge a crowne of thornes/ and <sup>3</sup> a robe of purple. And Pilate sayd vnto them: Beholde the man. When the hie prestes and ministers sawe him/ they cryed sayinge: crucify him/ crucify hym. Pilate sayde vnto them. Take ye hym and crucify hym: For I fynde no cause in hym. The iewes answered hym: We have a lawe/ and by oure lawe he ought to deye: be cause he made hym silfe the sonne of God.

When Pilate herde that sayinge/ he was the moare afrayde/ and went agayne in to the iudgment house/ and sayde vnto Jesus: whence arte thou? Jesus gave hym none answer. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou nott that I have power to crucify the/ and have power to loose the? Jesus answered: Thou coudest have no

<sup>18</sup> Sayest it, for I am a King. *Cor.*      <sup>19</sup> What thinge is truth, *T. M. Cr.*  
<sup>20</sup> Faulte, *Bps.*      <sup>21</sup> Yet [The same, *Cr.* Nowe this, *G.*] Barabbas was a murtherer, *Cor. Cr. Gen.*      <sup>1</sup> Platted, *Gen.*  
<sup>2</sup> With rodde, *Gen. Bps.*      <sup>3</sup> A purple garment, *Gen.*

power att all agaynst me/ except it were geuen vnto the from above. Therefore he that delivered me vnto the<sup>4</sup> is moare in synne. And from thence forthe sought Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou<sup>5</sup> lett hym goo/ thou arte not Cesars frende. Whosoever maketh him silfe a kynge/<sup>6</sup> is agaynst Cesar.

When Pilate herde that sayinge he brought Jesus forthe/ and sate downe<sup>7</sup> to geue sentence/ in a place called the pavement: Butt in the he brue tonge/ Gabbatha.<sup>8</sup> (Hitt was the saboth even which falleth in the ester fest/ and aboute the sixte houre) And he sayde vnto the iewes: Beholde youre kynge. They cryed/ awaye with hym/ awaye with hym/ Crucify hym. Pilate sayde vnto them: Shall I crucify youre kynge? The hye prestes answered: We have noo kynge but Cesar. Then delivered he hym vnto them to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse/ and went forthe into a place<sup>9</sup> called the place of deed menns sculles (which is named in hebrue/ Golgatha) where they crucified hym. And with hym two other: on ether syde won/ and Jesus in the myddes. Pilate wrote his title/ and put it on the crosse. The wrytynge was/ Jesus off nazareth/ kynge off the iewes. This tyle reed many off the iewes. For the place where Jesus was crucified/ was neye to the cite. And it was written in hebrue/ greke/ and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott/ kynge off the iewes: butt that he sayde/ I am kynge of the iewes. Pilate answered: what I have written/ that have I written.

The soudiers/ when they had crucified Jesus/ toke his garments and made foure partes/ to every soudier a parte/ and also his coote.<sup>10</sup> The coote was with out seme<sup>11</sup> woven vpon thorowe and thorowe. And they sayde won to another: Let vs nott deuyde it: butt cast lootes who shall have it. That the scripture myght be fulfilled which sayth: They parted my<sup>12</sup> rayment amonge them/ and on my coote did cast lottes. And the soudiers did soche thynges in dede.

There stode by the cross of Jesus his mother/ and his moth-

<sup>4</sup> Hath the more [greater, G.] sinne, *Cr. Gen. Bps.*      <sup>5</sup> Deliver, *Gen.*      <sup>6</sup> Speaketh, *Gen. Bps.*      <sup>7</sup> In the judgment-seat, *Gen. Bps.*  
<sup>8</sup> It was the preparynge day of the Easter, *Cr.* It was the preparation of the Passover, *Gen. Bps.*      <sup>9</sup> Named of dead mens Sculles, *Gen.* Which is called the place of a skull, *Bps.*      <sup>10</sup> As for the coat, it was not sowed, wrought from above thorow and thorow, *Cor.*  
<sup>11</sup> Wrought upon throughout, *T. M. Cr.* Woven from the top throughout, *Gen. Bps.*      <sup>12</sup> Garments, *Cor. Gen.*

ers sister/ Mary the wyfe off Cleophas/ and Mary magdalene. When Jesus sawe his mother/ and the disciple stonyng whom he loved/ he sayde vnto his mother : Woman beholde thy sonne. Then sayde he to the disciple : beholde thy mother. And from that houre the disciple toke her <sup>13</sup> for his awne.

After that when Jesus perceaved that all thynges were performed/ that the scriptures myght be fulfilled: he sayde : I thyrst. There stode a vessell full off veneger by. They filled a sponge with veneger/ and <sup>14</sup> wonde it about with ysoppe/ and put it to his moughth. As sone as Jesus had receaved of the veneger/ he sayd : It is fynnesshed/ and bowed his heed/ and gave vppe the goost.

The iewes then be cause it was the <sup>15</sup> saboth even that the bodyes shuld not remayne upon the crosse on the saboth daye (For that saboth daye was an hye daye) besought Pilate that their legges myght be broken and that they myght be taken doune. Then cam the soudiers and brake the legges of the fyrst/ and of the other which was crucified with Jesus. When they cam to Jesus and sawe that he was deed alredy/ they brake not his legges : butt one off the soudiers with a speare/ <sup>16</sup> thrust hym into the syde/ and forth with cam there out blude and water.

And he that sawe it bare recorde/ and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. These thynges were done that the scripture shulde be fulfilled: <sup>17</sup> Ye shall not breake a boone of him. And agayne another scripture sayeth : They shall loke on hym/ whom they pearsed.

After that/ Joseph off Aramathia (whych was a disciple of Jesus : but secretly for feare off the iewes) besought Pilate that he myght take doune the boddy off Jesus. And Pilate gave him licence. <sup>18</sup> And there cam also Nicodemus which <sup>19</sup> att the begynnyng cam to Jesus by nyght/ and brought of mirre and aloes mingled to gedder aboute an hundred pounde wayght. Then toke they the body of Jesu and <sup>20</sup> wonde it in linnen clothes with those <sup>21</sup> confeccious as the manner

<sup>13</sup> Unto him, *Cov.* Home, unto him. *Gen.* Unto his owne house, *Bps.*

<sup>14</sup> Put it about an hyssope stalk [upon hyssope, *B.*], *Gen. Bps.*

<sup>15</sup> Preparing of the Sabboth, *Cr. Bps.* Preparation, *Gen.*

[So vs. 42.] <sup>16</sup> Pierced his side, *Gen.* <sup>17</sup> Not a bone of him shall be broken, *Gen. Bps.*

<sup>18</sup> *Cr. Gen. Bps.* add—He came therefore and took the body of Jesus. <sup>19</sup> First, *Gen.* <sup>20</sup> Wrapped,

*Gen.* <sup>21</sup> Odours, *T. M. Cr. Gen. Bps.*

of the iewes is to bury. In the place where Jesus was crucified/ was a garden/ and in the garden a newe sepulere/ wherein was never man layde. There layde they Jesus be cause of the iewes saboth even/ for the sepulere was nye at honde.

## The xx. Chapter.

<sup>1</sup> **T**HE morowe after the saboth daye cam Mary magdalene early when it was yet dareke/ vnto the sepulere/ and sawe the stone <sup>2</sup>rowled awaye from the <sup>3</sup>toumbe. Then she ranne/ and cam to Simon Peter/ and to the other disciple whom Jesus loved/ and sayde vnto them: They have taken awaye the lorde out off the toumbe and we cannot tell where they have layde hym. Peter went forth and that other disciple/ and cam vnto the sepulere. They ranne bothe to gether/ and that other disciple did out runne Peter/ and cam fyrst to the sepulere. And he stouped doune and sawe the linnen clothes/ yet went he not in. Then cam Simon Peter folowynge hym/ and went into the sepulere/ and sawe the linnen clothes lye/ and the <sup>4</sup>napkyn that was aboute hys heed nott lyinge wyth the linnen clothes/ but wrapped togedder in a place by yt sylfe. Then went in also that other disciple whych cam fyrst to the sepulere/ and he sawe and beveled. For as yett they knew nott the scriptures/ that he shulde ryse agayne from deeth. And the disciples went awaye agayne/ <sup>5</sup>vnto their awne home.

Mary stode with out att the sepulere wepyng: As she wept/ she bowed her sylfe into the sepulere and sawe two angels clothed in whyte sittinge the one att the heed/ and the other at the fete/ where they had layde the body of Jesus. They sayde vnto her: woman why wepest thou? She sayde vnto them: They have taken awaye my lorde/ and I wote not where they have layde him. When she had thus sayde/ she turned her sylfe backe and sawe Jesus stondynge/ and knew not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She suppoosynge that he had bene the gardener/ sayde vnto hym: Syr if thou have borne him hence tell me where thou hast layde him/ and I will take hym awaye. Jesus sayde vnto her: Mary. She

<sup>1</sup> Upon one daye of the sabboths, *Cor.* The first daye of the sabboth [sabboths, *C.* weeke, *G.*], *Cr. Gen. Bps.* [So vs. 19.] <sup>2</sup> Taken away, *T. M. Cr. Gen. Bps.* <sup>3</sup> Grave, *Cr. Bps.* [So vs. 2]

<sup>4</sup> Kercheſe, *Gen.* <sup>5</sup> Together, *Cor.*



turned her sylfe/ and sayde vnto hym : Raboni which is to saye master. Jesus sayde vnto her : touche me not/ for I have nott yet ascended to my father. Butt goo to my brethren and saye vnto them/ I ascende vnto my father/ and youre father : my God/ and youre god. Mary magdalene cam and tolde the disciples that she had sene the lorde/ <sup>6</sup> and that he had spoken soche thinges vnto her.

The same daye at nyght/ which was the morowe after the saboth daye/ when the dores were shutt (where the disciples were assembled to gedder for feare of the iewes) cam Jesus and stode in the myddes/ and sayd to them : peace be with you. And when he had so sayde/ he shewed vnto them his hondes <sup>7</sup> [and his feate]/ and his syde. Then were the disciples glad when they sawe the lorde. He sayde vnto them agayne : peace be with you. As my futher sent me/ even so send I you. When he had sayde that/ he <sup>8</sup> blewe on them/ and sayde vnto them : Receave the holy goost : whosoever synnes ye remyt/ they are remitted vnto them : And whosoever synnes ye retayne/ they are retayned.

Thomas one off the twelve/ called didimus/ was not with them when Jesus cam. The other disciples sayd vnto hym : we have sene the lorde. And he sayde vnto them : except I se in his hondes the prent of the neyles/ and put my fynger in the <sup>9</sup> holes off the nayles/ and thruste my honde into hys syde/ I will not beleve.

And after viij. dayes agayne/ the disciples were within/ and Thomas was with them. Jesus cam when the dores were shet/ and stode in the myddes and sayde : peace be with you.

Then sayde he to Thomas : put in thy fynger here/ and se my hondes/ and put forth thy honde and thurst hym into my syde/ and be nott <sup>10</sup> wyth out fayth : but beleve. Thomas answered and sayde vnto hym : <sup>11</sup> my lorde/ and my God. Jesus sayde vnto hym : Thomas because thou hast sene me/ therefore hast thou beveled : Happy are they that have not sene/ and yet have beveled.

And many other signes did Jesus in the prescne of his disciples/ which are not written in this boke. These are written that ye myght beleve that Jesus is Christ the some of God. and that ye in belevynge myght have life thorewe his name.

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<sup>6</sup> And suche thinges hath he spoken unto me, *Cor.* <sup>7</sup> *T. M. Cr. Gen. Bps.* omit. <sup>8</sup> Breathed, *T. M. Cr. Gen. Bps.* <sup>9</sup> Print, *Gen.* <sup>10</sup> Faithlesse but belevynge [faithful, *G.*], *T. M. Cr. Gen. Bps.* <sup>11</sup> *Gen.* adds (in small type)—Thou art.

## The xxj. Chapter.

**A**FTER thatt Jesus shewed hym silfe agayne <sup>1</sup>at the see of tiberias. And <sup>2</sup>on this wyse shewed he him silfe. There were to gedder Simon Peter and Thomas/ which is called Didimus : and Nathanael of Cana a cite of galile/ and the sonnes off Zebedei/ and two other off the disciples/ Simon Peter sayde vnto them : I goo afyssshynge. They sayde vnto hym/ we also wyll goo wyth the. They went their waye and entred into a shippe strayght waye/ and that nyght caught they noo thyng. When the mornynge was nowe come/ Jesus stode on the shore/ Neverthelesse the disciples knewe not that it was Jesus. Jesus sayde vnto them : Syrs/ have ye eny meate ? They answered hym noo. And he sayde vnto them : cast out youre nett on the right syde of the shippe/ and ye shall fynde. They cast out/ and anon they were not able to drawe it for the multitude of fysshes. <sup>3</sup>Then sayde the disciple whom Jesus loved vnto Peter : It is the lorde. When Simon Peter herde that it was the lorde/ he gyrde his <sup>4</sup>mantell to hym (for he was naked) and sprange into the see. The other disciples cam <sup>5</sup>by shippe : For they were nott farre from londe/ butt as it were two hondred cubites/ And they drewe the net with fysshes. As sone as they were come to londe/ they sawe hoot coles layde and fische laye ther on/ and breed. Jesus sayde vnto them : brynge of the fisses which ye have nowe caught. Simon Peter stepped forthe and drewe the nett to londe full of greate fisses/ an hondred and .liij. And <sup>6</sup>for all there were so many/ yet was not the net broken. Jesus sayde vnto them : come and dyne. And none of the disciples durste axe hym : <sup>7</sup>what arte thou ? For they knew that it was the lorde. Jesus then cam and toke breed/ and gave them/ and fische lykwyse. And this is nowe the thyrde tyme that Jesus <sup>8</sup>apered to his disciples/ after that he was rysen agayne from deeth.

When they had dyled/ Jesus sayde to Simon Peter. Simon <sup>9</sup>Joanna/ lovest thou me more then these ? He sayde vnto him : ye lorde/ thou knowest/ that I love the. He sayde vnto hym : fede my lambes. He sayde to hym agayne the seconde tyme : Simon Joanna/ lovest thou me ? He sayde

<sup>1</sup> Gen. Bps. add—to his disciples.      <sup>2</sup> Thus, Gen.      <sup>3</sup> Therefore, Gen.  
<sup>4</sup> Coat, Cr. Gen. Bps.      <sup>5</sup> In a little shippe, Bps.      <sup>6</sup> Albeit, Gen.  
<sup>7</sup> Who, Gen. Bps.      <sup>8</sup> Shewed himselfe, Gen.      <sup>9</sup> The sonne of Jona, Gen. [So post.]

vnto hym: ye lorde thou knowest that I love the. He sayde vnto hym: fede my shepe. He sayde vnto hym <sup>10</sup> [the thyrde tyme]: Simon Joanna/ lovest thou me? Peter sorowed because he sayde the thyrde time/ lovest thou me/ and sayde vnto hym: Lorde/ thou knowest all thynges/ thou knowest that I love the. Jesus sayde vnto hym. fede my shepe.

Verely verely I saye vnto the/ when thou wast yonge/ thou gerdedst thy silfe/ and walkedst whither thou woldest. but when thou arte olde/ thou shalt stretche forthe thy hondes/ and a nother shall gyrde the/ and leade the whither thou woldest not. That spake he signifyng by what deeth he shulde glorify God.

And when he had sayde thus/ he sayd to hym Folowe me. Peter turned about/ and sawe that disciple whom Jesus loved folowyng (which also lened on his brest at super) and <sup>11</sup>sayde: lorde which is he that shall betraye the? When Peter sawe hym/ he sayde to Jesus: Lorde what shall <sup>12</sup>he here do? Jesus sayde vnto hym: Yf I will have hym to tary tyll I come/ what is that to the? folowe thou me. Then went this sayng abroode amonge the brethren/ that that disciple shulde nott deye.

And Jesus sayde nott to hym/ he shall not deye/ butt yff I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifieth off these thynges/ and wrote these thynges. And we knowe/ thatt hys testimony is true. There are also many other thynges which Jesus did: the which yff they shulde be written every won/ I suppose the worlde could not contayne the bokes that shulde be written.

Here endeth the Gospell  
off Saſaſt Iohn.

<sup>10</sup> Cor. omits.  
do. Bps.

<sup>11</sup> Had said, Gen.

<sup>12</sup> This man do, Gen. He

The  
Actes off the Apostles.

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The fyrst Chapter.

**I**N my fyrst treatise (<sup>2</sup> Deare frende Theophilus) <sup>3</sup> I have written off all that Jesus began to do and teache/ vntill the daye in the whiche he was taken vp/ after that he thorowe the holy goost/ had geuen commaundementes vnto the Apostles/ whiche he chose: to whom also he <sup>4</sup> shewed hym silfe alive/ after <sup>5</sup> his passion <sup>6</sup> by many <sup>7</sup> tokens/ <sup>8</sup> aperynge vnto them fourty dayes/ and spake vnto them off <sup>9</sup> the kyngdom of god/ and gaddered them to gedder/ and commaunded them/ that they shulde not departe from Jerusalem: but to wayte for the promys of the father/ wher of ye have herde off me. For Jhon baptised wyth water butt ye shalbe baptised with the holy goost/ and that wyth in this feawe dayes.

When they were come togedder/ they axed of hym/ sayinge: Master wilt thou at this tyme restore agayne the kyngdom <sup>10</sup> of israhel? He sayde vnto them: It is not for you to knowe the tymes or the seasons which the father hath putt in hys awne power: butt ye shall receave power <sup>11</sup> off the holy goost which shall come on you. And ye shalbe <sup>12</sup> witnesses vnto me in Jerusalem/ and in all iewery/ and in samary/ and even vnto the <sup>13</sup> worldes ende.

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<sup>1</sup> I have made the former treatise [book, B.], *Gen. Bps.* <sup>2</sup> O [Deare, C.] Theophilus, *Cr. Gen. Bps.* <sup>3</sup> We have spoken, *Cr.* <sup>4</sup> Presented, *Gen.* <sup>5</sup> That he had suffered, *Gen.* <sup>6</sup> *Cr. Bps.* add —and that. <sup>7</sup> *Gen.* adds—infallible. <sup>8</sup> Being seen of them, *Gen.* <sup>9</sup> *Gen.* adds — those thinges which appertaine to. <sup>10</sup> To, *T. M. Gen. Bps.* <sup>11</sup> After that the holy ghost, etc. *Cr. Bps.* Of the holie ghost, when he, etc. *Gen.* <sup>12</sup> My witnesses, *Cov.* <sup>13</sup> Uttermost parts of the earth, *Gen.*

And when he had spoken these thynges/ whyll they behelde he was taken vp<sup>14</sup> and acloude receaved hym vp out of their sight. And<sup>15</sup> as they fastenned their eyes in heven/ as he went/ loo two men stode by them in white<sup>16</sup> clothyng/ which also sayde: ye men of galile/ why stonde ye gasyng vpon into heven? This same Jesus which is taken vp from you in to heven/ shall soo come/ even as ye have sene hym goo into heven.

Then returned they vnto Jerusalem from mount olivete/ which is neye to Jerusalem/ conteynynge a saboth dayes iorney. And when they were come in/ they went vp into<sup>17</sup> a parler/ where abode both Peter and James/ Jhon and Andrew/ Phillip and Thomas/ Bartlemew and Mathew/ James the sonne off Alpheus/ and Simon Zelotes/ and Judas James<sup>18</sup> sonne. These all continued with one acorde/ in prayer/ and supplicacion with the wemen/ and Mary the mother off Jesu. And with his brethren.

And in those dayes Peter stode vp in the myddes of the disciples and sayde (The<sup>19</sup> noubre off names<sup>20</sup> were aboute an hondred and twenty) Ye men and brethren/ thys scripture must nedes be fulfilled which the holy goost thorow the mought of David spake before of Judas/ which was gyde to them that toke Jesus. For he was noubred with vs and obtayned fellowship in this ministracion. And he hath<sup>21</sup> nowe possessed a plott of grounde with the rewarde off iniquyte. And when he<sup>22</sup> was hanged/ brast a sondre in the myddes/ and all his bowels gussed out. And it is knowen vnto all the inhabieters off Jerusalem. In somoche that that felde is called in their<sup>23</sup> mother tonge/ Acheldema/ that is to saye the<sup>24</sup> bloud felde.

Hit is written in the boke off psalmes/ His habitacion be voyde/ and noo man dwellynge therin: and his<sup>25</sup> bishopricke lett another take. Wherefore off these men which have companied with vs (all the tyme that the lorde Jesus<sup>26</sup> went out and in amonge vs/ begynnyng att the baptim of Jhon vnto

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<sup>14</sup> *Cr. Bps.* add—on hie.      <sup>15</sup> While they looked steadfastly towards [up to, *T. M.*], *T. M. Cr. Gen. Bps.*      <sup>16</sup> Apparel, *T. M. Cr. Gen. Bps.*      <sup>17</sup> An upper chamber, *Gen.*      <sup>18</sup> Brother, *Cr. Gen. Bps.*      <sup>19</sup> Company of names, *Cov.*      <sup>20</sup> *T. M. Cr. Bps.* add—that were together. *Gen.*—in one place.      <sup>21</sup> Purchased a felde, *Gen. Bps.*      <sup>22</sup> Had hanged himselfe, *Cov.* Had throwen downe himselfe headlong, *Gen.*      <sup>23</sup> Owne language, *Gen.*      <sup>24</sup> Bloudy felde, *T. M. Cr.* Felde of blood, *Gen. Bps.*      <sup>25</sup> Charge, *Gen.*      <sup>26</sup> Had al his conversation, *Cr.* Was conversant, *Gen.*

the same daye that he was taken vp from vs) must one <sup>27</sup> [be ordeyned to] be a witnes with vs of his resurreccion.

And they apoynted two/ Joseph called Barsabas (whose syrname was Justus) and Mathias. And they prayed saynge: Thou lorde whiche knowest the hertes of all men/ shewe whether thou hast chosen of these two/ that the one maye take the roume of this ministracion/ and apostleshippe from the which Judas <sup>28</sup> by transgression fell/ that he myght goo to his awne place. And they gave forthe their lottes/ and the lott fell on Mathias. And he was <sup>29</sup> counted with the eleven apostles.

### The seconde Chapter.

**W**HEN <sup>1</sup> the fyfth daye was <sup>2</sup> come/ they were all with one accorde <sup>3</sup> [gaddered togedder] in won place. And sodenly there cam a sounde from heven as it had bene the commynge off a myghty wynde/ and it filled all the housse where they sate. And there apered vnto them cloven tonges/ <sup>4</sup> as they had bene fyre/ and it sate upon eache off them: and they were all filled with the holy goost/ and began to <sup>5</sup> speake with other tonges/ even as the sprete gave them vtteraunce.

There were dwellynge at Jerusalem iewes/ <sup>6</sup> devoute men/ which were off all nacions vnder heven. When this <sup>7</sup> was noysed aboute/ the multitude cam togedder and were astonyed/ be cause that every man herde them speake in his awne tounge. They wondred all/ and marveyllled saynge amonge them selves: <sup>8</sup> Loke/ are not all these which speake off galile? And howe heare we every man <sup>9</sup> his awne tounge wherein we were boren? Parthians/ Medes/ and Elamytes and the inhabiters of Mesopotamia/ off Jury/ Capadocia/ Pontus/ and of Asia/ Phrigia/ Pamphlia/ and of Egipte/ and off the parties off Libia/ which is besyde Syrene/ and straungers off Rome/ Jewes and Proselites/ <sup>10</sup> Grekes and Arabians: We have herde them speake with oure awne tounge the <sup>11</sup> greate workes off god. They were all amased/ and <sup>12</sup> wondred say-

<sup>27</sup> *Cor.* omits. Of them be made, *Gen.* <sup>28</sup> Hath gone astray, *Gen.* <sup>29</sup> *Gen.* adds—by common consent. <sup>1</sup> Whitsunday, *Cor.* The day of Pentecost, *Gen. Bps.* <sup>2</sup> Come to an end, *Cr.* <sup>3</sup> *Gen. Bps.* omit. *T. M. Cr.* omit—gathered. <sup>4</sup> Like fire, *Gen.* <sup>5</sup> Preach, *Cor.* <sup>6</sup> Men that feared God, *Cor. Gen.* <sup>7</sup> Voice came to passe, *Cor.* <sup>8</sup> Beholde, *T. M. Cr. Gen. Bps.* <sup>9</sup> Our owne language, *Gen.* <sup>10</sup> Cretes, *Gen. Bps.* <sup>11</sup> Wonder ful, *Gen. Bps.* <sup>12</sup> Doubted, *Gen.* Were in a doubt, *Bps.*

inge won to another: what <sup>13</sup> meaneth this? O ther mocked them sayinge: They are full of <sup>14</sup> newe wyne.

Peter <sup>15</sup> stepped forth with the eleven/ and lift vp his voyce/ and sayde vnto them: Ye men off Jewry/ and all ye that inhabit Jerusalem: be this knowen vnto you/ and <sup>16</sup> with youre eares heare my wordes. these are nott dronken/ as ye <sup>17</sup> wene/ For itt is yet butt the thyrde houre off the daye: but this is that which was spoken by the prophet Johell: Hit shalbe in the last dayes (sayeth God) of my sprete I will poure out upon all flesshe. And youre sonnes/ and youre doughters shall prophesy/ youre younge men shall se visions. And youre olde men shall dreame dremes. And on my seruautes/ and on my honde maydens I will poure out off my sprete in those dayes/ And they shall prophesy. And I will shewe wonders in heven a bove/ and tokens in the erth be nethe/ bloud and fyre/ and the vapour off smoke. The sun shalbe turned into darkness/ and the mone into bloud/ before that greate/ and that notable daye of the lorde come. And the tyme shall come that whosoever shall call on the name of the lorde/ shalbe saved. Ye men off Israhel/ heare these wordes. Jesus of Nazareth/ a man approved off God amonge you with myracles and wondres/ and signes which God did by him in the myddes off you/ as ye youre selves knowe: hym have ye taken <sup>18</sup> by the hondes of vnrightewes persones/ after he was delivered by the determinat counsell and fore knowledge of God/ and have crucified and slayne hym/ whom god hath rayсед vpp and lowsed the sorrowes of deeth/ be cause it was vnpossible that he shulde be holden of it. David speaketh of hym: <sup>19</sup> [Afore honde/] sawe I God alwayes before me: For he is on my right honde/ that I shulde nott be moved. Therefore did my hert reioyce/ and my tonge was glad. Morover also/ my flesshe shall rest in hope be cause thou shalt not leue my soul in <sup>20</sup> hell/ nether shalt suffre <sup>21</sup> thy saynt to se corrupcion. Thou hast shewed me the wayes of lyfe/ Thou shalt make me full off ioye with thy countenance.

Men and brethren/ <sup>22</sup> lett me frely speake vnto you of the patriarke David: <sup>23</sup> For he is both deed and buryed/ and his sepulere remayneth with vs vnto this daye. Therefore sence

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<sup>13</sup> May this be, *Gen.*      <sup>14</sup> Sweet wine, *Cor.*      <sup>15</sup> Standing, *Gen.*  
*Bps.*      <sup>16</sup> Let my words enter in at your ears, *Cor.* Hearken to,  
*Gen.* Heare, *Bps.*      <sup>17</sup> Suppose, *T. M. Cr. Gen. Bps.*      <sup>18</sup> By  
wicked hands, *Gen. Bps.*      <sup>19</sup> *Gen. Bps.* omit.      <sup>20</sup> The grave, *Gen.*  
-[So vs. 31.]      <sup>21</sup> Thine holy, *T. M. Cr.* Thine holie one, *Gen. Bps.*  
<sup>22</sup> I maye boldly, *Gen.*      <sup>23</sup> That he is, *Gen.*

he was a prophet/ and knewe that God had <sup>24</sup> sworne with anothe to hym/ that <sup>25</sup> the frute of his loynes shulde sit on his seate : <sup>26</sup> He <sup>27</sup> sawe before/ and spake of the resurreccion of Christ/ that his soule shulde not be lefte in hell : nether his flesshe shulde se corrupcion. This Jesus hath God rayzed vppe/ where of we all are witnesses.

Sençe nowe that he by the right honde of god exalted is/ and hath receaved off the father the promys off the holy goost/ he hath sheedforthe that which ye nowe se and heare. For David is not ascended into heaven/ but he sayde : The lorde sayde to my lorde sit on my right honde/ vntill I make thy foes/ thy fote stole. So therfore lett all the housse of Israhel knowe for a surety/ that God hath made <sup>28</sup> the same Jesus whome ye have crucifyed/ Lorde and Christ.

When they herde this/ they were pricked in their hertes/ and sayd vnto Peter/ and vnto the other apostles : Ye men and brethren/ what shall we do? Peter sayde vnto them : <sup>29</sup> Repent and be baptised every one off you in the name of Jesus Christ/ For the remission off synnes/ and ye shall receave the gyfte off the holy goost. For the promys was made vnto you/ and youre chyldren/ and to all that are afarre/ even as many as oure lorde God shall call. And with many other wordes <sup>30</sup> bare he witnes/ and exhorted them saying : Save youre selves from this <sup>31</sup> vntowarde generacion. They that gladly receaved hys preachynge were baptised/ And the same daye/ there were added <sup>32</sup> vnto them aboute a thre thousande soules.

And they continued in the Apostles doctrine and fellyshippe/ and in breakynge of breed/ and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. <sup>33</sup> All that beleved <sup>34</sup> gaddered them togedder/ and had all thynges commen. And solde their possessions and <sup>35</sup> goddes/ and parted them to all men/ as every man had nede. And they continued dayly with one acorde in the temple/ and brake breed <sup>36</sup> in every housse/ and ate their

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<sup>24</sup> Promised, him, *Cor.*      <sup>25</sup> Christ, as concerning the fleshe, shoulde come of the fruite of his loins, and should set, *Cr.* Of the fruit, etc. he would raise up Christ concerning the flesh, to set him, etc. *Gen. Bps.*      <sup>26</sup> (In that Christ shoulde ryse agayne in the flesh), *T. M.*      <sup>27</sup> Knowing this before, *Cr. Gen.*      <sup>28</sup> Both Lorde and Christ, this Jesus, *I say,* etc. *Gen.*      <sup>29</sup> Amende yourselves, *Cor.* Repent of your sins, *Gen.*      <sup>30</sup> He besought, *Gen.*      <sup>31</sup> Forward, *Gen.*      <sup>32</sup> Unto the Church, *Gen.*      <sup>33</sup> *Cor.* adds (in smaller type)—at Jerusalem; and great feare came upon all men.      <sup>34</sup> Kept themselves, etc. *T. M. Cr.* Were in one place, *Gen.* Were together, *Bps.*      <sup>35</sup> [i. e. goods.]      <sup>36</sup> From house to house, *Cr. Bps.* At home, *Gen.*



meate to gedder with gladnes/ and singlenes of hert praysynge  
god/ and had faueour with all people/ and the lorde added to  
the congregacion dayly them that shulde be saved.

## The iij. Chapter.

**P**ETER and Jhon went vp to gedder into the temple at the  
nynthe houre <sup>1</sup> of prayer: and there was a certayne man  
<sup>2</sup> halt from his mothers wombe/ whom they brought and  
<sup>3</sup> layde at the gate of the temple called beautifull/ to axe his  
almes of them that entred in to the temple. When he sawe  
Peter and Jhon/ <sup>4</sup> that they wolde in to the temple/ he desyred  
to receave an almes/ Peter <sup>5</sup> fastened his eyes on hym with  
Jhon and sayde: loke on vs/ and he gave hede vnto them/  
trustinge to receave some thyng of them. Then sayd Peter:  
Silver and golde have I none/ suche as I have geve I the. In  
the name of Jesu Christ off Nazareth/ ryse vppe and walke.  
And he toke hym by the right honde/ and lifte him vppe.  
And immediatly his <sup>6</sup> fete and anelebones receaved strenght/  
and he <sup>7</sup> sprange/ stode/ and also walked/ and entred with  
them into the temple walkinge/ and leapyng/ and laudyng  
god.

And all the people sawe hym walke and laude God. And  
they knewe hym/ thatt ytt was he whiche <sup>8</sup> sate and begged  
at the beautifull gate of the temple. And they wondred/  
and were sore astonnyed at that which had happened vn-  
to him. As the halt whych was healed helde Peter and  
Jhon/ all the people ranne amased vnto them in Solomons <sup>9</sup> hall.

When Peter sawe that/ he answered vnto the people: Ye  
men off Israhell/ why marvayle ye at this? Or why loke ye  
soo stedfastly on vs/ as though by oure awne power/ or  
<sup>10</sup> holynes we had made thys man goo? God off Abraham/  
Ysaac/ and Jacob/ the God off oure fathers hath glorified hys  
sonne Jesus/ whom ye <sup>11</sup> betrayed/ and denyed in the pres-  
ence of Pilate/ when he had iudged hym to be lowsed: but  
ye denyed the holy and iust/ and desyred that he shulde geve  
you a mortherer/ and kylled the lorde off lyfe whom god hath

<sup>1</sup> To pray, *Cor.*      <sup>2</sup> A creeple, *Gen. Lane, Bps.* [So vs. 11.]  
<sup>3</sup> Layde dayly, *Cr. Gen. Bps.*      <sup>4</sup> That they would enter [go into, *C.*]  
*Cr. Gen.* About to go into, *Bps.*      <sup>5</sup> Earnestly beholding him, *Gen.*  
<sup>6</sup> Legs, *Cor.*      <sup>7</sup> Leaped up, *Gen. Bps.*      <sup>8</sup> Sate for the alms, *Gen.*  
*Bps.*      <sup>9</sup> Porche, *T. M. Cr. Gen. Bps.*      <sup>10</sup> Deserving, *Cor.*  
Strength, *Cr.* Godlinesse, *Gen. Bps.*      <sup>11</sup> Delivered, *T. M. Cr.*

raised from death/ of the which we are witnesses : And hys name <sup>12</sup> thorow the fayth off hys name hath made thys man sounde whom ye se and knowe. And the fayth which ys by him/ hath to thys man geven thys <sup>13</sup> health/ in the presence of you all.

And nowe <sup>14</sup> brethren I wote wele that thorow ignoraunce ye have done ytt/ as did also youre <sup>15</sup> heddes. Butt <sup>16</sup> God which shewed before by the moughth off all hys prophetes that Christ shulde suffre/ hath thus wyse fulfilled it. <sup>17</sup> Repent ye therfore and <sup>18</sup> turne that youre synnes maye be <sup>19</sup> done awaye when the tyme of <sup>20</sup> comforte commeth/ <sup>21</sup> [which we shall have] of the presence of the lorde/ and when god shall sende him/ which before was preached vnto you/ that is to wite Jesus Christ/ whych <sup>22</sup> must heven receave vntill the tyme that all thynges be restored agayne/ which god hath spoken by the moughth off all hys holy prophetes sence the worlde began.

For Moses sayd vnto the fathers : A prophet shall youre lorde god rayse vp vnto you/ won of youre brethren/ lyke vnto me/ hym shall ye heare in all thinges whatsoever he shall saye vnto you. For the tyme will come/ that every soule which shall not heare that same prophet/ shalbe <sup>23</sup> exyled from the people. Also all the prophetes from Samuell/ and thence forth as many as have spoken/ have in lykwyse <sup>24</sup> tolde of these dayes. Ye are the chyldren of the prophetes/ and <sup>25</sup> to you pertayneth the testament that god hath made vnto oure fathers saying to Abraham : Even in thy seede shall all the kynredes of the erth be blessed. <sup>26</sup> Fyrst vnto you hath god rayseed vp his sonne Jesus/ and him he hath sent to blysse you/ that every one off you shulde turne from his <sup>27</sup> wickednes.

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<sup>12</sup> Hath made this man, etc. through the faith, etc. *Gen.* <sup>13</sup> Disposition of his whole bodie, *Gen.* <sup>14</sup> Deare brethren, *Cov.* <sup>15</sup> Rulers, *Cr. Bps.* Governours, *Gen.* <sup>16</sup> Those thinges which God, etc. *Gen. Bps.* <sup>17</sup> Do penance now, *Cov.* <sup>18</sup> Convert, *Cr. Reverte, Bps.* <sup>19</sup> Blotted out, *Gen.* <sup>20</sup> Refreshing, *T. M. Cr. Gen. Bps.* <sup>21</sup> *Gen. Bps.* omit. <sup>22</sup> Must receive heaven, *Cov. T. M. Cr.* The heaven must containe, *Gen.* <sup>23</sup> Destroyed, *T. M. Cr. Gen. Bps.* <sup>24</sup> Foretolde, *Gen.* Tolde you before, *Bps.* <sup>25</sup> Of the covenante which God hath, etc. *T. M. Cr. Gen. Bps.* <sup>26</sup> First when God had rayseed up hys sonne Jesus unto you, *Cr.* <sup>27</sup> Iniquities, *Gen. Bps.*

## The liij. Chapter.

AS they spake vnto the people/ the prestes and the <sup>1</sup> ruelar off the temple/ and the saduces cam apon them/ takyng greuously that they taught the people and preached in the name off Jesus the resurreccion from deeth. And they layde hondes on them/ and put them in holde vntill the nexte daye. For itt was nowe even tyde. Many of them which herde the wordes beleved/ and the noubre off the men was aboute fyve thousande.

Hytt chaunsed on the morowe that their ruelers/ and seniours/ and scribes/ <sup>2</sup> as Annas the chefe prest/ and Cayphas/ and Jhon and Alexander/ and as many as were off the kynred off the hye prest/ were gaddered to gedder at Jerusalem/ and set them <sup>3</sup> in the myddes/ and axed by what power/ or in what name have ye done this syrs? Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people/ and seniours of israhel/ if we this daye are examined of the goode dede done to the <sup>4</sup> sycke man by what meanes he is made whoale: be ytt knowen vnto you all/ and to all the people of israhel/ that <sup>5</sup> in the name of Jesus Christ of nazareth/ whom ye crucified/ and whom god rayсед from deeth agayne/ <sup>6</sup> thys man stondeth heare present before you whoale. This is the stone <sup>7</sup> cast a syde of you bylders which is <sup>8</sup> sett in the chefe place of the corner. Nether is there health in eny other. <sup>9</sup> Nor yet also is there eny other name geven to men wherin we must be saved.

When they sawe the boldnes off Peter and John/ and knew that they were vnlearned <sup>11</sup> men and laye people/ they marveylled/ and they knew them/ that they were with Jesu. Seinge also the man whych was healed stondynge wyth them/ they <sup>12</sup> coulde nott saye agaynst yt/ but commaunded them to goo a syde out of the counsell/ And <sup>13</sup> commened amonge

<sup>1</sup> Captaine, *Gen.* [So ch. v. 24, 26.] <sup>2</sup> And Annas, etc. *Cr. Bps.* Were gathered together at Jerusalem, and Annas, etc. *Gen.* <sup>3</sup> Before them, *All the Vers.* <sup>4</sup> Impotent, *Gen.* <sup>5</sup> By, *Cr. Gen. Bps.* <sup>6</sup> *T. M. Cr. Gen. Bps.* add—even by him. <sup>7</sup> Refused, *Cor.* Which was sette noughte, *Bps.* <sup>8</sup> Become the head [chefe, *C.*], *Cr. Gen.* Is the head, *Bps.* <sup>9</sup> For among men under heaven, there is given none other, etc. *Cr. Bps.* For among men there is given none other name under heaven, *Gen.* <sup>11</sup> And lay men, *Cr.* And ignorant menne, *Bps.* Men and without knowledge, *Gen.* <sup>12</sup> Had nothing to say against it, *Gen.* <sup>13</sup> Counsayled, *T. M. Cr. Bps.* Conferred, *Gen.*

them selves sayinge : what shall we do to these men ? For a manyfest signe is done by them/ and is openly knowen to all them that dwell in Jherusalem/ and we cannott denye it : But that it <sup>14</sup> be noysed no father amonge the people/ lett vs threten and charge them that they speake hence forth to noo man in this name.

And they called them/ and commaunded them that in noo wyse they shulde speake or teache in the name off Jesu. Butt Peter and Jhon answered vnto them and sayde/ whither yt be right in the syght of god to <sup>15</sup> obeye you <sup>16</sup> moare then god iudge ye. For we cannott butt speake that which we have sene and herde. Soo threatened they them and lett them goo/ and founde noo thyng howe to punyssh them/ be cause of the people : For all men lauded God for <sup>17</sup> the myracle whych was done. For the man was above forty yeare olde/ on whom this myracle of healinge was shewed.

As sone as they were let goo they cam to their felowes/ and shewed all thatt the hye prestes and seniours had sayde. When they herde that/ with one <sup>18</sup> mynde they lyfte vp their voyces to god and sayde : Lorde/ thou arte God which hast made heven and erth/ the see and all thatt in them ys/ whych <sup>19</sup> by the moughth off thy servaunt David <sup>19</sup> hast sayd : Why did the <sup>20</sup> hethen grudge/ and the people immagen vayne thynges. The kynges off the erth <sup>21</sup> stode vp and the <sup>22</sup> ruelars cam to gedder agaynst the lorde/ And agaynst his <sup>23</sup> Christ.

For <sup>24</sup> off a trueth agaynst thy holy chylde Jesus/ whom thou hast annoynted/ bothe Herode and also Poncius Pilate wyth the gentyls/ and the people off Israhel/ gaddered them selves <sup>25</sup> to gedder for to do whatsoever thy honde and thy counsell determened before to be done. And nowe lorde beholde their threatenynge/ and graunte vnto thy servauntes wyth <sup>25</sup> all confydence to speake thy worde. So that thou stretche forth thy honde that healynges/ and signes/ and wonders be done by the name off thy holy chylde Jesus. And as sone as they had prayed/ the place moved wheare they were assembled to gedder/ and they were all filled with the holy goost/ and they spake the worde of god boldely.

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<sup>14</sup> Break out, *Cor.*      <sup>15</sup> Be obedient to, *Cor.* Harken to, *Cr. Bps.*  
<sup>16</sup> Rather, *Gen.* [So ch. v. 20.]      <sup>17</sup> That which, *Cr. Gen. Bps.*  
<sup>18</sup> Accorde, *T. M. Cr. Gen. Bps.*      <sup>19</sup> *Cr.* adds—(in the holy ghost)  
—(our father).      <sup>20</sup> Gentiles, *Gen.*      <sup>21</sup> Assembled, *Gen.*  
<sup>22</sup> Princes, *Cor.*      <sup>23</sup> Anointed, *Cr.*      <sup>24</sup> Doubtlesse, *Gen.*      <sup>25</sup> *Cr.*  
adds—(in this Citie).      <sup>26</sup> Stedfast boldnesse, *Cor.* All boldnesse,  
*Gen. Bps.*

The multitude of them that beleved/ were off won hert/ and off won soule. Also none off them sayde/ that eny thyng off those whych he possessed was his awne : Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Nether was there eny amonge them thatt lacked. For as many as were possessers of londes or housses/ solde them and brought the pryce off the thynges whych were solde/ and layed ytt doune att the Apostles fete. And distribucion was made vnto every man accordyng as he hade nede.

And Joses which was also called of the apostles Barnabas (that is <sup>27</sup> to saye the soune of consolacion/ beyng a levite/ and off the countre off Cipers) had londe/ and solde itt/ and layde the pryce doune at the apostles fete.

### The v. Chapter.

**A** CERTAYNE man named Ananias with Saphira his wyfe solde a possession/ and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte and layde itt doune att the apostles fete. Then sayde Peter : Ananias how is it that satan hath filled thyne hert/ thatt thou shuldest lye vnto the holy goost/ and <sup>1</sup> kept awaye parte off the pryce off the <sup>2</sup> lyvelod : <sup>3</sup> <sup>4</sup> Pertayned it not vnto the only ? And after it was solde/ <sup>5</sup> was not the pryce in thyne awne power ? Howe is it that thou hast conceaved this thyng in thyne herte ? Thou hast nott lyed vnto men/ but unto God. When Ananias herde these wordes/ he fell doune and gave vp the goost. And grett feare cam on all them that these thynges herde. And the yonge men roose vp and <sup>6</sup> put hym a parte/ and caryed him out/ and buryed hym.

Hit fortunod as it were aboute the space of iij. houres after/ that his wyfe cam in ignoraunt of that which was done. Peter sayde vnto her : Tell me/ solde ye the londe for so moche ? And she sayde : ye for so moche. Peter sayd vnto her : why have ye agreed to geder/ to tempt the sprete off the lorde ? Loo/ the fete off them which have buryed thy husbände are

<sup>27</sup> By interpretation, *Gen.* To saye, if ye interpret it, *Bps.* <sup>1</sup> Withdraw, *Cov.* <sup>2</sup> Lande, *Gen.* Possession, *Bps.* <sup>3</sup> *Gen.* *Bps.* add—while it remained. <sup>4</sup> Was it not thyne owne, *Bps.* <sup>5</sup> Was not it, *Cr. Gen. Bps.* <sup>6</sup> Tooke him up, *Gen.*

at the dore/ and shall cary the oute/ then she fell doune strayght waye at his fete and yelded up the goost. The yonge men cam in and founde her ded/ and caryed her out and buryed her by her husbunde. And grett feare cam on all the congregacion. And on as many as herde it.

By the hondes of the Apostles were many signes and wonders shewed amonge the people. And they were all togedder wyth one acorde in Solomons hall. And of other durst noo man ioyne hym silfe to them: but the people <sup>7</sup> magnifyed them. The noubre of them that beveled in the lorde bothe of men and wemen grewe moare and moare in somoche that they brought their sicke into the strettes/ and layde them on beddes and <sup>8</sup> palettes/ that at the lest waye the shadowe off Peter when he cam by/ myght shadowe some of them.<sup>9</sup> There cam also a multitude out off the cites round about vnto Jerusalem/ bryngyng with them their sicke and them whych were vexed with vnclene sprettes. And they were healed every won.

The chefe preste arose vp and they thatt were with hym (which is the secte of the Saduces) and were full off indignacion/ and layde hondes on the apostles/ and put them in the commen preson: but the angell of the lorde by night opened the preson dore/ and brought them forthe/ and sayde: <sup>10</sup> goo steppe forthe/ and speake in the temple to the people all the wordes of this lyfe. When they herde that/ they entred into the temple erly in the mornynge and taught.

The chefe prest cam and they that were with him and called a counsel togedder/ and all the seniours off the chyl dren off israhel/ and sent to the preson to <sup>11</sup> fett them. When the ministers cam and founde them nott in the preson/ they cam agayne and tolde sayinge: <sup>12</sup> The preson founde we shut <sup>13</sup> with all diligence/ and the kepers stondynge with out before the dores: but when we had opened we founde no man with in. When the chefe prest of all and the rueler of the temple/ and the hie prestes herde these thynges/ they doubted off them/ where vnto this wolde growe.

Then cam won and shewed them: Loo the men thatt ye

<sup>7</sup> Helde much of them, *Cor.*      <sup>8</sup> Barrows, *Cor.* Couches, *Cr. Gen. Bps.*      <sup>9</sup> *Cr.* adds—(and that they might be delivered from their infirmities.)      <sup>10</sup> Go your way and step up, *Cor.* Go and stande and speake, etc. *Cr. Bps.* Go your way, and stand in the temple and speake, *Gen.*      <sup>11</sup> Fetch, *T. M. Bps.* Cause them to be brought, *Gen.*      <sup>12</sup> *Gen.* adds — Certainly.      <sup>13</sup> Sure as was possible, *T. M. Gen.*

putt in preson stonde in the temple/ and <sup>14</sup>preache to the peple. Then went the rueler of the temple with ministers/ and brought them with out violence. For they feared the people lest they shulde have bene stoned. And when they had brought them/ they sett them before the counsell. And the chefe preste axed them sayinge : Did nott we straytely commaunde you that ye shulde not teach in this name? And beholde ye have filled Jerusalem with youre doctrine/ and ye <sup>15</sup>intende to brynge this mans bloud apou vs.

Peter and the other apostles answered/ and sayde : We ought moare to obey God then men. The God of oure fathers rayseed vp Jesus/ whom ye slewe and hanged on a tre. Hym <sup>16</sup>beinge rueler and a savioure hath god exalted with his right honde/ for to geve repentaunce to Israhell and forgiveness of synnes. And we are <sup>17</sup>his recordes as concernyng these thynges : and also the holy goost/ whom God hath geven to them that obey hym. When they herde that <sup>18</sup>they clave asunder/ and <sup>19</sup>sought meanes to slee them. Then stode there vp won in the counsell/ a pharisey named Gamaliell/ <sup>20</sup>a doctour off lawe/ <sup>21</sup>had in auctorite amonge the people and commaunded <sup>22</sup>to put the apostles a syde a lytell space/ and sayde vnto them : Men of Israhell take hede to youre selves what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas bostyng hym silfe/ to whom resorted a nombre off men/ about a foure hondred/ which was slayn/ and they all which <sup>23</sup>beleved hym were scatred a broode/ and brought to nought. After this man arose there vp won Judas off Galile/ in the <sup>24</sup>tyme when tribute began/ and drewe awaye moch people after him. He also perished : and all even as meny as harkened to hym are scattered <sup>25</sup>a brood.

And nowe I saye vnto you : refrayne youre selves from these men/ and let them alone : For yff this counsell or werke be of men/ itt will come to nought : but if it be of God/ ye cannot destroye it/ lest haply ye be founde <sup>26</sup>to stryve agaynst

<sup>14</sup> Teache the people, *T. M. Cr. Gen.*      <sup>15</sup> Woulde bring, *Gen.*  
<sup>16</sup> Hath God lift up, with his right hand to be, *Gen.*      <sup>17</sup> Records of [His witnesses concerning, *G.*] these things which we say, *Cr. Gen.*      <sup>18</sup> It went through the hearts of them, *Cor.* They brast for anger, *Gen.* [So ch. vii. 54.]      <sup>19</sup> Thought, *Cor.* Consulted, *Gen.*  
<sup>20</sup> A scribe, *Cor.*      <sup>21</sup> Had in reputation among, *Cr.* Honoured of all the people, *Gen.*      <sup>22</sup> The apostles to go aside, *Cr.* To put the apostles forth, *Gen.*      <sup>23</sup> Inclined unto, *Cor.* Obeyed, *Gen.* [So *G.* vs. 37.]      <sup>24</sup> Days of the tribute, *Cor. Cr. Gen.*      <sup>25</sup> And brought to nought, *Gen.*      <sup>26</sup> Even fighters against God, *Gen.*

god. And to hym they agreed/ and called the apostles/ and bett them/ and commaunded that they shulde not speake in the name of Jesu/ and lett them goo.

And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple/ and <sup>27</sup> in every housse they ceased nott/ teachynge and preachynge <sup>28</sup> Jesus Christ.

### The vij. Chapter.

**I**N those dayes as the nombre of the disciples grewe/ there arose a gredge amonge the grekes agaynste the ebrues/ because theyr wyddowes wer <sup>1</sup> despysed in the dayly <sup>2</sup> mynystacion. Then the twelve called the multitude of the disciples to gedder and sayde: it is nott mete that we shulde leave the worde of god and serve at the tables/ wherfore brethren loke ye out amonge you seven men of honest reporte/ full of the holy goost and wisdom/ <sup>3</sup> which we maye apoynte to <sup>4</sup> this nedfull busines: but we woll geve oure selves continually to prayer/ and to the ministracion off the worde. And the sayinge pleased the whoale multitude wele. And they chose Steven a man full off fayth/ and off the holy goost/ and Philip/ and Prochorus/ and Nichanor/ and Simon/ and Permenas/ and Nicholas <sup>5</sup> a proselite of antioche/ which they sett before the apostles/ and they prayed and layde their hondes on them.

And the worde of god encreasyd/ and the noubre of the disciples multiplied in Jerusalem greatly/ And a grett company of the prestes were obedient to the faythe. Steven full off faythe and power did grett wonders/ and myracles amonge the people. Then there arose certayne off the Sinagoge/ which are called lebertines/ and Sirenens/ and <sup>6</sup> Alexandrians/ and Cicilians/ and Asians/ and disputed with Steven. And they coude not resist the wisdom/ and the sprete/ <sup>7</sup> with which sprete he spake. Then <sup>8</sup> sent they in men which sayd: we have herde hym speake blasphemous wordes agaynst Moses/ and against god/ and they moved the people/ and the seniours/ and the scribes: and <sup>9</sup> they cam upon hym and caught hym/

<sup>27</sup> From house to house, *Gen.*      <sup>28</sup> *Cor.* adds—the gospell of.  
<sup>1</sup> Not looked upon, *Cor.* Neglected, *Gen.*      <sup>2</sup> Hand-reaching, *Cor.*  
<sup>3</sup> To whom we may commit, *Cr.*      <sup>4</sup> This business, *Cr. Gen.*  
<sup>5</sup> A convert, *T. M. Cr. Bps.*      <sup>6</sup> Of Alexandria, and of them of Cilicia and of Asia, *Gen.*      <sup>7</sup> By the which he spake, *T. M.* Which spake, *Cr.*      <sup>8</sup> They suborned, *Gen.*      <sup>9</sup> Running upon him, *Gen.*



and brought him to the counsell/ and brought forth false witnesses whych sayde: This man ceasith not to speake blasphemous wordes agaynst thys holy place and the lawe/ for we herde hym saye/ This Jesus off Nazareth shall destroye this place/ and shall chaunge the ordinances whych Moses gave vnto vs. And all that sate in counsell loked stedfastly on hym/ and sawe hys face as it had bene the face off an angell.

## The viij. Chapter.

**T**HEN spake the chiefe prest: <sup>1</sup>ys ytt even soo? And he sayde: ye men/ brethren/ and fathers/ harken to. The God off glory apered vnto oure father Abraham whill he was yet in mesopotamia/ before he dwelt in <sup>2</sup>charran/ and sayd vnto hym: come oute of thy contre/ and from thy kynred: and come into the londe whych I shall shewe vnto the. Then cam he out off the londe of caldey: and dwelt in charran. And after that as sone as his father was deed/ he brought him into this lande/ where in ye nowe dwell/ and he gave him none inheritaunce in it/ no not <sup>3</sup>one fote of grounde. <sup>4</sup>And promised that he wolde geve it to hym <sup>5</sup>and to hys seed after hym/ when as yet he had no chylde.

God verely spake on this wise/ <sup>6</sup>thy seed shalbe <sup>7</sup>a dweller in a straunge londe/ and they shall put them in bondage/ and shall entreate them evyll .iiij. c. yeares. And the nacion to whom they shalbe in bondage/ will I iudge (sayde god) and after that shall they come forthe/ and serve me in this place. And gave hym the testament of circumeision/ and he begat Isaac/ and circuncised hym the viij. daye/ and Isaac begat Jacob. and Jacob the twelve patriarkes.

And the patriarkes <sup>8</sup>havinge indignacion solde Joseph into Egipte/ <sup>9</sup>and God was wit hym and delivered hym out off all his <sup>10</sup>adversites. and gave hym faveour and wisdom in the sight off Pharao kynge off Egipte/ And Pharao made hym governer over Egipte/ and over all his housholde.

Then cam there a derth over all <sup>11</sup>Egipt/ and Canaan/ and grett affliccion/ and our fathers founde no sustenance.

<sup>1</sup> Are these things so? *Gen.*    <sup>2</sup> Haran, *Cov.*    <sup>3</sup> The breadth of a fote, *All the Vers.*    <sup>4</sup> But [Yet, G.] he promised, *T. M. Gen.*

<sup>5</sup> To possesse, *T. M. Cr.* For a possession, *Gen.*    <sup>6</sup> That his seed should be, etc. *Gen.*    <sup>7</sup> A stranger, *Cov.*    <sup>8</sup> Moved with envy, *Gen.*

<sup>9</sup> But, *Gen.*    <sup>10</sup> Afflictions, *Gen.*    <sup>11</sup> *T. M. Cr. Gen.*  
add—the land of. [So *G. vs. 36*]

When Jacob herde that there was corne in Egipte/ he sent oure fathers fyrst/ and <sup>12</sup> when he had sent them the secounde tyme/ Joseph was knowen off his brethren/ and Josephs kynred was made knowne vnto Pharao. Then sent Joseph <sup>13</sup> and caused his father to be brought and all his kynne/ thre score and .xv. soules. And Jacob descended into Egipte/ and deyed bothe he and oure fathers/ and were <sup>14</sup> translated into Sichem/ and were put in the sepulchre that Abraham bought for money of the sonnes of <sup>15</sup> Emor/ at Sichem.

When the tyme off the promes drue nye (which God had <sup>16</sup> promysed with an othe to Abraham) the people grewe and multiplied in Egipte till another kynge arose which knewe nott off Joseph. The same dealte suttelly with oure kynred/ and evyll intreated oure fathers/ and made them to <sup>17</sup> cast away their chyldren/ that they shulde not remayne alyve. The same tyme was Moses borne/ and was <sup>18</sup> a propper childe in the sight of God/ which was norisshed vp in his fathers housse thre monethes. When he was cast out Pharoes doughter toke hym vp/ and norisshed hym vp for her awne sonne. And Moses was learned in all manner off wisdom of the Egipcians/ and was mighty in dedes and in wordes.

When he was full forty yeare olde/ it cam into his hert to visit his brethren/ the chyldren off Israhel. And when he sawe one off them suffre wronge/ he <sup>19</sup> defended hym/ and <sup>20</sup> avenged his quarell that had the harme done to hym/ and smote the egipcian. For he supposed hys brethren wolde have vnderstoude howe that God by his hondes shulde <sup>21</sup> geve them health: butt they vnderstode nott.

And the next daye he shewed hym silfe vnto them as they strove/ and wolde have sett them atone agayne saynge: Syrs ye are brethren why hurte ye won another? but he that did his neighbour wronge/ thrust hym awaye sayinge: Who made the a ruelar and a iudge amonge vs? What wilt thou kill me/ as thou diddest the egipcian yester daye? Then fled Moses at that worde/ and was a stranger in the londe off Madian/ Where he begat two sonnes.

When .xl. yeares were expired/ there apered to hym in the wildernes of mounte Sina the angell off the Lorde in a flam

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<sup>12</sup> At the secounde time, *T. M. Cr. Gen.*      <sup>13</sup> *Cr.* adds—a message.  
<sup>14</sup> Caryed over, *Cr.* Removed, *Gen.*      <sup>15</sup> Emor and Sychem, *Tuv. Sonne of Sychem, Cr. Gen.*      <sup>16</sup> Sworne, *T. M. Cr. Gen.*      <sup>17</sup> Cast out their young children, *T. M. Cr. Gen.*      <sup>18</sup> Acceptable unto, *Cr. Gen.*      <sup>19</sup> Helped, *Cov.*      <sup>20</sup> Delivered him, etc. *Cov.*      <sup>21</sup> Save them, *T. M.* Deliver them, *Cr.* Give them deliverance, *Gen.*

off fyre in a busshe. When Moses sawe itt he wondred at the sight/ and drue neare to <sup>22</sup> beholde it. And the voyce off the Lorde spake vnto hym: I am the God of thy fathers/ the God of Abraham/ the God of Isaac and the God off Jacob. Moses trempled and durst not beholde. Then sayde the Lorde to hym Putt off thy shewes from thy fete/ for the place where thou stondest is holy grounde. <sup>23</sup> I have perfectly sene the affliction off my people whych is in Egipte/ and I have herde theyr gronynges/ and am come doune to deliver them. And nowe come and I will sende the into Egipte.

The same Moses whom they forsoke sayinge: who made the a ruclar and a iudge: God sent bothe a ruclar and a deliverer/ by the hondes of the angell which apered to hym in the bousshe This man brought them outt shewynge wonders and signes in Egipte/ and in the reed see/ and in the wildernes xl. yeares. This is that Moses which sayde vnto the chyldeyn off Israhell: A prophet shall youre lorde God rayse vp vnto you of youre brethren lyke vnto me/ hym shall ye heare.

This is he that was in the congregacion/ in the wildernes with the angell which spake to hym in the mounte Syna. And with oure fathers. Thys man receaved the <sup>24</sup> worde of lyfe to geve vnto vs/ to whom oure fathers wolde not obeye: But <sup>25</sup> cast it from them/ and in their hertes turned backe agayne into Egipte/ sayinge vnto Aaron: Make vs goddes to goo before vs. For we wot nott what is be come of this Moses that brought vs out of the londe off Egipte. And they made a calfe <sup>26</sup> in those dayes/ and offered sacrifice vnto the ymage/ and reioysed in the workes of theyr awne hondes.

Then God turned hym silfe/ and gave them vp/ <sup>27</sup> that they shulde worshippe the starres of the skye/ as it is written in the boke of the prophetes: O ye off the housse off Israhell: <sup>28</sup> have ye geven vnto me offerynges or sacrifice/ by the space off xl. yeares in the wildernes? And ye toke vnto you the tabernacle off Moloch/ and the starre off youre god Remphan/ <sup>29</sup> figures which ye made to worshippe them. <sup>30</sup> And I will translate you beyonde Babilon.

Oure fathers had the tabernacle of testimony in wildernes/

<sup>22</sup> Consider, *Gen.*      <sup>23</sup> I have seene very well, *Cor.* I have seene, I have seene, *Gen.*      <sup>24</sup> Lively oracles, *Gen.*      <sup>25</sup> Refused, *Gen.*  
<sup>26</sup> At the same time, *Cor.*      <sup>27</sup> To serve the host of heaven, *Gen.*  
<sup>28</sup> Gave ye to me sacrifices and meat-offerings, *T. M. Cr.* Have ye offered to me slaine beastes and sacrifices, *Gen.*      <sup>29</sup> Images, *Cor.*  
<sup>30</sup> Therefore I wil carry you away, etc. *Gen.*

as he had apoynted them speakyng vnto Moses/ that he shulde make it acordyng to the fassion that he had sene/ which tabernacle oure fathers receaved/ and brought it in with <sup>31</sup> Josue into the possession of the gentyls/ which gentyls/ god drave out before the face of oure fathers vnto the tyme of David/ which founde favour before god/ and desired that he myght fynde a tabernacle for the God off Jacob. <sup>32</sup> And Solomon bylt hym an housse.

<sup>33</sup> But he that is hiest of all dweleth not in temples made with hondes/ as sayth the prophete : Heven is my seate/ and erth is my fote stole/ what housse will ye bylde for me sayth the lorde ? or <sup>34</sup> what is my restyng place ? hath nott my honde made all these thynges ?

Ye stiffenecked and of vncircumcised hertes and ears : ye have always resisted agaynst the holy goost : as youre fathers did/ so do ye. Which off the prophetes have not youre fathers persecuted ? And they have slayne them/ which shewed before off the commyng off <sup>35</sup> that iust/ whom he have betrayed and mordred. And ye also have receaved a lawe by the <sup>36</sup> ordinaunce off angels/ and have not kept itt.

When they herde these thynges/ their hertes clove a sunder/ and they gnashed on hym with their tethe. He beyng full of the holy goost loked vp <sup>37</sup> with his eyes into heven and sawe the maieste off God/ and Jesus stondyng on the ryght honde of god/ and sayde : loo/ I se the hevens open/ and the sonne off man stonde on the ryght honde of god. Then they gave a shute with a loude voyce/ and stopped their eares and ranne apon hym all at once/ and caste hym out off the citee/ and stoned hym. And the witnesses layde doune their clothes att a yonge mannes fete named Saul. And they stoned Steven <sup>38</sup> callyng on and sayinge : Lorde Jesu receive my sprete. And he kneled doune and cryed with a loude voyce : lorde <sup>39</sup> impute not this synne vnto them/ <sup>40</sup> [For they wote not what they do.] And when he had thus spoken he fell a slepe.

<sup>31</sup> Jesus. *Gen. Bps.*      <sup>32</sup> But, *T. M. Cr. Gen. Bps.*      <sup>33</sup> Howbeit the most High, *Gen.*      <sup>34</sup> Which is the place of my rest, *Cr. Bps.*  
 What place is it that I should rest in ? *Gen.*      <sup>35</sup> That righteous, *Cov.*  
<sup>36</sup> Ministration, *Cov. Cr. Disposition, Bps.*      <sup>37</sup> Stedfastly [*T. M. Cr. add—with his eyes*] into, etc. *T. M. Cr. Gen. Bps.*  
<sup>38</sup> Who called on God and said, *Gen.*      <sup>39</sup> Lay not this sinne to their charge, *T. M. Cr. Gen. Bps.*      <sup>40</sup> *T. M. Cr. Gen. Bps. omit.*

## The viii. Chapter.

SAUL<sup>1</sup> had pleasure in his deeth. At that tyme was there a grett persecucion agaynst the congregacion which was att Jherusalem/ and they were all scattered abroad thorowout the regions of Jury and Samaria/ except the apostles. Then<sup>2</sup> devout men<sup>3</sup> dressed Steven/ and made grett lamentacion over hym. Saul made havocke off the congregacion entrynge into every housse/ and drewe out bothe<sup>4</sup> man and woman/ and thrust them into preson. They that were scattered abroad went<sup>5</sup> every where preachyng the worde. Then cam Philip into a cite off Samaria and preached Christ vnto them. And the people gave hede vnto those thynges whych Philip spake wyth one acorde/ in thatt they herde and sawe the miracles which he did. For vnclene spretes cryinge with loude voyce cam out of maey which were possessed off them/ Many taken with palseys/ and many that halted were healed. And there was gret ioye in that cite. There was a certayne man called Simon/ which before tyme in the same cite/ vsed witche crafte and be witched the people/ sayinge that<sup>6</sup> he was a man that coulde do greate thinges. <sup>7</sup> Whom they regarded/ from the lest to the gretttest sayinge: <sup>8</sup> thys ys that power of god/ which is called grett. Hym they sett moche by/ because of longe tyme wyth sorcery he had<sup>9</sup> deluded their wittes. As sone as they beleved Phillipes preachyng<sup>10</sup> off the kyngdome off God and off the name of Jesu Christ/ they were baptised bothe men and weimen. Then Simon hym silfe beleved and was baptised/ and continued with Phillip/ and wondred beholdyng the miracles and signes/ which were shewed.

When the Apostles which were at Jerusalem herde saye that Samaria had receaved the worde of god: they sent vnto them Peter and Jhon/ which when they were come/ prayed for them/ that they myght receave the holy goost. For as yet he was come on none off them. Butt they were baptised

<sup>1</sup> Consented unto, *Cr. Gen. Bps.*      <sup>2</sup> Certaine men, fearing God, *Gen.*      <sup>3</sup> Caryed Steven among them to be buryed, *Gen.* Caryed Steven together to his buryall, *Bps.*      <sup>4</sup> Men and women, *Cr. Gen. Bps.*      <sup>5</sup> To and fro, *Gen.*      <sup>6</sup> He himselfe was some great inan, *Gen.*      <sup>7</sup> To whom they gave heede, *Gen.* [So vs. II.]      <sup>8</sup> This man [fellowe, *T. M.*] is the great power of God, *T. M. Gen. Bps.*      <sup>9</sup> Bewitched them, *Cr. Gen. Bps.* Mocked them, *T. M.*      <sup>10</sup> The thinges that concerned, *Gen.*

only in the name off <sup>11</sup> Christ Jesu. Then layde they their hondes on them/ and they receaved the holy goost.

When Simon sawe thatt thorowe layinge on off the Apostles hondes on them/ the holy goost was geven: he offered them money sayinge: Geve me also this power/ that on whomsoever I laye hondes/ he maye receive the holy goost. Then sayde Peter vnto hym: <sup>12</sup> Perissh thou and thy money togedder. For thou <sup>13</sup> wenest that the gyfte of god may be obteyened with money? thou hast nether parte nor fellowshipe in this busines. For thy hert is not right in the sight of god. Repent therfore of this thy wickednes/ and praye God <sup>14</sup> that the thought off thyne hert maye be forgeven the. For I perceave that thou arte <sup>15</sup> full of bitter gall/ and wrapped in iniquyte.

Then answered Simon and sayde: Praye ye to the lorde for me that none off these thynges whiche ye have spoken fall on me. And they when they had testified/ and preached the worde of the lorde returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angell of the lorde spake unto Phillip sayinge: Aryse and goo <sup>16</sup> towards midde daye vnto the waye which leadeth from Jerusalem vnto Gaza/ <sup>17</sup> which is in the desert. He arose and went on/ and beholde a man off ethiopia <sup>18</sup> which was gelded/ and <sup>19</sup> of grete auctorite with Candace quene of the ethiopians/ which had the rule off all her treasure/ cam to Jerusalem for to praye. as he returned home agayne sittynge in his charett he redde Esay the prophet.

The sprete sayde vnto Philip: Goo neare and ioyne thy silfe to yonder charct. Philip ranne to hym/ and herde hym rede Esay the prophet and sayde: <sup>20</sup> Vnderstondest thou what thou redest? And he sayd: how can I/ except <sup>21</sup> I had a gyde? And he desyred Philip that he wold come vp and sit with hym. <sup>22</sup> The tener off the scripture which he redde was this. He was ledde as a shepe to <sup>23</sup> be slayne: and lyke a lambe <sup>24</sup> dom before his sherer/ so opened he nott his mough/

<sup>11</sup> Of the Lord Jesus, *Gen.* <sup>12</sup> Thy money perishe with thee, *T. M. Cr. Gen. Bps.* <sup>13</sup> Thinkest, *Cr. Gen. Bps.* <sup>14</sup> *Gen.* adds—that if it be possible. *Bps.*—if perhaps. <sup>15</sup> In the gall of bitterness and the bond of iniquity, *Gen. Bps.* <sup>16</sup> Southward, *Tar.* Towards the south, *Cr. Gen. Bps.* <sup>17</sup> Which is waste, *Gen.* <sup>18</sup> A chamberlayne, *Cov. T. M. Cr.* An eunuche, *Gen. Bps.* [*So post.*] <sup>19</sup> Chiefe governour, *Gen.* <sup>20</sup> *Gen.* adds—But. <sup>21</sup> Some man inform me, *Cov.* <sup>22</sup> The place, *Gen.* <sup>23</sup> The slaughter, *Gen. Bps.* <sup>24</sup> Voiceless, *Cov.*

<sup>25</sup> in that he submitted hym silfe/ <sup>26</sup> his iudgment was exalted :  
<sup>27</sup> who shall declare his generacion ? for his life is taken from  
 the erthe. The gelded man answered Philip and sayde : I  
 praye the off whom speaketh the prophet this ? of hym silfe ?  
 or off some other man ?

Philip opened his mough/ and began at the same scrip-  
 ture/ and preached vnto hym Jesus. And as they went on  
 their waye/ they cam vnto a certaine water/ and the gelded  
 man sayde : Se here is water/ what shall lett me to be bap-  
 tised ? Philip sayde vnto hym : Yf thou beleve with all thyne  
 hert/ thou mayst. He answered sayinge : I beleve that Jesus  
 Christe is the sonne of God and commaunded <sup>28</sup> the charet to  
 stonde still. And they went doune bothe into the water :  
 bothe Philip and also the gelded man. And he baptised hym.  
 As sone as they were come out off the water the sprete off the  
 lorde caught Philip. And the gelded man sawe hym no moore.  
 And he went on his waye reioysynge : butt Philip was founde  
 at <sup>29</sup> Azotus. And he <sup>30</sup> walked thorowe out the countre preach-  
 ynge in their cites/ till he cam to Cesarea.

#### The ix. Chapter.

**S**AUL yet brethyng out threatnynges and slaughter agaynst  
 the disciples of the lorde/ went vnto the hye preste/ and  
 desired of hym letters to damascon/ to the sinagoges : that yf  
 he founde eny of this waye whether they wer men or wemen/  
 he myght bryng them bounde vnto Jerusalem. As he <sup>1</sup> went  
 on his iorney/ hit fortunod that he drue neye to damascon/  
 and sodenly there shyned rounde about hym a lyght from he-  
 ven. And he fell to the crth/ and herde a voyce saynge to  
 him : Saul/ Saul/ why persecutest thou me ? And he sayde  
 what arte thou Lorde ? The lorde sayd/ I am Jesus whom  
 thou persecutest/ <sup>2</sup> it shalbe harde for the to kycke agaynst the  
 pricke. He bothe tremblyng and astonyed sayde : Lorde  
 what wilt thou have me to do ? And the lorde sayde vnto  
 hym : Aryse and goo into the cite/ and ytt shalbe tolde the  
 what thou shalt do.

The men which <sup>3</sup> acompanyed him on his waye stode ama-

<sup>25</sup> Because of [In, *Cor.*] his humbleness, *Cor. T. M. Cr.* In his  
 humility, *Gen. Bps.* <sup>26</sup> He was not esteemed, *T. M. Cr.* <sup>27</sup> *Cr.*  
*Gen. Bps.* add—But. <sup>28</sup> To holde still the charet, *Cor.* <sup>29</sup> *As-*  
*dod, Cor.* <sup>30</sup> Walked to and fro, *Gen.* <sup>1</sup> Journeyed, *Cr. Gen.*  
*Bps.* <sup>2</sup> It is, *Cr. Gen. Bps.* <sup>3</sup> Journeyed with, *T. M. Cr. Gen.*  
*Bps.*

sed/ <sup>4</sup> for they herde a voyce/ butt sawe no man. Saul arose from the erth/ and when he had openned his eyes he sawe noo man. Then ledde they hym by the honde/ and brought him into damascon. And he was iij. dayes wyth out sight/ and nether ate nor dranke.

There was a certayne disciple att Damascon named ananias/ to hym spake the lorde in a vision: Ananias. And he sayde: I am here lorde. And the lorde sayde vnto hym: aryse and goo into the strete whych is called strayght/ and seke in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth/ and bath sene in a vision a man named Ananias commynge in vnto hym/ And puttynge hys hondes on hym/ thatt he myght receave his sight.

Ananias answered: Lorde I have herde by many off thys man/ howe moche hurte he hath done to thy sanctes att Jherusalem/ and in thys place he hath auctorite off the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Goo thy wayes: for he is a chosen vessell vnto me/ to beare my name before the gentyls/ and kynges/ and the chyl-dren off israhel. For I wyll shewe hym howe grett thynges he must suffer for my names sake.

Ananyas went hys waye and entryd into the housse and putt his hondes on hym and sayde: brother Saul the lorde <sup>5</sup> that apperyd vnto the in the waye as thou camst/ sent me vnto the/ that thou myghtest receve thy sight and be filled with the holy goost. And immediatly there fell from his eyes as ytt had bene scales and <sup>6</sup> he receaved his sight/ and arose and was baptised. And receaved meate and was <sup>7</sup> comforted.

Then was Saul a certayne dayes wyth the disciples which wer at Damascon. And streight waye he preached Christ in the Sinagoges howe that he was the sonne off God. All that herde hym wer amased and sayde: ys nott this he that <sup>8</sup> spoyled them whych called on this name in Jerusalem? And cam hydder for the entent that he shulde brynge them bounde vnto the hye prestes? Saule encreased <sup>9</sup> in strengthe/ And confounded the iewes which dwelte at damascon <sup>10</sup> affirminge that this was very Christ.

After <sup>11</sup> a good while/ the iewes toke counsell amonge them-

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<sup>4</sup> Hearing his voyce, *Gen.*      <sup>5</sup> Even Jesus, *Gen. Bps.*      <sup>6</sup> Suddenly, *Gen. Bps.* adds—Forthwith,      <sup>7</sup> Strengthened, *Gen.*      <sup>8</sup> Destroyed, *Gen. Bps.*      <sup>9</sup> *Gen. Bps.* add—the more.      <sup>10</sup> Confirming. *Gen.* Provyng by conferryng (*one scripture with another*), *Bps.*  
<sup>11</sup> That many days were fulfilled, *Gen. Bps.*



selves to kyll him. But <sup>12</sup> there awayte wer knowne of Saul. And they watched att the gates daye and nyght to kyll hym. Then the disciples toke hym by nyght/ and putt hym <sup>13</sup> thorowe the wall and lett hym doune in a basket.

When Saul cam to Jerusalem he assayde to <sup>14</sup> cople hym silfe with the apostles/ and they wer all afrayde of hym and belevd not that he was a disciple. But Bernabas toke hym and brought hym to the apostles and tolde them howe he had sene the lorde in the waye and had spoken wyth hym : and how he had <sup>15</sup> done boldly at damascon in the name off Jesu/ And he <sup>16</sup> had his conversacion with them att Jherusalem/ and quitt hym silfe boldly in the name off the lorde Jesu. And he spake and disputed wyth the grekes and they went aboute to slee hym. When the brethren knew of that/ they brought hym to cesarea/ and sent hym forth to tharsus. Then had the congregacions rest thorowoute all iewry and galile and samary/ and wer edified/ and walked in the feare of the lorde/ And multiplied by the comferte of the holy gost.

Hit chaused that as Peter walked throughoute all quarters/ he cam to the sainctes which dwelt at lydda and there he founde a certayne man named Eneas/ whych had kepte hys bed viij. yere sicke of the palsey. Then sayde Peter vnto hym : Eneas/ the lorde Jesus Christ make the whole. Aryse and make thy beed. And he arose inmedyattly. And all that dwelt at lydda and assaron/ sawe hym/ and tourned to the lorde.

Ther was at Joppa a certayne woman (which was a disciple named Tabitha/ which by interpretaeion is called dorcas) she was full off good warkes and almes dedes/ which she did. Hit chaused in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in <sup>17</sup> a chamber : Be cause lydda was nye too Joppa/ and the disciples had herde that Peter was there/ they sent vnto hym/ desyrynge him that he wolde not <sup>18</sup> be greved to come vnto them.

Peter arose and cam with them : when he was come they brought hym in to the chamber/ and all the widdoos stode rounde aboute hym wepyng and shewyng the coottes and garmentes whych dorcas made whill she was with them. Peter putt them all forth and kneled doune and prayde and turn-

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<sup>12</sup> Their laying await, *Gen. Bps.*    <sup>13</sup> Downe by, *Bps.*    <sup>14</sup> Joyne, *Gen.*    <sup>15</sup> Spoken, *Gen.* Preached, *Bps.*    <sup>16</sup> Was conversant, *Gen.* Was with them conmyng in and going out, *Bps.*    <sup>17</sup> An upper chamber, *Gen. Bps.*    <sup>18</sup> Take it for grief, *Cov.* Delay, *Gen.*

ed hym to the body/ and sayde : Tabitha aryse. She opened her eyes/ and when she sawe Peter she sat vppe/ And he gave her his honde and lyft her vppe/ and called the saintes and wyddoes and <sup>19</sup> shewed her alyve. And hit was knowne throwout all Joppa/ and many beleved on the lorde. And hit fortun-ed that he taryed many days in Joppa with one Simon a tanner.

## The x. Chapter.

**T**HERE was a certayne man in Cesarea called Cornelius/ a captaine of <sup>1</sup> the soudyers of ytaly/ a devoute man/ and won that feared God with all his houssolde/ which gave moche almes to the people/ and prayde God alwaye. The man sawe in a vysion <sup>2</sup> evydently aboute the nynthe houre of the daye the angell of god commynge in vnto hym/ and say-inge vnto hym : Cornelius. when he loked on hym/ he was afrayde/ and sayde : what is it lorde ? He sayde vnto hym : Thy prayers and thy almeses ar come vppe in to remem- braunce <sup>3</sup> in the presence of God. And nowe sende men to Joppa/ and call for one Simon named also Peter. he lodg- eth with won Simon a tanner/ whose housse is by the see syde. He shall tell the/ what thou oughtest to doo. When the an- gell which spake vnto Cornelius was departed/ he called two of his <sup>4</sup> household/ and <sup>5</sup> a devoute soudier off them thatt wayt- ed on hym <sup>6</sup> to whom he tolde all the mater/ and sent them to Joppa.

On the morowe as they went on their iorney and drewe nye vnto the cite/ Peter went vppe <sup>7</sup> into the vpermost parte of of the housse to praye/ aboute the vj. houre. Then wexed he an hongred/ and wolde have eaten. whill they made redy for hym He fell into a traunce/ and sawe heven opened/ and a certayne vessell come doune vnto hym/ as it had bene a greate <sup>8</sup> shete/ knytt at the iiij. corners/ and was lett doune to the erth/ wherein wer all maner of iiij. foted beastes of the erth and <sup>9</sup> vermen and wormes/ and foules off the ayer. And a

<sup>19</sup> Restored, *Gen.* Delivered, *Bps.* <sup>1</sup> The band [company, *C.*] called the Italian, *Cor. Gen. Bps.* <sup>2</sup> Openly, *Cor.* <sup>3</sup> Before God, *T. M. Cr. Gen. Bps.* <sup>4</sup> Household servants, *T. M. Cr. Bps.* Ser- vants, *Gen.* <sup>5</sup> A souldier that feared God, *Gen.* <sup>6</sup> And told them all things, *Gen.* <sup>7</sup> Into a chamber, *Cor.* Upon the top of the house, *T. M. Cr.* Upon the house, *Gen.* Into the highest part of the house, *Bps.* <sup>8</sup> Linen cloth, *Cor.* <sup>9</sup> Wilde beastes and creep- ing things, *Gen. Bps.* [So ch. xi. 6.]

voyce spake vnto hym <sup>10</sup> [from heven :] Ryse Peter Kyll and cate. Peter sayde : <sup>11</sup> God forbyd lorde/ for I have never eaten any thyng that is <sup>12</sup>commen or vnclene. And the voyce spake vnto hym agayne the seconde tyme : What God had <sup>13</sup>clensed thatt make thou not <sup>14</sup>commen. This was done thryse And the vessell was receaved vppe agayne into heven.

Whyle Peter <sup>15</sup> mused in him silfe what this vision which he had sene meant/ beholde/ the men which were sent from Cornelius/ had <sup>16</sup> made inquyrance for Simons housse/ and stode <sup>17</sup> befor the dore. And called oute <sup>18</sup> [won] and axed whether Simon which was also called Peter/ were lodged there. Whyll Peter thought on this vysion/ the sprete sayde vnto hym : Loo/ <sup>19</sup> men seke the. aryse therefore/ get the dounce/ and goo with them/ and doute not. For I have sent them. Peter went doune to the men which were sent vnto hym from Cornelius and sayde : Loo/ I am he/ whom ye seke : what is the cause wherfore ye are come ? They sayde vnto hym : Cornelius the captayne a iuste man/ and won that feareth God/ and off good reporte amonge all the people of the iewes was warned <sup>20</sup> by an holy angell/ to sende for the in to his housse/ and to heare wordes of the. Then called he them in/ and lodged them.

On the morowe Peter went with them/ and certayne brethren from Joppa accompanied hym. And <sup>21</sup> the thyrde daye entred they into Cesaria. Cornelius wayted for them/ and had called to gedder his kynsmen/ and speciall frendes. And as it chaused Peter to come in/ Cornelius met hym/ and fell doune at his fete/ and worshipped hym. Peter toke hym vppe/ sayinge : <sup>22</sup> Evyn I my silfe am a man. And as he talked with hym he cam in/ and founde many that were come to gedder/ And he sayde vnto them : Ye dooe knowe howe thatt hytt ys an vnlawfull thyng for a man beyng a icewe to company or come vn to <sup>23</sup> an alient : But god hath shewed me that I shulde not call eny man commen or vnclene : therefore cam I vnto you <sup>24</sup> with outen scruple/ as sone as I was sent for. I axe you therefore : for what intend/ have ye sent for me ?

<sup>10</sup> *T. M. Cr. Gen. Bps. omit.*      <sup>11</sup> Not so, Lorde, *Cr. Gen. Bps.*  
<sup>12</sup> Polluted, *Gen.* [So *post.*]      <sup>13</sup> Purified, pollute thou not, *Gen.*  
 [So ch. xi. 9.]      <sup>14</sup> Unclean, *Cor.*      <sup>15</sup> Was cumbered, *Cor.* Doubt-  
 ed, *Gen. Bps.*      <sup>16</sup> Inquired, *Gen.*      <sup>17</sup> At the gate, *Gen.*      <sup>18</sup> *Gen.*  
*Bps. omit.*      <sup>19</sup> *Gen. Bps. add—three.*      <sup>20</sup> *Gen. adds—from hea-*  
 ven.      <sup>21</sup> The day after, *Gen.* The third day after, *Bps.*      <sup>22</sup> Stande  
 up ; for I myselfe also am [even I myselfe am, *T. M. Gen.*] *T. M.*  
*Cr. Gen. Bps.*      <sup>23</sup> A stranger, *Cor.* One of another nation, *Gen.*  
*Bps.*      <sup>24</sup> And doubted not, *Cor.* Withoute saying, naye, *T. M. Gen*  
 Withoute delaye, *Cr. Bps.*

And Cornelius sayde : <sup>25</sup> This daye nowe .iiij. dayes I fast-  
ed/ <sup>26</sup> and at the nynthe houre I prayde in my housse/ and be-  
holde/ a man stode before me in bright clothynges/ and sayde :  
Cornelius/ thy prayer is herde/ and thyn almes dedes are had  
in remembraunce in the sight of God. sende therefore to Jop-  
pa/ and call for Simon which is also called Peter. He is  
lodged in the housse off won Simon a tanner by the see syde/  
the which as sone as he is come/ shall speake vnto the. Then  
sent I for the immediatly/ and thou hast well done for to  
come. Nowe are we all here/ present before god to heare  
all thynges that are commaunded vnto the of God.

Peter opened his mought and sayde : Of a trueth I perseave/  
that God <sup>27</sup> is not parciall/ but in all people he that feareth hym  
and worketh rightewesnes/ is accepted with hym.

<sup>28</sup> Ye knowe the preachynge that God sent vnto the chyl-  
dren off Israhell/ preachynge them peace by Jesus Christe  
(which is lorde over all thynges) <sup>29</sup> which preachynge was  
publissed thorow oute all iewery/ and began in galile/ after  
the baptime preached by Jhon/ <sup>30</sup> After thatt God had annoynted  
Jesus off Nazareth with the holy goost/ and wyth power/  
he went aboute doinge goode/ and healynges all that were op-  
pressed with dyvles/ for God was with hym. And we are  
witnesses off all thynges which he did in the londe of the iewes  
and at Jerusalem/ whom they slew/ and hounge on tree.  
Hym God reysed vppe the thyrde daye/ and shewed hym  
openly/ not to all the people/ butt vnto vs witnesses cho-  
syn before off God/ <sup>31</sup> which ate and dronke with hym/ after  
he arose frome deeth. And he commaunded vs to preache  
vnto the people and to testifie/ that it is he that is ordened of  
God a iudge off quycke and deed. To hym gevech all the  
prophetes witnes/ that throwe his name shall receave remis-  
sion of synnes all that beleve in hym.

While Peter yet spake these wordes/ the holy gost fell on  
all them which herde his preachynge And they of the circum-  
cision which beleved were astonyed/ as many as cam with  
Peter/ because that on the gentylys also was <sup>32</sup> shedd oute the  
gyfte of the holy gost. For they herde them speake with

<sup>25</sup> Four dayes agoe, *Gen. Bps.* <sup>26</sup> *Cr. Gen. Bps.* add—about  
[until, B] this houre. <sup>27</sup> Hath no regard [respecte, C.] of persons,  
*Cr. Bps.* Is no accepter of persons, *Gen.* <sup>28</sup> Touching the worde  
which God sent. *Bps.* <sup>29</sup> *Eccn* the worde which came through,  
etc. *Gen.* Ye knowe how the worde was published, etc. *Bps.* <sup>30</sup> How  
God anointed, etc. *T. M. Cr. Gen. Bps.* <sup>31</sup> *Gen. Bps.* add—Even  
to us. <sup>32</sup> Powred, *Gen. Bps.*

tonges/ and magnify God. Then answered Peter: can any man forbyd water that these shulde not be baptised/ which have receaved the holy gost as well as we? And he commaunded them to be baptised in the name of the lorde. Then prayde they hym/ to tary <sup>33</sup> a feawe dayes.

## The xj. Chapter.

<sup>1</sup> HIT cam to the eares of the apostles and brethren which were in iewry/ that the hethen also had receaved the worde of God. When Peter was come vppe to Jerusalem/ they off the circumcysion <sup>2</sup> disputed wyth hym/ sayinge: Thou wentest in vnto men vncircumcised/ and <sup>3</sup>arest with them.

Peter began and expounde the thyng in order to them saynge: I was in the cite of Joppa praynge/ and in a traunce I sawe a vision/ A certen vessell descende as it had bene a <sup>4</sup> large lynnyn clothe/ lett doune from hevyn by the fower corners/ And hit cam to me: into the which when I had fastened myn eyes I considered and sawe fowere foted beastes off the erth/ and vermen and wormes/ and foules off the ayer. I herde also a voyce/ sayinge/ vnto me: Arise Peter/ sley and eate. And I sayd: <sup>5</sup> God forbyd lorde/ for nothyng comen or vncleane hath att eny tyme entred into my mought. The voyce answered me agayne from heven count not thou those thynges comen/ which God hath elensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

And beholde immediatly wer thre men come vnto the housse where I was/ sent from Cesarea vnto me. And the sprete sayde vnto me/ that I shulde goo with them/ with out doutinge. morover these sixe brethren accompanied me. And we entred into the mans housse. and he shewed us/ how he had sene an angell in his housse/ which stode and sayde to hym. Send men to Joppa/ and call for Symon/ named also Peter he shall tell the wordes/ wher by both thou and all thyn housse shalbe saved. As I began <sup>6</sup> to preach/ the holy goost fell on them/ as he dyd on vs at the begynnyng. Then <sup>7</sup> cam to my remembraunce the wordes of the lorde/ howe he sayde: Jhon verely baptised with wather/ butt ye shalbe baptised with the holy goost. For as moche then as God gave them lyke giftes/

<sup>33</sup> Certaine days, *Gen. Bps.*      <sup>1</sup> And the apostles and brethren which were, etc. heard, *T. M. Cr. Gen. Bps.*      <sup>2</sup> Reasoned, *T. M. Contended, Cr. Gen. Bps.*      <sup>3</sup> Eatest, *T. M. Cr. Gen. Bps.*      <sup>4</sup> Great sheete, *Cr. Gen. Bps.*      <sup>5</sup> Not so, *Lorde, Cr. Gen.*      <sup>6</sup> To speake, *Gen. Bps.*      <sup>7</sup> Remembered I, *Gen. Bps.*

as he dyd vnto us/ when we beleved on the lorde Jesus Christ : what was I that I <sup>8</sup> shulde have withstoude God? when they herde this/ they helde their peace and gloryfied God/ saynge : Then hath God also to the gentylles graunted repentaunce unto lyfe.

The which were scattryd abroade thorowe the affliction that arose aboute steven/ walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche/ preachynge the worde to no man/ butt vnto the iewes only. Some off them were men off Cypers and off Syrene/ which when they were come into Antioche/ spake vnto the grekes/ and preached the lorde Jesus. And the honde off the Lorde was with them/ and a greate nombre beleved and turned vnto the lorde.

Tydynges off this cam vnto the eares off the congregacion/ which was in Jerusalem/ and they sent forthe Barnabas that he shulde go vnto Antioche. Which when he was come/ and had sene the grace off the lorde/ was glad/ and exhorted them all/ that with purpose off hertt they woulde <sup>9</sup> continually cleave vnto the lorde. For he was a perfeacte man/ and full off the holy goost and off faithe. And moche people <sup>10</sup> was added vnto the lorde. Then departed Barnabas to Tarsus/ for to seke Saul/ and when he had founde him/ he brought him vnto Antioche. Yt chaunsed thatt a whole yere they <sup>11</sup> had their conversacion with the congregacion there/ and taught moche people in somoche thatt the disciples <sup>12</sup> off Antioche wer the fyrst that wer called Christen.

In those dayes cam prophetes from Jerusalem vnto Antioche/ Ther stode vppe won off them named Agabus/ and signified by the sprete/ that there shulde be grett derth throughout all the worlde/ which cam tu passe <sup>13</sup> in the emproure claudius dayes. Then the disciples every man accordinge to his habilitie/ purposed to sende <sup>14</sup> soecour vnto the brethren which dwelt in iewry/ whych thyng they also did/ and sent it to the seniors/ by the hondes of Barnabas and Saul.

### The xij. Chapter.

**I**N that tyme Herode the kyng layed hondes on certayne of the congregacion/ to vexe them. He kylled James the brother off Jhon with a swerde : and be cause he sawe that it

<sup>8</sup> Could let God, *Gen.*      <sup>9</sup> Continue in, *Cor.*      <sup>10</sup> Joined themselves, *Gen.*      <sup>11</sup> Were conversant with, *Cr. Gen.*      <sup>12</sup> Were first called Christians in Antiochia, *Gen.*      <sup>13</sup> Under [In the days of, *B.*] Claudius Cæsar, *Gen. Bps.*      <sup>14</sup> An hand reaching, *Cor.*

pleased the iewes/ he proceeded forther/ to take Peter also.  
<sup>1</sup>Then wer the dayes of <sup>2</sup>vnelevended breed/ and when he had caught him/ he put hym in preson/ and delyvered hym to iij. quaternions off soudiers to be kepte/ entyndyng after ester to bryng hym forth to the people. Then was Peter kepte in preson. But <sup>3</sup>prayer was made with out ceasyng off the congregacion vnto god for hym. When herod wolde have brought hym oute vnto the people/ the same nyght slepte/ Peter bitwene ij. soudiers/ bounde with two chaynes/ And the keepers before the dore kepte the preson.

And beholde the angell off the lord <sup>4</sup>was there present/ and a light shyned in the <sup>5</sup>lodge. And he smote Peter on the syde/ and <sup>6</sup>steryd him vppe sayinge : aryse vppe quycly. And the cheynes fell off from his hondes. and the angell sayd vnto him : gyrde thy silfe and bynde on thy <sup>7</sup>sandalles/ And so he dyd. And he sayd vnto hym : cast on thy <sup>8</sup>mantle aboute the/ and folowe me. And he cam oute and folowed him/ and wist not/ that it was truth which was done by the angell/ butt thought he had sene a vision. When they were past the fyrst and the seconde wache/ they cam vnto the yeron gate/ thatt ledeth vnto the cite/ which opened to them by his awne accorde. And they went oute and passed thorowe won stret/ and by and by the angell departed from hym.

And when Peter was come to hym silfe/ he sayde : nowe I knowe off a surety/ that the lorde hath sent his angell/ and hath delyvered me from the honde off Herode/ and from all the waytyng fore of the people of the iewes. And as he consydred the thyng/ he came to the housse of Mary the mother of one Jhon/ which <sup>9</sup>was called marke also/ where many were gaddered to gedder in prayer. As Peter knocked at the entry dore/ a damsell cam forth to herken/ named Rhoda. And when she knewe Peters voyce/ she opened nott the entry for gladnes/ but ran in and tolde howe Peter stode before the entrey. And they sayd vnto her : thou arte mad. <sup>10</sup>and she bare them doune that hit was even so. Then sayde they : it is hys angell. Peter contynued knockyng. When they had opened the dore/ and sawe him/ they were astonyd. He bekened vnto them with his honde to holde their peace/

<sup>1</sup> But it was Easter, *Cor.*

<sup>2</sup> Swete bread, *T. M. Cr. Bps.*

<sup>3</sup> Earnest prayer was made of the, etc, *Gen.* <sup>4</sup> Came upon them, *Gen.*

<sup>5</sup> Habitation, *Cr.* House, *Gen.* Preson, *Bps.*

<sup>6</sup> Waked, *Cor.*

Raised, *Gen.* <sup>7</sup> Shoes, *Cor.* <sup>8</sup> Garment, *Cr. Gen. Bps.*

<sup>9</sup> After his surname was called Marke, *Cor.*

<sup>10</sup> And she abode by it, *Cor.* Yet she affirmed, *Cr. Gen. Bps.* G. adds—constantly.

and tolde them by what meanes the lorde had brought hym oute of preson. And sayde : goo shewe thys vnto James and to the brethren. And he departed and went into another place.

As sone as ytt was daye there was <sup>11</sup> not lytell a doo amonge the soudiers/ what was becom off Peter. When Herode had <sup>12</sup> called for hym/ and founde him not/ he examyned the keepers/ and commaunded <sup>13</sup> to departe. And he descended from Jewry to Cesarea/ and there abode. Herode <sup>14</sup> was displeas- ed with them off Tyre and Sydon. And they cam all at once/ and <sup>15</sup> made intercession vnto blastus the kynges chamberlein/ and desired peace/ because their countrey was norysshed be the kynges londe. Apon a daye apoynted/ <sup>16</sup> the kyng arayed hym in royall apparell/ and set hym in his <sup>17</sup> seate/ and made an oracion vnto them. And the people gave a shute/ sayinge : <sup>18</sup> It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote him/ be cause he gave not God the honoure/ and he was eatyn of wormes/ and gave vppe the goost.

The worde of God grewe and multiplied. And Barnabas and Saul returned <sup>19</sup> to Jerusalem/ and <sup>20</sup> fulfilled their office/ and toke with them Jhon/ which was also called Marcus.

### The xliij. Chapter.

**T**HERE were at antioche/ in the congregacion/ prophetes and <sup>1</sup> doctours/ as Barnabas and Symon/ called Nygers/ And lucius of cerene/ and Manahen <sup>2</sup> Herode the tetrarkes norsfelowe/ and Saul. As they <sup>3</sup> served God/ and fasted/ The holy gost sayd : seperat me Barnabas and Saul/ for the worke where vnto I have called them. Then fasted they and prayed/ and put their hondes on them/ and lett them goo. And they after they were sent of the holy gost/ cam vnto seleutia/ and from thence they sayled to cyprus. And when they wer come to salamine/ they <sup>4</sup> shewed the worde off god in the sinagoges/ vnto the iewes. And they had Jhon to their minister.

When they had gone over all the yle vnto the cite of Pa-

<sup>11</sup> No small trouble, *Gen.*    <sup>12</sup> Sought, *Cr. Gen. Bps.*    <sup>13</sup> Them to be caryed away, *Cov. T. M. Cr. Bps.*    Them to be punished, *Gen.*  
<sup>14</sup> Intended to make warre against, *Gen.*    <sup>15</sup> Perswaded Blastus, *Gen.*  
<sup>16</sup> Herode, *T. M. Cr. Gen. Bps.*    <sup>17</sup> Judgment-seat, *Cr. Gen.*  
<sup>18</sup> The voice of God, *Gen.*    <sup>19</sup> From, *Gen.*    <sup>20</sup> Delivered the hand-reaching, *Cov.*  
<sup>1</sup> Teachers, *All the Vers.*    <sup>2</sup> Which had been brought up [nourished up, *B.*] with Herode, *Gen. Bps.*  
<sup>3</sup> Ministred to the Lorde, *All the Vers.*    <sup>4</sup> Preached, *Gen. Bps.*



phos/ they founde a certayne sorserer/ a false prophet which was a iewe/ named Bariesu/ which was with the <sup>5</sup> rueler off the countre won Sergius Paulus a prudent man. the same rueler called vnto hym Barnabas and Saul/ and desired to heare the worde of god The Sorserer Elemas (for so was his name by interpretacion) with stode them/ and sought to turne awaye the rueler from the faith. Then Saule which also is called Paul beinge full off the holy goost/ set hys eyes on hym/ and sayde: O full off all sutelte and <sup>6</sup> disseytfulnes the chylde off the devyll/ and the enemye of all righteousnes <sup>7</sup> thou ceasest not to pervert the strayght wayes off the lorde. And nowe beholde the honde off the lorde is upon the/ and thou shalt be blinde and not se the sunne for a season/ And immediatly fell on hym a myste and a darknes/ And he went about sekynge/ them that shulde leade hym by the honde. Then the rueler when he sawe what had hapened/ beleved/ and <sup>8</sup> wondred at the doctryne of the lorde.

When Paule and they that were with hym/ had <sup>9</sup> shyped from Paphus/ they cam to Perga a cite of Pamphilia. There departed Jhon from them/ and returned to Jerusalem. Butt <sup>10</sup> they wandred thorowe the countres/ from Perga to Antioche a cite in the countre of Pisidia/ and went in to the synagoge on the saboth daye/ and sate doune. After the lectur of the lawe and the prophetes/ the ruelers of the synagoge sent vnto them saynge: Ye men and brethren/ yf ye have eny <sup>11</sup> sermon to exhorte the people/ say on

Paul stode vppe and beckened with his honde and sayde: Men off Israhel/ and ye that feare God/ geve audience. The God off this people <sup>12</sup> chose oure fathers/ and exalted the people/ when they dwelt <sup>13</sup> [as straungers] in the londe of Egypt/ and with a <sup>14</sup> mighty arme brought them outt off it/ and aboute the tyme off .xl. yeres suffred he their maners in the wildernes. And destroyed vij. nacions in the londe of Canaan/ and devided their londe to them by Lott. And afterwarde he gave vnto them iudges aboute the space of .iiij. c. and .l. yeres vnto the tyme off Samuel the prophet. And after that they desyred a kynge/ and God gave vnto them Saul the sonne off Cis/ a man off the tribe of Beniamin/ by the space off xl. yeres.

<sup>5</sup> Deputie, *Gen. Bps.* [So post.]

<sup>6</sup> All mischief, *Gen. Bps.*

<sup>7</sup> Wilt thou not cease to pervert the straitte [ryghte, *B*] *Cr. Gen. Bps.*

<sup>8</sup> Was astonied, *Gen.* <sup>9</sup> Departed by shippe, *Cov. T. M. Gen.* Departed, *Bps.* <sup>10</sup> When they departed from Perga, they came, *Gen. Bps.* <sup>11</sup> Word of exhortation for, *Gen.* Worde to exhorte, *Bps.*

<sup>12</sup> *Gen. Bps.* add—of Israel. <sup>13</sup> *Gen.* omits. <sup>14</sup> Hye, *Cr. Gen. Bps.*

And after he had <sup>15</sup> putt hym doune/ he set vppe David to be their kynge/ <sup>16</sup> to whome he gave witnes/ saynge: I have founde David the sonne of Jesse/ a man after myne awne hert/ he he <sup>17</sup> shall fulfyll all my will.

Of this manes sede hath God (according to his promes) <sup>18</sup> brought forth to the people off Israel a savour/ won Jesus/ when Jhon had fyrst preached before his commynge the bap- tim off repentaunce to <sup>19</sup> Israhel. When Jhon had fulfyllled his course/ he sayde: <sup>20</sup> Whome ye thynke that I am? <sup>21</sup> the same am I not/ but beholde there cometh won after me/ whose shewes of his fete I am not worthy to lose.

Ye men and brethren/ children off the generacion of Abra- ham/ and whosoever amonge you feareth God/ to you is this worde of helth sent. The inhabiters of Jerusalem/ and their ruelers because they knewe hym nott/ nor yet the <sup>22</sup> voyces of the prophetes which are redde every saboth daye/ have fulfyllled them in condempnyng hym And when they founde no cause of death in hym/ yet desired they Pilate <sup>23</sup> to kyll him. And when they had fulfyllled all that were written of hym/ they toke hym doune from the tree and putt him in a sepulere: But God raysed him agayne from death/ <sup>24</sup> and he was sene many dayes of them/ which cam with hym from galile to Jerusalem which are his witnesses vnto the people.

And we declare vnto you/ <sup>25</sup> howe that the promes made vnto the fathers/ god hath nowe fulfyllled vnto vs the children/ in that he reysed vppe Jesus agayne/ even as it is written in the <sup>26</sup> fyrste psalme: Thou arte my sonne/ this same daye begat I the. As concernyng that he so reysed hym vppe from death/ nowe no more to returne to <sup>27</sup> corrupeion/ he sayd on this wyse: <sup>28</sup> The holy promyses made to David I will kepe faithfully. Wherefore he saith also in another place: Thou shalt not soffre thy <sup>29</sup> saincte to se corrupeion. For David after he had <sup>30</sup> in his tyme fulfilled the will of god/ he slepte/

<sup>15</sup> Taken him away, *Gen.* Removed him, *Bps.* <sup>16</sup> Of whom he reported, *T. M. Cr. Bps.* <sup>17</sup> Will doe all things that I will, *Gen.*

<sup>18</sup> Raised up to Israel the Saviour Jesus, *Gen.* <sup>19</sup> *Gen. Bps.* add— all the people of. <sup>20</sup> I am not he that ye take me for, *Cor.*

<sup>21</sup> I am not he, *Gen. Bps.* <sup>22</sup> Wordes, *Gen.* <sup>23</sup> That he shulde be slaine, *Bps.* <sup>24</sup> *Cr.* adds—(the thyrd daye.) <sup>25</sup> *Bps.* adds— glad tidings.

<sup>26</sup> *Seconde, Cr. Gen. Bps.* <sup>27</sup> The grave, *Gen.*

<sup>28</sup> The grace promised to David will I faithfully kepe unto you, *Cor.* I will give you the holy things of David which are faithful, *Gen. Bps.* <sup>29</sup> Holy one, *All the Vers.* <sup>30</sup> In his time served, etc.

*Cor.* Served his time by the counsell [will, *B.*] of God, *Gen. Bps.*

and was layd with hys fathers/ and sawe corrupcion. Butt he whom god reysed agayne/ sawe no corrupcion.

Be hit knowne vnto you therefore ye men and brethren/ that thorowe this man is preached vnto you the forgevenes of sinnes/  
<sup>31</sup> And by him are all that beleve iustified from all thynges from the which ye could not be iustified by the lawe off Moses. Be ware therefore lest that fall on you/ which is spoken off in the prophetes: Beholde ye despisers/ and wonder/ and  
<sup>32</sup> perishe ye: for I do a worke in youre dayes/ which ye shall not beleve/ <sup>33</sup> yf a man wolde declare it you.

When <sup>34</sup> the Jewes wer gone oute of the <sup>35</sup> Sinagog/ the gentyls besought them that they wolde preache <sup>36</sup> the worde off god to them <sup>37</sup> bitwene the saboth dayes. When the congregacion was broken vppe/ many of the iewes and <sup>38</sup> verteous proselites folowed Paul and Barnabas/ which spake to them and exhorted them to continue in the grace off God. And the nexte saboth daye cam Almoste the whole cite to gedder to heare the worde off God. When the iewes sawe the people/ they were full off <sup>39</sup> indignacion and spake agaynst those thinges which wer spoken off Paul/ <sup>40</sup> They spake agaynst it/ and disprayed it/ raylinge on it. Then Paul and Barnabas waxed bolde/ and sayde: <sup>41</sup> it was mete that the worde off God shulde fyrst have bene preached to you/ Butt seinge ye putt it from you/ and <sup>42</sup> thynke youre selves onworthy off everlastinge lyfe/ loo/ we tourne to the gentyls. For so hath the lorde commaunded vs: I have made the a lyght to the gentyls/ that thou be helth vnto the ende of the worlde.

The gentyls herde/ and were glad and glorified the worde of the lorde/ and beleved even as many as wer ordered vnto eternall lyfe. And the worde off the lorde was <sup>43</sup> puplisshed thorowe oute all the region. Butt the iewes moved the <sup>44</sup> worshipfull and <sup>45</sup> honorable wemen/ and the chefe men of the cite. And reysed persecucion agaynst Paul and Barnabas/ And expelled them oute off their costes. But they shuke of

<sup>31</sup> And from all things whereby ye might not be justified in the law of Moses. But whosoever believeth on this man is justified, *Cor.*  
<sup>32</sup> Vanish away, *Gen.* <sup>33</sup> Though a man declare it to you plainly, *Bps.* <sup>34</sup> They were come out of the synagogue of the Jews, *Gen. Bps.* <sup>35</sup> Congregation, *Cr.* <sup>36</sup> These wordes [The worde, *T. M. C.*] to them, *T. M. Cr. Gen. Bps.* <sup>37</sup> The Saboth folowyng, *Tar.* The next Saboth, *Cr. Gen. Bps.* <sup>38</sup> Proselytes that feared God, *Gen.* <sup>39</sup> Envie, *Gen.* <sup>40</sup> Speaking against [Contraryng, *G.* Against it, *C.*] and rayling on it, *T. M. Cr. Gen. Bps.* <sup>41</sup> It behoved, *Cor.* It was necessary, *Gen. Bps.* <sup>42</sup> Judge, *Gen.* <sup>43</sup> Spread abroad, *Cor.* <sup>44</sup> Devoute, *Cr. Gen. Bps.* <sup>45</sup> Honest, *Cr. Bps.* [So ch. xvii. 12.]

the duste of their fete agaynst them/ and cam vnto Iconium.  
And the disciples wer fylled with ioye and with the holy goost.

## The xxxij. Chapter.

**H**IT fortun'd in iconium that they went both to gedder in to  
the Sinagoge of the iewes/ and so spake/ that a gret mul-  
titude both off the iewes and also off the grekes beleved. Butt  
the unbelevinge iewes/ steryd vppe and <sup>1</sup>vnquyeted the  
myndes off the gentyles agaynste the brethren. Longe time  
a bode they their and <sup>2</sup>quit them selves boldly with the helpe  
of the lorde/ the which gave testimony vnto the worde off hys  
grace/ and causyd signes and wonders to be done by their  
hondes. The people off the cite were devided : and <sup>3</sup>parte  
helde with the iewes/ and parte wyth the apostles.

When there <sup>4</sup>was a saute made both of the gentyls and also  
of the iewes with their rulers/ to <sup>5</sup>put them to shame and to  
stone them/ they wer ware of it/ and fled vnto listra and derba/  
cites off Licaonia/ and vnto the region that lyeth rounde aboute/  
and there preached the gospell.<sup>6</sup> And there sate a certayne  
man at listra <sup>7</sup>weake in his fete/ beinge <sup>8</sup>halt from his mo-  
thers wombe/ and never walkyd. The same herde Paul  
preache/ which behelde hym and perceaved that he had faith  
to be <sup>9</sup>whole/ and sayd with a loude voyce : stonde vppe right  
on thy fete. And he <sup>10</sup>stert vppe/ and walked. when the  
people sawe what Paul had done/ they lifte vp their voyces/  
sayinge in the speache of Lyeaonia : Goddes are come doune  
to vs in the lyknes off men. And they called Barnabas/ Ju-  
piter/ And Paul Mercurius/ be cause he was the <sup>11</sup>preacher.  
Then Jupiters preste/ which dwelt before their cite/ brought  
<sup>12</sup>oxen and garlondes vnto the <sup>13</sup>churche porche/ and wolde  
have done sacrificise with the people.

When the apostles/ Barnabas and Paul herde that/ they rent  
their clothes/ and ran in amonge the people/ cryinge and say-  
inge : <sup>14</sup>Syrs/ why do ye this? We are <sup>15</sup>men lyke vnto

<sup>1</sup> Corrupted, *Gen. Bps.*

<sup>2</sup> Spake boldly in the Lorde, *Gen.*

<sup>3</sup> Some were with, etc. and some, *Gen.*

<sup>4</sup> Rose up an insurrec-  
tion, *Cor.*

<sup>5</sup> Do them violence, *Cr. Gen. Bps.*

<sup>6</sup> *Cr.* adds—

and all the multitude was moved at their doctrine, but Paul and Bar-  
nabas taryed styl at Lystra.

<sup>7</sup> Impotent, *Gen.*

<sup>8</sup> A creple,

*All the Vers.* <sup>9</sup> Healed, *Gen.*

<sup>10</sup> Sprang up, *Cor.* Leaped up,

*Gen.* <sup>11</sup> Chiefe speaker, *Gen. Bps.*

<sup>12</sup> Bulles, *Gen.*

<sup>13</sup> Porche,

*Cr. Gates, Gen. Door, Bps.*

<sup>14</sup> O men, *Gen.*

<sup>15</sup> Mortal men,

*T. M. Cr. Bps.* Men subject to the like passions that ye be, *Gen.*

you/ and preache vnto you/ that ye shulde turne from these <sup>16</sup> vanities vnto the lyvyng god/ which made heven erth and the see and all that in them is/ the which in times past suffred all <sup>17</sup> nacions to walke in their owne wayes. Neverthelesse he lefte not hym silfe with outen witnes/ in that <sup>18</sup> he shewed his benefaictes/ in gevyng vs rayne from heven and frutfull ceasons/ fylling oure hertes with fode and gladnes. And with these sayinges/ sease refrayned they the people/ that they had not done sacrifice vnto them.

Thether cam certayne iewes from Antioch and Iconium/ and <sup>19</sup> optayned the peoples consent and stoned Paul/ and drew hym oute of the cite/ supposyng he had bene deed. As the disciples stode rounde aboute hym/ he arose vppe and cam into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite, and taught many/ they returned agayne to Listra/ and to Iconium and Antioche/ and <sup>20</sup> strengthened the disciples soules/ exhortinge them to continue in the faith/ affyrminge that we muste throwe <sup>21</sup> moche adversite entre into the kyngdom of god. And when they had ordered them seniours by eleccion in every congregacion/ after they had preyde and fasted/ they commended them to <sup>22</sup> god on whom they beveled.

And they went over all Pisidia and cam into pamphilia/ and when they had preached the worde of god in perga/ they descended in to Attalia/ and thence <sup>23</sup> departed by shippe to Antioche/ from whence they <sup>24</sup> wer delyvered vnto the grace of god/ to the worke whiche they had fulfilled. When they wer come and had gaddered the congregaion to gedder/ they reharsed all that god had done by them/ and howe he had opened the dore of faith vnto the gentyls. And there they abode longe tyme with the disciples.

### The xv. Chapter.

**A**ND there cam certayne from iewry and taught the brethren: excepte ye be circumcysed after the maner of Moses ye can not be saved. Then <sup>1</sup> arose there dissencion and

<sup>16</sup> Vaine idols, *Gen.*      <sup>17</sup> The Gentiles, *Gen.*      <sup>18</sup> He shewed his benefits from heaven, in giving us rayne, *Cr. Bps.* He did goode and gave us, *Gen.*      <sup>19</sup> When they had persuaded the people, *Gen. Bps.*      <sup>20</sup> Confirming the disciples hearts, *Gen.*      <sup>21</sup> Much tribulation, *T. M. Cr. Bps.* Many afflictions, *Gen.*      <sup>22</sup> The Lorde, *Cr. Gen. Bps.*      <sup>23</sup> Sailed, *Gen.*      <sup>24</sup> Were committed, *Cr. Bps.* Had been commended, *Gen.*      <sup>1</sup> There was great dissencion, etc. *Gen.*

disputynge not a little vnto Paul and Barnabas agaynste them. And they <sup>2</sup> determined that Paul and Barnabas and certayne other of them shulde ascende to Jerusalem vnto the apostles and seniours aboute this question. <sup>3</sup> After they were brought on their waye by the congregacion/ they passed over Phenices and Samaria/ declarynge the <sup>4</sup> conversacion off the gentylys/ and they brought gret ioye vnto all the brethren. When they were come to Jerusalem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharises/ which dyd beleve sayinge thatt itt was nedfull to circumeise them and to <sup>5</sup> inioyne them to kepe the lawe of Moses. The apostles and seniours cam to gedder to <sup>6</sup> reason of this matter.

When there was moche disputynge/ Peter rose vppe and sayd vnto them : Ye men and brethren/ ye knowe howe that a goode while agoo/ God chose <sup>7</sup> amonge vs that the gentylys by my mouthe shulde here the worde off the gospell and beleve. And God which knoweth the herte/ bare <sup>8</sup> them witnes/ and gave vnto them the holy gost even as he dyd vnto vs/ And he putt no difference betwene them and vs/ <sup>9</sup> and with fayth purified their hertes. Nowe therfore why tempte ye God/ thatt ye wolde putt a yoke on the disciples neckes which nether oure fathers nor we were able to beare : Butt we beleve thatt thorow the grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude <sup>10</sup> was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentylys by them.

As sone as they helde their peace/ James answered sayinge : Men and brethren herken vnto me/ Simeon tolde howe God <sup>11</sup> at the beginninge <sup>12</sup> dyd visit the gentylys/ <sup>13</sup> and receaved of them people vnto his name. and to this agreith the wordes of the prophetes/ as it is written : After this I will returne/ and will bylde agayne the tabernacle of David which is fallen doune/ and <sup>14</sup> thatt wich is fallen in dekey of it will I bilde a gayne and I will set it vppe/ that the residue of men myght

<sup>2</sup> Ordeined, *Cor. Gen.*    <sup>3</sup> Thus being sent forth, *Gen.*    <sup>4</sup> Conversion. *T. M. Cr. Gen.*    <sup>5</sup> Command, *Gen. Bps.*    <sup>6</sup> Look to, *Gen. Consider, Bps.*    <sup>7</sup> *Gen.* adds—out me.    <sup>8</sup> Witnessse over them, *Cor.*    <sup>9</sup> Seeing that with fayth, he, etc. *Cr.* After that by fayth, he, etc. *Gen.*    <sup>10</sup> Kept silence and hearde [Gave audience to, *B* ], *Gen. Bps.*    <sup>11</sup> First, *Gen.*    <sup>12</sup> Visited to receive a people unto his name from among the heathen, *Cor.*    <sup>13</sup> To receive of them, *Cr. Bps.* To take of them, *Gen.*    <sup>14</sup> The ruins thereof, *Gen.*

seke after the Lorde/ and also the gentyls vppon whom my name is called on sayth the lorde/ which doth all these thynges : knowne vnto God are all hys werkes from the beginnunge of the worlde. Wherefore my sentence is/ that we trouble not them which of the gentyls are turned to God : but that we write vnto them that they abstayne them selves from filthines of ymages/ from fornicacion/ from stranglyd/ and from bloude. For Moses of olde tyme in every cite hath them that preache hym/ and he is reede in the synagoges every saboth daye.

Then <sup>15</sup> pleased it the apostles and seniours with the whole congregacion to send chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas and Silas which were chefe men among the brethren and <sup>16</sup> gave them letters in their hondes after this maner.

The apostles/ seniours and brethren <sup>17</sup> send gretynges vnto the brethren which are of the gentyls in Antioche Siria and cilicia/ For as moche as we have herde thatt certayne wich departed from vs/ have troubled you with wordes/ and combred youre myndes sayinge : Ye must be circumcised/ and kepe the lawe/ to whom we gave no soche commaundment. It semed therefore to vs a good thyng/ when we were come to gedder with won accorde/ to sende chosyn men vnto you/ with oure beloved Barnabas and Paul/ men that have <sup>18</sup> iopordred theyre lives/ for the name of oure lorde Jesus Christ. We have sent therefore Judas and Sylas/ which shall alsoo tell you the same thynges by mouth. For hitt semed goode to the holy gost and to vs to <sup>19</sup> putt no grevous thyng to you more then these necessary thynges/ that is to saye that ye abstayne from thynges offered vnto the ymages/ from bloud/ from strangled/ and fornicacion. From which if ye kepe youre selves/ ye shall do well. Soo fare ye well.

when they were departed/ they cam to Antioche and gathered the multitude to gedder and delivered the pistle. When they had redde it/ they reioysed off that consolacion. Judas and Sylas beinge prophetes/ exhorted the people <sup>20</sup> with moche preachynge/ and strengthened them. After they hadde taryed there a certayne space/ they were lett goo in peace off the brethren vnto the apostles. Notwithstondynge it pleasyd Sylas to abyde there still. Paul and Barnabas continued in An-

<sup>15</sup> It seemed good to, *Gen.*      <sup>16</sup> Wrote letters by them, *Gen. Bps.*  
<sup>17</sup> Wish health. *Coc.*      <sup>18</sup> Given up, *Gen.*      <sup>19</sup> Charge you with  
no more, etc. *Cr.* Lay no more [no greater, *B*] burthen upon you,  
*Gen. Bps.*      <sup>20</sup> With many words, *Gen.*

tioche teachynge/ and preachynge the worde of the lorde whith other many.

Butt after a certayne space Paul sayde vnto Barnabas: Lett vs goo agayne and visite our brethren in every cite/ where we have <sup>21</sup> shewed the worde of the lorde/ and se howe they do. Barnabas gave counsell/ to take with them Jhon called also Marke: But Paul <sup>22</sup> thought it not mete to take him vnto theyr company whiche departed from them at Pamphylia/ and went nott with them to the worke. <sup>23</sup> Soo sharp was the <sup>24</sup> dissencion bitwene them/ that they departed asunder won from the other. And Barnabas toke Marke and sayled vnto Cypers. Paul chose Sylas and departed <sup>25</sup> delivered off the brethren vnto the grace of God. And he went thorowe all Cyria and Cilicia/ stablisshynge the congregacions.<sup>26</sup>

#### The xvij. Chapter.

**T**HEN cam he to Derba and to Listra/ and beholde a certayne discyple was there named Thimotheus a womans some whych was a iewas and beleved/ but his father was a greke of whom reported well the brethren of Listra/ and Iconium. Paul wolde thatt he shulde goo forth with hym/ and toke and circumcised hym because of the iewes which were in those quarters/ for they knewe all thatt his father was a greke. As they went thorow the cites/ they delivered them the <sup>1</sup> decrees for to kepe/ <sup>2</sup> ordeyned off the apostles and senious which were at Jerusalem. So were the congregacions stablISHED in the faith/ and encreased in noubre dayly.

When they had goone thorowe out Phrigia and the region of Galacia/ and were forbidden off the holy goost to preach <sup>3</sup> in Asia/ they cam to Misia/ and sought to goo into Bethinia/ and the sprete soffered them not. When they had gone over Misia/ they cam doune to Troada and a vision apered to Paul in the nyght. There stode a man off Macedonia and prayed hym saynge: Come into Macedonia and helpe vs. After he had sene the vision immediatly we prepared to goo into Macedonia <sup>4</sup> certified that the lorde had called vs forto preache the

<sup>21</sup> Preached, *Gen.* Uttered, *Bps.*

<sup>22</sup> Would not take, *Cr. Bps.*

<sup>23</sup> Then were they so stirred, *Gen.*

<sup>24</sup> Contention, *Cr. Bps.*

<sup>25</sup> Committed, *Cor. Cr. Bps.* Commended, *Gen.*

<sup>26</sup> *Cr.* adds—

commandyng to keepe the precepts of the Apostles and Elders.—

<sup>1</sup> Sentence, *Cor.*

<sup>2</sup> Concluded, *Cor.*

<sup>3</sup> *All the Vers.* add—the

worde.

<sup>4</sup> Being assured, *Gen.* Gathering by conference, *Bps.*



gospell vnto them. Then <sup>5</sup> losed we forth from Troada/ and with a strayght course cam we to Samothracia/ the nexte daye to Neapolim/ and from thence to Philippos/ which is the chiefest cite in the parties of Macedonia <sup>6</sup> a fre cite.

We were in that cite abidinge a certayne dayes/ and on the saboth dayes we went oute of the cite besydes a river where men were wont to praye/ and we sate doune and spake vnto the women which thither resorted. And a certayne woman named Lidia/ a seller off purple/ of the cite off Thiatira which worshypped God/ <sup>7</sup> gave vs audience/ whose hert god opened that she attended vnto the thynges which Paul spake. When she was baptised/ and her houssolde/ she besought vs sayinge: Yf ye <sup>8</sup> thinke that I beleve on the lorde come into my housse/ and abide there. And she constrayned vs.

Hit fortunede as we went to prayer/ a certayn dam sell <sup>9</sup> possessed with a sprete <sup>10</sup> that prophesyed met vs/ which brought <sup>11</sup> her master and mastres moche vauntage with <sup>12</sup> prophesyng. The same followed Paul and vs sayinge: These men are the servauntes of the most hye god/ which shewe vnto vs the waye of helth. And this did she many deyes. Butt Paul <sup>13</sup> nott content turned about and sayd to the sprete: I commaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone/ they caught Paul and Silas/ and brought them into the market place vnto the <sup>14</sup> ruelars/ and delivered them to the <sup>15</sup> officers sayinge: These men trouble oure cite/ which are iewes and <sup>16</sup> shewe newe decrees/ which are nott lafull for vs to receave/ nether to observe seinge we are romains. And the people <sup>17</sup> ranne on them/ and the officers rent their clothes/ and commaunded them to be beaten with roddes/ and when they hadde beaten them sore/ they cast them into preson commaundyng the ioyler to kepe them surely. Which when he had receaved suche commaundment thrust them into the inner preson/ and made their fete fast in the stockes.

<sup>5</sup> Went we, *Gen.* Being caryed, *Bps.*  
came from Rome to dwell there, *Gen.*

<sup>6</sup> Whose inhabitants  
<sup>7</sup> Harkened to, *Cor.*  
Heard us, *Gen.* <sup>8</sup> Have judged me to be faithful to, etc. *Gen.* *Bps.*

<sup>9</sup> Having a spirit of divination, *Gen.*

<sup>10</sup> Of soothsaying, *Bps.*

<sup>11</sup> Her maisters, *Gen.* *Bps.* [So vs 19.]

<sup>12</sup> Divination, *Gen.*

<sup>13</sup> Being grieved, *Gen.*

<sup>14</sup> Magistrates, *Gen.*

<sup>15</sup> Governours, *Gen.* [So *post.*]

<sup>16</sup> Preach ordinances, *T. M. Cr.*

<sup>17</sup> Rose up together against, *Gen.*

At mydnyght Paul and Silas prayed/ and <sup>18</sup> lauded god. and the presoners herde them. Sodenly there was a greate erth quake/ soo that the foundation of the preson was shaken/ and by and by all the doores opened/ and every mannes bondes were lowsed. When the keper off the preson waked out off hys slepe/ and sawe the preson doores open/ he drue outt his swearde and wolde have killed hym silfe supposynge the presoners had bene fledde. Paul cryed with a lowde voyce say-inge : Do thy silfe no harme for we are all heare.

He called for a light and sprange in/ and cam tremblynge/ and fell <sup>19</sup> doune before Paull and Silas/ and brought them out and sayde/ Syrs what must I doo to be saved ? And they sayde : beleve on the lorde Jesus/ and thou shalt be saved and thy houssolde. And they preached vnto hym the worde of the lorde/ and to all that were in his housse. And he toke them the same houre off the nyght and wasshed their <sup>20</sup> wondes/ and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse/ he sett meate before them/ and ioyed <sup>21</sup> that he with all his houssholde beleved on God.

And when it was daye the officers sent the <sup>22</sup> ministers say-inge : Lett those men goo. The keper off the preson tolde this sayinge to Paul : the officers have sent worde to lose you. Now therefore gett you hence and goo in peace. Then sayde Paul vnto them : They have beaten vs openly vncondempned/ for all that we are Romans/ and have cast vs into preson : and nowe wolde they <sup>23</sup> sende vs awaye prevely ? Naye <sup>24</sup> nott so/ butt lett them come them selves and fett vs out. The ministers tolde these wordes vnto the officers and they feared when they herde that they were Romans/ and cam and besought them and brought them out/ and desired them to departe out of the cite. They went out of the preson and entred into the house of Lidia/ and when they had sene the brethren/ they comforted them and departed.

### The xlvj. Chapter.

**A**S they <sup>1</sup> made their iorney thorowe Amphipolis/ and Apolonia/ they cam to Thessalonica where was a sinagoge

<sup>18</sup> Sung a psalme to, *Gen.*      <sup>19</sup> At the feet of, *Cov.*      <sup>20</sup> Stripes, *Gen.*  
<sup>21</sup> With all his household, that he was become a beleever on God, *Cov.*      <sup>22</sup> Sergeants, *Gen.* [So vs. 38.]      <sup>23</sup> Thrust [Put, G.] us out, *Gen. Bps.*      <sup>24</sup> Verely, *Cr. Gen. Bps.*      <sup>1</sup> Passed through, *Gen.*

off the iewes. Paul as his maner was went in vnto them. and thre saboth dayes <sup>2</sup> declared of the scripture vnto them/ openynge and alegynge that Christ must nedes have suffered and rysen agayne from deeth. And thatt this <sup>3</sup> Jesus was Christ/ whom (sayde he) I preache to you. And some off them beveled and cam and companied with Paul and Silas. Also off the <sup>4</sup> honourable grekes a greate multitude/ and of the chefe wemen/ not a feawe.

The <sup>5</sup> iewes which beveled not havynge indignacion toke vnto them <sup>6</sup> evyll men wich were vagabondes/ and gadered a company/ and <sup>7</sup> sett all the cite on a roore/ and <sup>8</sup> made asaute vnto the housse off Jason/ and sought to brynge them out to the people/ and when they founde them not/ they drue Jason and certayne brethren vnto the heedes of the cite cryinge: These <sup>9</sup> that trouble the worlde are come hidder also/ which Jason hath received prevely. and these all do contrary to the <sup>10</sup> ordinacions off Cesar/ affirmynge another kyng/ won Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they <sup>11</sup> were sufficiently answered of Jason/ and of the other they lett them goo.

The brethren immediatly sent away Paul/ and Silas by nyght vnto Berrea. When they were come thither they entred into the sinagoge off the iewes. These were <sup>12</sup> the noblest amonge them off Thessalonia/ which received the worde with all <sup>13</sup> diligence of mynde/ and searched the scriptures dayly whether those thynges were even soo. And many of them beveled/ and of worshipfull wemen which were grekes/ and off men not afeawe. When the iewes off thessalonia had knowledge that the worde off God was preached off Paul att berrea/ they cam thither and moved the people/ and then by and by the brethren sent away Paul to goo <sup>14</sup> vnto the see: butt Silas and Timotheus abode there still. They that <sup>15</sup> gyded Paul brought hym vnto Attens/ and received a

<sup>2</sup> Spake unto them, *Cor.* Disputed with them out of, *Gen. Bps.*  
<sup>3</sup> Is Jesus Christ, whom, etc. *Gen. Bps.* <sup>4</sup> Devout Greeks, *Cr. Bps.* Grecians that feared God, *Gen.* <sup>5</sup> Stiff-necked Jews, *Cor.*  
<sup>6</sup> Certaine vagabonds and wicked fellowes [evyll men, *B.*], *Gen. Bps.*  
<sup>7</sup> Made a tumult in the cite, *Gen.* <sup>8</sup> Pressed unto, *Cor.* <sup>9</sup> Are they which have subverted the state of the world and here they are, *Gen.* <sup>10</sup> Decrees, *Cr. Gen. Bps.* <sup>11</sup> Had received sufficient assurance, *Gen.* Had taken sufficient suertie, *Bps.* <sup>12</sup> Eldest amonge, *Cor.* The nobleste of birthe amonge them, *T. M. Cr. Bps.* More noble men than they which were, etc. *Gen.* <sup>13</sup> Readiness, *Gen. Bps.* <sup>14</sup> *T. M. Cr. Gen. Bps.* add—as it were. <sup>15</sup> Did conduct, *Gen.*

commaundment vnto Silas and Timotheus forto come to hym  
<sup>16</sup>at once. And cam their waye.

Whill Paul wayted for them at Attens/ hys sprete was mo-  
 ued in hym to se the cite <sup>17</sup>geven to worshippinge of ymages.  
 Then he disputed in the Sinagoge with the iewes/ and with  
<sup>18</sup>the devout persones/ And in the market dayly wyth <sup>19</sup>them  
 that cam vnto him.<sup>20</sup> Certayne philosophers of the Epicures/  
 and of the stoyckes disputed with hym. And some there  
 were which sayde: what wyll thys babbler saye. O ther  
 sayd: he semeth to be <sup>21</sup>a tydynges brynger off newe <sup>22</sup>de-  
 vylys/ because he preached vnto them Jesus/ and the resurrec-  
 tion/ and they toke hym/ and brought hym into <sup>23</sup>Marce strete  
 sayinge: maye we nott knowe what is thys newe doctrine  
 wher off thou speakest. For thou bryngest straunge tydynges  
 to oure eares. We wolde knowe therefore what these thynges  
 meane. For all the Attenians an <sup>24</sup>straungers whych were  
 there <sup>25</sup>gave them selves to nothyng e els/ but other to tell or  
 to heare <sup>26</sup>newe tydynges.

Paul stode in the myddes of <sup>27</sup>Marce strete and sayde/ ye  
 men of Attens/ I perceave that in all thynges ye are <sup>28</sup>som-  
 what superstitious. For as I passed by and behelde <sup>29</sup>the  
 manner howe ye worship youre goddes/ I founde an aultre  
 where in was written: vnto the vnknown god. Whom ye  
 then ignorantly worship/ hym shewe I vnto you. God that  
 made the worlde/ and all that are in it/ seynge that he is lorde  
 off heven and erth/ he dwelleth nott in temples made with  
 hondes nether is worshipped with mennes hondes/ as though  
 he neded of eny thyng. For as moche as he geveth to all  
 men lyfe and breth <sup>30</sup>every where/ and hath made of one  
 bloud of all <sup>31</sup>nacions off men/ for to dwell on all the face of  
 the erthe. And hath <sup>32</sup>assigned tymes apoynted before/ And  
 the endes of their in habitacion/ that they shulde seke god/

<sup>16</sup> With spede, *Cr. Bps.*      <sup>17</sup> Subjecte to idolatrie, *Gen.*      <sup>18</sup> Them  
 that were religious, *Gen.*      <sup>19</sup> Whomsoever he met, *Gen.*      <sup>20</sup> *Cr.*  
*Bps.* add—by chance.      <sup>21</sup> A setter forth of strange [new, *B.*]  
 gods, *Gen. Bps.*      <sup>22</sup> Gods, *Cor.*      <sup>23</sup> The counsell house, *Cor.*  
<sup>24</sup> Straungers and guests, *Cor.*      <sup>25</sup> Had leysure to, *Bps.*      <sup>26</sup> Some  
 newe thyng, *Cr. Bps.*      Some news, *Gen.*      <sup>27</sup> The common place,  
*Cor.*      <sup>28</sup> Too, *T. M. Cr. Gen. Bps.*      <sup>29</sup> Your gods' service,  
*Cor.*      Your devotions, *Gen.*      <sup>30</sup> And all thinges, *Gen.*      <sup>31</sup> Man-  
 kinde, *Gen.*      <sup>32</sup> Assigned borders, appoynted before how long  
 and far they shoulde dwell, *Cor.*      Assigned before, how long time,  
 and also the endes, etc. *T. M. Cr.*      Assigned the times which were or-  
 deined before and the boundes, etc. *Gen.*      Determined the times be-  
 fore appoynted and also the bounds, etc. *Bps.*

yf <sup>33</sup> they myght fele and fynde hym/ though <sup>34</sup> he be nott farre from every one off vs. For in hym we live/ move/ and have oure beyng/ as certayne of youre awne poetes sayde. For we are also his generacion. For as moche then as we are the generacion off God/ we ought nott to thynke that the godhed is lyke vnto golde/ silver/ <sup>35</sup> or stone/ graven by <sup>36</sup> crafte and ymaginacion of man.

And the tyme of this ignoraunce god <sup>37</sup> regarded nott : butt nowe he <sup>38</sup> biddeth all men every where repent/ be cause he hath apoynted a daye/ in the which he woll iudge <sup>39</sup> the worlde acordyng to rightewesnes/ by that man/ <sup>40</sup> whom he hath apoynted/ <sup>41</sup> and hath geven faith to all men/ <sup>42</sup> after that he had rayسد hym from death.

When they herde off the resurrection from deth some mocked/ and other sayde : we will heare the agayne of this matter. So Paul departed from amonge them. Certayne men clave vnto Paul and beleved/ amonge the which was <sup>43</sup> Dionisius <sup>44</sup> a senatour/ and a woman named Damaris/ and other with them.

#### The xviij. Chapter.

**A**FTER that/ Paul departed from Attens/ and cam to Corinthum/ and founde a certayne iewe named Aquila/ borne in Ponthus/ latly come from Itali with his wyfe Priscilla (be cause that <sup>1</sup> [the Emperour] Claudius had commanded all iewes to departe from Rome) and he drewe vnto them. And be cause he was of the same crafte he abode with them and wrought (their crafte was to make tentes) and he <sup>2</sup> preached in the sinagoge every saboth daye/ And exhorted the iewes and the gentyls.

When Silas and Timotheus wer come from macedonia Paul <sup>3</sup> was payned in the sprete/ as he testified to the iewes that Jesus was <sup>4</sup> Christ. when they <sup>5</sup> sayde contrary and blas-

<sup>33</sup> So be they might have groped after, *Gen.* Perhaps they might have felt and founde, *Bps.* <sup>34</sup> *Gen.* adds—doubtless. <sup>35</sup> Or imagery work of the crafte, etc. *Cor.* <sup>36</sup> Arte and the invention of men, *Gen.* Arte and man's device. *Bps.*

<sup>37</sup> Hath overseen, *Cor.* Winked at, *Bps.* <sup>38</sup> Admonisheth, *Gen.* <sup>39</sup> The compassse of the world, *Cor.* <sup>40</sup> In whom, *Cor.* By whom, *Cr.*

<sup>41</sup> And hath offered faith, *Cor. T. M. Cr. Bps.* Whereof he hath given an assurance, etc. *Gen.* <sup>42</sup> In that, *Gen. Bps.* <sup>43</sup> Denis Arcopagita, *Gen. Bps.* <sup>44</sup> One of the counel, *Cor.* <sup>1</sup> *Gen. Bps.* omit.

<sup>2</sup> Disputed, *Gen. Bps.* <sup>3</sup> Was constrained by the spirite to testifye, *Cor. T. M. Cr. Bps.* Burned in spirite, *Gen.* <sup>4</sup> *Cor.* adds—very. <sup>5</sup> Resisted, *Gen.*

phemed/ he shoke his rayment and sayde vnto them : youre bloud upon youre awne heeddes.<sup>6</sup> for hence forth I goo<sup>7</sup> vnto the gentyls/ and departed from thens/ and entred into a certayne manes housse named Justus which worshipped god. whose house ioyned harde to the sinagoge. Won Crispus a ruelar of the Sinagoge belevd on the lorde with all hys housholde. And many of the Corrinthians gave audierce and belevd/ and were baptised.

Then spake the lorde to Paule in the nyght by a vision : be nott afrayde/ but speake/ and holde not thy peace : for I am with the/ and noo man shall<sup>8</sup> invade the that shall hurte the. For I have moche people in this cite. And he<sup>9</sup> rested there a yeare a sixe monethes/ and taught them the worde of God.

When Gallio was<sup>10</sup> ruelar of the countre of Acaia. The iewes<sup>11</sup> made insurrection with one acorde agaynst Paul/ and brought him to the iudges seate saying : <sup>12</sup>This man teacheth to worship god contrary to the lawe. As Paul was about to open his mough Gallio sayde vnto the iewes : yf itt were a matter off wronge/ or an evyll dede (o ye iewes)<sup>13</sup> reason wolde that I shulde<sup>14</sup> heare you : but yf it be a question off wordes/ or off names/ or of youre lawe/ loke ye to it youre selves. For I<sup>15</sup> wilbe noo iudge in soche maters/ and hedrave them from<sup>16</sup> his seate. Then toke all the grekes Sostenes<sup>17</sup> a ruelar of the sinagoge and smote him before the iudges seate. And Gallio cared for none of tho thynges.

Paul after thys/ taried there yet a goode whyle/ and then toke his leave of the brethren/ and sayled thence into Ciria/ Priscilla and Aquila accompanyinge hym after thatt he had schorne his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there : but he him silfe entred into the sinagoge/ and<sup>18</sup> reasoned with the iewes. When they desyred hym to tary longer tyme with them/ he consented nott/ butt bad them feare wele sayinge : I must nedes<sup>19</sup> att this feast that commeth be in Jerusalem : but I will returne agayne vnto you yff God will. <sup>20</sup>And departed from Ephe-

<sup>6</sup> Gen. add—I am cleane.

<sup>7</sup> Cov. T. M. Cr. Bps. add—blame-

lesse. <sup>8</sup> Lay hands on thee, Gen.

<sup>9</sup> Continued, All the Vers.

<sup>10</sup> Deputie, Gen. Bps.

<sup>11</sup> Arose, Gen.

<sup>12</sup> This fellow coun-

selleth [perswadeth, G.], T. M. Cr. Gen. Bps.

<sup>13</sup> I woulde ac-

cording to reason maintain you, Gen.

<sup>14</sup> Bear with, Bps.

<sup>15</sup> Thinke not to be iudge there over, Cov.

<sup>16</sup> The judgment-seat,

Gen. Bps. <sup>17</sup> The chiefe ruler, All the Vers. [So vs. 8.]

<sup>18</sup> Dis-

puted, Gen. <sup>19</sup> Keepe this feast that commeth, etc. Gen.

<sup>20</sup> So

he sailed, etc. Gen.

sus and cam vnto Cesarea: and <sup>21</sup> ascended and saluted the congregacion/ and departed vnto Antioche/ and when he had taried there a whyle/ he departed/ and <sup>22</sup> went over all the countre off Galacia and Phrigia by order/ strengthynge all the disciples.

A certayne iewe named Apollos/ borne at Alexandria cam to Ephesus. An elequent man/ and myghty in the scriptures. The same was <sup>23</sup> informed in the waye off the lorde/ and he spake fervently in the sprete/ and taught diligently the thynges off the lorde/ and knewe but the baptim of Jhon only. And began to speake boldely in the Sinagoge. When Priscilla and Aquila had herde hym: they toke hym vnto them/ and expounded vnto hym the waye off God more perfectly.

When he was <sup>24</sup> disposed to goo into Acaia/ the brethren exhorted hym therto/ and wrote vnto the disciples that they shulde receive hym. After he was come thither he holpe them moche/ which had beleved thorowe grace. And myghtely he <sup>25</sup> overcam the iewes openly shewing by the scriptures that Jesus was Christ.

### The xij. Chapter.

**I**T fortunedy whill apollos was at Corinthum/ that Paul passed over the vpper costes/ and cam to Ephesus/ and founde certayne disciples and sayd vnto them: have ye receaved the holy gost after ye beleved? And they sayde vnto him: <sup>1</sup> Noo/ nether have we herde yf there be eny holy gost or noo. And he sayd vnto them: <sup>2</sup> wher with were ye then baptised? And they sayd: with Jhons baptim. Then sayde Paul: Jhon verely baptised with the baptim off repentaunce/ sayinge vnto the people that they shulde beleve on hym/ which shulde come after hym. That ys on Christ Jesus. When they herde that/ they were baptised in the name of the lorde Jesu/ and when Paul layde his hondes apou them/ the holy gost cam on them. And they spake with tonges and prophesied. All the men were aboute xij.

And he went into the sinagoge/ and <sup>3</sup> behaved hym silfe boldely for the space of thre monethes/ <sup>4</sup> disputynge/ and

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<sup>21</sup> Went up to Jerusalem, Gen.      <sup>22</sup> Walked thro, Cor.      <sup>23</sup> Instructed, Gen.  
<sup>24</sup> Minded, Gen.      <sup>25</sup> Confuted publicly the Jews, with great vehemence, Gen.  
<sup>1</sup> We have not heard [G. adds—so much as] whether there be, Gen. Bps.      <sup>2</sup> Unto what, Gen. Bps.  
<sup>3</sup> Spake boldly, Gen. Bps.      <sup>4</sup> Teaching, Cor.

<sup>5</sup> gevyngge them exhortacions of the kyngdom off God. When divers <sup>6</sup> wexed harde herted/ and beleved nott/ but spake evyll off the waye off the lorde before the multitude : he departed from them/ And <sup>7</sup> severed the disciples awaye/ And <sup>8</sup> taught dayly in the scole off won called Tiranus. And this continued by the space of two yeares. So that all they which dwelt in Asia herde the worde off the lorde Jesu/ bothe Jewes and grekes. And god wrought <sup>9</sup> not smale myracles by the hondes of Paul. So that from his body were brought vnto the sicke/ <sup>10</sup> napkyns or partlettes/ and the diseases and evyll spretes departed from them.

Certayne of the vagabounde iewes <sup>11</sup> exercistes/ <sup>12</sup> toke upon them to call over them which had evyll spretes the name of the lorde Jesus sayinge : We adiure you by Jesu whom Paul preacheth. There wore seven sonnes off one Sceva <sup>13</sup> a rueler off the sinagoge which did soo : and the evyll sprete answered and sayde : Jesus <sup>14</sup> I knowe/ and Paul I knowe : but who are ye? And the man in whom the <sup>15</sup> wicked devyll was/ ranne on them/ and overcam them/ and <sup>16</sup> prevayled agaynst them/ soo that they fledde out of the house naked and wounded. Thys was knowen to all the iewes and grekes also/ which dwelt at Ephesus/ and feare cam on them all. And they magnified the name of the lorde Jesus.

And many that beleved cam/ and confessed and shewed their workes. Many of them which vsed curious <sup>17</sup> craftes/ brought their bokes and burned them before all men/ and they counted the price of them and founde it fifty thousande <sup>18</sup> silverlynges. So myghtely grewe the worde of god/ and prevayled. After these things were ended Paul purposed in the sprete/ to passe over Macedonia and Acaia/ and to goo to Jerusalem saying : After I have bene there I must also see Rome. Soo sent he into Macedonia two of them that ministered vnto hym : Timotheus and Erastus : butt he hym silfe remayned in Asia. For a season.

The same tyme there arose no <sup>19</sup> litell a do aboute that

<sup>5</sup> Exhorting [Perswading, *B*] to the things that *appertaine* to the kingdome, etc. *Gen. Bps.* <sup>6</sup> Were hardened and disobeyed, *Gen.*

<sup>7</sup> Separated the disciples, *All the Vers.* <sup>8</sup> Disputed, *T. M. Cr. Gen. Bps.* <sup>9</sup> Special, *Cr. Bps.* <sup>10</sup> Kerchefts or handkerchefts, *Gen.*

<sup>11</sup> Conjurors, *Cor.* <sup>12</sup> Undertook to name the name, *Cor.* Took in hand to name over them, etc. *Gen.* <sup>13</sup> A Jewe and chief of the priests, *T. M. Cr. Bps.* A Jewe, the priest, *Gen.* <sup>14</sup> I acknowledge, *Gen.*

<sup>15</sup> Evyll spirite, *All the Vers.* <sup>16</sup> Cast them under him, *Cor.* <sup>17</sup> Artes, *Gen.* <sup>18</sup> Pieces of silver, *Gen. Bps.*

<sup>19</sup> Small trouble, *Gen.*



waye. For a certayne man named Demetrius<sup>20</sup> a goldsmith/ which made silver<sup>21</sup> schrynes for Diana/<sup>22</sup> was not a litell beneficiall vnto the craftes men: which he called togedder with the worke men of lyke<sup>23</sup> occupacion/ and sayd: Syrs ye knowe that by this crafte we have<sup>24</sup> vauntage. Moreover ye se and heare thatt nott alone at Ephesus: but almost thorowe oute all Asia/ thys Paul<sup>25</sup> entyseth/ and turned awaye moche people saying: that they be not goddes which are made with bondes: so that not only<sup>26</sup> this oure crafte cometh into parell to be sett at nought: but that also the temple of greate Diana shulde be<sup>27</sup> despyed. And her<sup>28</sup> maieste shulde be destroyed/ which all Asia/ and the worlde worship-peth.

When they herde these sayinges/ they were full of wrathe/ and cryed out saying: Greate is Diana of the Ephesians. And all the cite was<sup>29</sup> on a roore/ and they russhed into the<sup>30</sup> commen hall with one assent/ and caught Gayus/ and Aristarchus/ men of Macedonia/ Pauls companions.<sup>31</sup> When Paul wolde have entred in vnto the people/ the disciples suffered hym not. Certayne also off the chefe of Asia which were his frendes/ sent vnto hym desyringe him that he wolde not<sup>32</sup> preace into the commen hall. Some cryed won thinge/ and some another and the<sup>33</sup> congregacion was<sup>34</sup> all out of quyete/ and the moare parte knewe not wherefore they were come togedder.

Some of the company drue forth Alexander (the iewes thrustynge him forwardes) Alexander beckened with his honde/ and wolde have<sup>35</sup> geuen the people an answee. When they knewe that he was a iewe/ there arose a shute almost for the space of two houres off all men cryinge/ greate is Diana of the Ephesians.

When the toune clarke had<sup>36</sup> ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesians is a worshipper of the grett god-

<sup>20</sup> A silversmith, *T. M. Cr. Gen. Bps.* <sup>21</sup> Temples of Diana, *Gen.* <sup>22</sup> Brought great [Ministred no small, *B.*] gain, *Gen. Bps.*

<sup>23</sup> Things, *Gen.* <sup>24</sup> Our goods, *Gen.* <sup>25</sup> Perswadeth, *T. M. Cr. Gen. Bps.* <sup>26</sup> This thinge is dangerous unto us, that the state should be reprovved, but also, *Gen.* <sup>27</sup> Nothing esteemed, *Gen.*

<sup>28</sup> Magnificence, *All the Vers.* <sup>29</sup> Full of confusion, *Gen.* <sup>30</sup> Open [Common, *G.*] place, *Cor. Gen.* [So *C.* vs. 31.] <sup>31</sup> *Gen.* adds—

of his journey. <sup>32</sup> Press into the open place, *Cor.* Present himselfe in the common place, *Gen.* <sup>33</sup> Assemblie, *Gen. Bps.* [So vs. 39.] <sup>34</sup> Out of order, *Gen.* <sup>35</sup> Excused the matter to the

people, *Gen.* <sup>36</sup> Stayed, *Gen.* Pacified, *Bps.*

des Diana/ and <sup>37</sup> off the ymage which cam from <sup>38</sup> heven. Seynge then that no man <sup>39</sup> sayth here agaynst/ ye ought to be <sup>40</sup> content/ and to do nothyng rasshly/ For ye have brought hidder these men/ whiche <sup>41</sup> are nether robbers off churches/ nor yett <sup>42</sup> despisers of youre goddes. Wherefore if Demetrius and the craftes men which are wyth hym/ have eny sayinge to eny man/ the lawe is open/ and there are ruelars/ lett them accuse won another. Yf ye <sup>43</sup> go about eny other thyng/ itt may be determined in a lawfull congregacion. For we are in ieoperdy to be accused off this dayes <sup>44</sup> busines. For as moche as there is noo cause wherby we may geve <sup>45</sup> a reckenynge off this concurse off people. And when he had thus spoken/ he let the congregacion departe.

### The xx. Chapter.

**A**FTER the <sup>1</sup> rage was ceased/ Paul called the disciples vnto hym/ and <sup>2</sup> toke his leave off them/ and departed for to goo into Macedonia. And when he had gone over those parties/ and <sup>3</sup> given them <sup>4</sup> large exhortacions/ he cam into grece And there abode .iij. monethes. When the iewes layde wayte for hym as he was aboutt to sayle into Syria/ He purposed to returne thorowe Macedonia. There accompanied hym into Asia Sopater of Beroen : and of Tessalonia Aristarcus and Secundus/ and Gaius of Derba/ and Timotheus : Out of Asia Tichicus/ and Trophimos. These went before/ and taried vs at Troas We sayled awaye from Philippos after the <sup>5</sup> ester holidayes/ and cam vnto them to Troas in five dayes/ and there abode seven dayes.

On <sup>6</sup> a saboth daye the disciples cam to gedder forto breake breed/ and Paul preached vnto them (redy to departe on the morowe) and continued his preachynge vnto mydnyght. There were many lightes in the chamber where we were gaddered to gedder/ and there sate in a wyndowe a certayne yonge man named Eutichos/ fallen into a depe slepe. And

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<sup>37</sup> Of the heavenly image, *Cor.*    <sup>38</sup> Jupiter, *Gen. Bps.*    <sup>39</sup> Can speak against these thinges, *Gen. Bps.*    <sup>40</sup> Appeased, *Gen.* Quiet, *Bps.*    <sup>41</sup> Have neither committed saerilege, *Gen.*    <sup>42</sup> Blasphe-mers, *Gen. Bps.*    <sup>43</sup> Inquire any thing concerning other mat-ters, *Gen. Bps.*    <sup>44</sup> Sedition, *Gen. Uproare, Cr. Bps.*    <sup>45</sup> A rea-son, *Gen.*    <sup>1</sup> Tumult, *Gen. Uproare, Bps.*    <sup>2</sup> Embraced, *Gen.* [So ch. xxi. 6.]    <sup>3</sup> Exhorted them with many words, *Cor. Gen.*    <sup>4</sup> A long exhortation, *Cr. Bps.*    <sup>5</sup> Days of sweete [unleavened, *G.*] bread, *Cr. Gen. Bps.*    <sup>6</sup> One of the sabboth daies, *Cor. Cr. Bps.* The morow after the sabboth daye, *T. M.* The first daye of the week, *Gen.*

as Paul <sup>7</sup> declared he was moare overcome with slepe/ and fell doune from the thyrd lofte/ and was taken vp deed. Paul wentt doune and <sup>8</sup> fell on hym/ and embraced hym/ and sayde: <sup>9</sup> Make nothyng a do. For his <sup>10</sup> lyfe is in hym. When he was come vp he agayne/ brake breed/ and <sup>11</sup> tasted/ and <sup>12</sup> commened a longe whyle even till the <sup>13</sup> morynge/ and soo departed. They brought the <sup>14</sup> yonge man a live and were nott alitell comforted.

Then <sup>15</sup> toke we shippyng/ and departed vnto Asson/ there to receave Paul. For soo had he apoynted/ and wolde hym silfe goo <sup>16</sup> be londe. When he was come to vs vnto Asson/ we toke hym in/ and cam to Mitilenes. and sayled thence/ and cam the nexte day over agaynst Chios. And the day followinge we aryved at Samos/ and taryed at Trogilion. The nexte daye we cam to Mileton. For Paul had determined to <sup>17</sup> leave Ephesus as they sayled/ because he wolde not spende the tyme in Asia. For he hasted to be (yff itt were possible) at Jerusalem <sup>18</sup> in the feaste off pentecoste.

From Mileton he sent to Ephesus/ and called the seniours off the congregacion. When they were come to hym/ he sayde vnto them: Ye knowe from the fyrst daye that I cam vn to Asia/ after what maner I have bene wyth you at all ceasons/ servyng God with all <sup>19</sup> humbleness off mynde/ and with many teares/ and temptacions/ whiche happened vnto me by the layinges awayte off the iewes/ and howe I kept backe nothyng thatt myght be for youre proffet: but that I have shewed you/ and taught you <sup>20</sup> openly and at home in youre houses/ witnessyng both to the iewes/ and also to the grekes/ the repentaunce taward god/ and faith taward our lorde Jesu.

And nowe beholde I goo bounde in the sprete vnto Jervsalem/ and knowe nott what shall come off me there/ butt that the holy gost witnesseth in every cite sayinge; that bondes and <sup>21</sup> trouble abyde me: but <sup>22</sup> none of these thinges move me. Nether is my lyfe dere vnto my silfe/ that I myght fulfill my

<sup>7</sup> Was speaking, *Cor.* Was preaching, *Cr.* Was long preaching [reasoning, *B.*], *Gen. Bps.* <sup>8</sup> Laide himselfe upon, *Gen.* <sup>9</sup> Trouble not yourselves, *Gen.* <sup>10</sup> Soul, *Cor.* <sup>11</sup> Eaten, *Cr. Gen. Bps.* <sup>12</sup> Talked and communed, *T. M.* Talked, *Cr. Bps.* <sup>13</sup> Dawning of the day, *Gen.* <sup>14</sup> Boye, *Gen.* <sup>15</sup> We went afore [forth, *G.*] to shippe and sailed [lowsed, *C.*] unto, *Cr. Gen. Bps.* <sup>16</sup> Afoote, *T. M. Cr. Gen. Bps.* Afore, *Tur.* <sup>17</sup> Sayle by Ephesus, *Cr. Gen. Bps.* <sup>18</sup> Upon the Whitsunday, *Cor.* <sup>19</sup> Modestie, *Gen.* <sup>20</sup> Openly and privately from house to house, *Cor.* Openly and throughout every house, *Cr. Gen. Bps.* <sup>21</sup> Afflictions, *Gen.* <sup>22</sup> I passe not at all, neyther, *Gen.*

course with ioye/ and the ministracion <sup>23</sup> which I have receaved of the lorde Jesu to testify the gospell of the grace of god.

And nowe beholde/ I am sure that henceforth ye all (thorow whom I have gone preachinge the kyngdom of god) shall se my face noo moore. Wherefore I take you to recorde this same daye/ that I am pure from the bloud of all men. For I have <sup>24</sup> kepte nothyng backe : butt have shewed you all the counsell off god. Take hede therfore vnto youre selves/ and to all the flocke/ wher of the holy gost hath made you <sup>25</sup> oversears/ to <sup>26</sup> rule the congregacion of god/ which he hath purchased with <sup>27</sup> his bloud. For I am sure off this/ that after my departyng shall greveous wolves entre in amonge you/ which will nott spare the flocke. And off youre awne selves shall men aryse speakyng <sup>28</sup> perverse thynges/ to drawe disciples after them. Therfore awake and remember/ that by the space of iij. yeares I ceased not to warne every one of you/ both nyght and daye with teares.

And nowe <sup>29</sup> dere brethren I commende you to god and to the worde of his grace/ which is <sup>30</sup> able to bylde further/ and to geve you an inheritaunce amonge all them which are sanctified. I have <sup>31</sup> desyred no mans silver/ golde/ or <sup>32</sup> vestur/ Ye ye knowe well that these hondes have ministered vnto my necessities/ and to them thatt were with me. I have shewed you all thynges/ howe thatt soo laboryng ye ought to <sup>33</sup> receave the weake/ and to remember/ the wordes off the lorde Jesu/ howe that he sayde : It is <sup>34</sup> more blessed to geve/ then to receave.

When he had thus spoken/ he kneled doune/ and prayed with them all. And they wept all <sup>35</sup> aboundantly/ and fell on Pauls necke/ and kissed hym scrowyng/ most of all/ for the wordes/ which he spake/ that they shulde se his face noo moore/ And they <sup>36</sup> accompanied hym vnto the shippe.

### The xxj. Chapter.

**A**ND it chaused that as sone as we had launched forth/ and were departed from them/ we cam with a strayght course vnto Choon/ and the daye followyng vnto the Rhodes/

<sup>23</sup> Cr. adds—(of the word.)    <sup>24</sup> Spared noo laboure, Cr.    <sup>25</sup> Bishops, Cor.    <sup>26</sup> Feede, Gen.    <sup>27</sup> His owne bloud, Gen. Bps.    <sup>28</sup> Perverse doctrine, Cor.    <sup>29</sup> Brethren, All the Vers.    <sup>30</sup> Mighty to edify you, Cor.    <sup>31</sup> Coveted, Gen.    <sup>32</sup> Apparel, Gen.    <sup>33</sup> Support, Gen. Helpe, Bps.    <sup>34</sup> A blessed thing to give, rather, etc. Gen.    <sup>35</sup> Sore, Cr. Bps.    <sup>36</sup> Conveyed, Cr.

and from thence vnto Patara. And we founde a shyppe<sup>1</sup> redde to sayle vnto Phenices. And went a borde and sett forth. <sup>2</sup>Then apered vnto vs Ciprus/ and we leste it on the leste honde/ and sayled vnto Siria. and cam vnto Tire. For there the shippe<sup>3</sup> vnladed her burthen. And when we had founde<sup>4</sup> brethren/ we taried there .vij. dayes. and they tolde Paul thorowe the sprete/ that he shuld not goo vppe to Jerusalem. Ande when the dayes were ended we departed/ and went oure wayes and they all<sup>5</sup> brought us on oure waye/ with their wyves and children till we were come out off the cite. and we kneled doune in the shore and prayde. and when we had taken oure leave one off another/ we toke shippe/ and they<sup>6</sup> returned home agayne.

When we had full ended the course/ from Tire/ we aryled at Ptholomaida/ and saluted the biethren/ and abode with them one daye. The nexte daye/ <sup>7</sup>we that were off Paulus company/ <sup>8</sup>cam vnto Cesarea. and we entred into the housse of Philip the evangelist/ which was one of the seven/ <sup>9</sup>and abode with hym. The same man had fower doughters virgens/ which did prophesy. And as we taried there a good many dayes/ there cam a certayne prophete from iewry/ named Agabus. When he was come vnto vs/ he toke Pauls gerdell/ and bounde his<sup>10</sup> hondes and fete and sayde : Thus sayth the holy goost : Soo shall the iewes at Jerusalem/ bynde the man that owneth this gerdell/ and shall deliver him into the hondes of the genthils.

When we herde this/ both we and other of the same place/ besought hym/ that he wolde nott goo vppe to Jerusalem. Then Paul answered/ and sayd : What do ye wepyng/ and breakyng myne hert ? I am redy not to be bound only/ but also to deye at Jerusalem for te name off the Lord Jesu. When<sup>11</sup> we coulde nott turne his mynde/ we ceased sayinge : The will of the lorde be fulfilled. After those dayes we<sup>12</sup> made oure silfes redy/ and went vp to Jerusalem. There went with vs also certayne off the disciples off Cesarea/ and brought with them won Mnason off Ciprus/ an olde disciple/

<sup>1</sup> That went over, *Gen. Sailing. Bps.*      <sup>2</sup> When we came with-  
in the sight of, *Coe.* When we had discovered, *Gen.*      <sup>3</sup> Lay forth  
the ware, *Coe.*      <sup>4</sup> Disciples, *Gen. Bps.*      <sup>5</sup> Accompanied, *Gen.*  
<sup>6</sup> Turned againe unto theirs, *Coe.*      <sup>7</sup> Paul and they that were with  
him. *Gen.*      <sup>8</sup> Departed and came, *All the Vers.*      <sup>9</sup> *Gen. adds—*  
*diacons.*      <sup>10</sup> *Gen. Bps. add—owne.*      <sup>11</sup> He would not be per-  
suaded, *Gen.*      <sup>12</sup> Took up our burthens, *Cr. Bps.* Trussed up our  
fardeles, *Gen.*

with whom we shulde lodge. And when we were come to Jerusalem/ the brethren receaved vs gladly. On the moreowe Paul went in withe vs vnto James. Andc all the seniours cam to gedder. And when he had <sup>13</sup>saluted them/ he tolde by order/ what thynges God had wrought amonge the gentylys by his ministracion. When they herde itt/ they gloryfied the lorde/ and sayde vnto hym : Thou seist brother/ howe many thousande Jewes there are which beleve/ and they are all <sup>14</sup>zelous over the lawe. and they are informed off the that thou teachest all the Jewes which are amonge the gentylys to forsake Moses/ and sayst that they ought not to circumcise their children/ nether to live after the customes. <sup>15</sup>What is it therefore? The multitude must nedes come togedder. For they shall heare that thou arte come. Do therefore this that we saye to the.

We have .iiij. men/ which have a vowe on them. Them take and purifye thy silfe with them. and <sup>16</sup>do cost on them/ that they maye shave their heedes. and all shall knowe that tho thynges which they have <sup>17</sup>herde off the are nothyng : but thatt thou thy silfe also walkest and kepest the lawe. As touchinge the gentylys whyche beleve we have written and <sup>18</sup>concluded/ that they observe no soche thynges : but that they kepe them selves from thinges offred to ydoles/ from bloud/ from strangled/ and from fornicacion. Then the nexte daye Paul toke the men and purified hym silfe with them/ and entred in to the temple/ declarynge <sup>19</sup>the fulfillynge off the dayes of purificacion/ vntyll that an <sup>20</sup>oblacion shulde be of fered for every one off them.

And as the seven dayes <sup>21</sup>shulde have bene ended/ the iewes which were of Asia when they sawe hym in the temple/ they moved all the people and layde hondes on hym cryinge : Men of Israhell helpe/ This is the man that teacheth all men every where agaynst <sup>22</sup>the people/ and the lawe/ and this place. Morover also he hath brought grekes into the temple/ and hath polluted this holy place. For they sawe won Trophimus an Ephesian with hym in the cite. Hym they supposed Paul had brought into the temple. And all the cite was moved/ and all the people <sup>23</sup>swarmed togedder. And they toke

<sup>13</sup> Embraced, *Gen.*      <sup>14</sup> Earnest followers of [over, C.], *Cr. Bps.*  
<sup>15</sup> What is then to be done, *Gen.*      <sup>16</sup> Contribute with, *Gen.*  
<sup>17</sup> Been informed, *Gen.*      <sup>18</sup> Determined, *Gen.*  
<sup>19</sup> That he observed [fulfilled, *Cov.*] the dayes, etc. *Cov. T. M. Cr.*  
The accomplishment of, *Gen. Bps.*      <sup>20</sup> Offering, *All the Vers.*  
<sup>21</sup> Were almost, *Cr. Gen. Bps.*      <sup>22</sup> Our, *Cov.*      <sup>23</sup> Ranne, *Gen.*

Paul/ and drue hym out of the temple/ and forth with the doores were shut to.

As they went about to kyll hym/ tydynges cam vnto the hyc captayne off the <sup>24</sup>soudiers/ thatt all Jerusalem was <sup>25</sup>moved. which immediatly toke soudiers and <sup>26</sup>vndercaptaynes/ and rann doune vnto them. When they sawe the vpper captayne and the soudiers/ They leste <sup>27</sup>smytynge off Paul. Then the captayne cam neare and toke hym/ and commaunded hym to be bounde with two chaynes/ and demaunded what he was/ and what he had done. Won cryed this/ another that/ amonge the people. And when he coulde nott knowe the certayne/ for the <sup>28</sup>rage: He commaunded hym to be <sup>29</sup>caryed into the castle. When he cam vnto <sup>30</sup>a grecc/ hit fortunod that he was borne off the soudiers for the violence of the people. The multitude off the people folowed after crying: a waye with hym.

And as Paul shulde have bene caryed into the castle. He sayde vnto the <sup>31</sup>hyc captayne: Maye I speake vnto the? Which sayde: Canst thou speake greke? Arte not thou that Egipcian whych before these dayes/ <sup>32</sup>made an vproure/ and ledde out into the wildernes about iiii. thousande men that were <sup>33</sup>morthersers? Paul sayde: <sup>34</sup>I am a man which am a iewe <sup>35</sup>of Tharsus a cite in Cicill/ a citesyn off noo vyle cite/ I besече the soffre me to speake vnto the people. When he had geuen him licence/ Paul stode on the steppes/ and beckned with his honde vnto the people/ and there was made a greate silence: And he spake vnto them in Ebrue sayinge:

### The xxij. Chapter.

**Y**E men/ brethren/ and fathers/ heare <sup>1</sup>myne answer which I make vnto you. When they herde that he spake Ebrue vnto them/ they kept the moore silence. And he sayde: I am verely a man which am a iewe/ borne in Tharsus/ a cite in Cicill/ neverthesse yet broght vppe in this cite/ at the fete off Gamaliel/ and <sup>2</sup>informed diligently in the

<sup>24</sup> Bande, *Gen.*      <sup>25</sup> In an uproare, *Gen. Bps.*      <sup>26</sup> Captains, *Cor.* Centurions, *Gen.*      <sup>27</sup> Beating, *Gen.*      <sup>28</sup> Tumult, *Gen.*  
<sup>24</sup> Ledde, *Gen.* [So vs. 37.]      <sup>30</sup> A stayre, *Cr.* The grieeces, *Gen.*  
The stayres, *Bps.* [So *G. B.* vs. 40.]      <sup>31</sup> Chiefe captaine, *Gen.*  
[So *post.* and ch. xxii. 24—29.]      <sup>32</sup> Raised a sedition, *Gen.*  
<sup>33</sup> Privy murtherers, *Cor.*      <sup>34</sup> *Gen.* adds—Doubtlesse.      <sup>35</sup> A citizen of Tarsus, a famous cite in Cilicia, *Cor. Gen.*      <sup>1</sup> My defence, *Gen.*      <sup>2</sup> Instructed [Taught, *B.*] according to the perfect manner of the law, *Gen. Bps.*

lawe off the fathers/ and was <sup>3</sup> fervent mynded to God warde/ as ye all are this same daye/ and I persecuted this waye vnto the death byndynge/ and delyverynge into preson bothe men and wemen/ as the chefe prest doth beare me witnes/ and all <sup>4</sup> the seniours : of whom also I receaved letters vnto the brethren/ and went to Damascon to brynge them which were there bounde vnto Jerusalem forto be punysshed.

And it fortuneth that as I made my iorney/ and was come nye vnto Damascon/ aboute none/ sodenly there shone from heven a greate lyght rounde aboute me/ and I fell vnto the erth/ and herde a voyce sayinge vnto me : Saul/ Saul/ why persecutest thou me ? And I answered : what arte thou lord ? and he sayde vnto me : I am Jesus of Nazareth/ whom thou persecutest. And they that were with me sawe verely a lyght and were a frayde : but they herde nott the voyce of him that spake with me. And I sayd : what shall I do lord ? And the lord sayd vn to me. Aryse and goo into Damascon and there it shalbe tolde the off all thynges which are apoynted for the to do. And when I <sup>5</sup> sawe no thyng for the brightnes of that light/ I was ledde by the honde off them thatt were with me/ and cam into Damascon.

Won Ananias a <sup>6</sup> perfecte man/ and as pertaynyng to the lawe havynge goode reporte of all the iewes which there dwelt/ cam vnto me/ and stode and sayd vnto me : Brother Saul receave thy sight. And that same houre I <sup>7</sup> receaved my sight and sawe hym. And he sayde vnto me/ the god off oure fathers hath <sup>8</sup> ordeyned the before/ that thou shuldest knowe his will/ and shuldest se <sup>9</sup> that which is rightfull/ and shuldest heare the voyce/ off hys mought : for thou shalt be his witnes vnto al men off the thynges which thou hast sene and herde. And nowe : why tariest thou ? Aryse and be baptised/ and wesse awaye thy synnes/ in callynge on the name of the lord.

And it fortuneth/ when I was come agayne to Jerusalem and prayde in the temple/ that I was in a traunce/ And sawe hym sayinge vnto me : Make haste/ and gett the quickly out of Jerusalem : For they wilnott receave the witnes that thou bearest of me. And I sayde : lord they know that I presoned/ and bett in every sinagoge them that beleved on the. and when

<sup>3</sup> Zealous, *Gen. Bps.*

<sup>4</sup> *Cr. Gen. Bps.* add — the estate of.

<sup>5</sup> Coulede not see for the glorie, *Gen.* <sup>6</sup> Godly, *Gen. Devout, Bps.*

<sup>7</sup> Looked upon him. And he, *Gen. Bps.* <sup>8</sup> Appoynted thee, *Gen.*

<sup>9</sup> That Just one, *Gen. Bps.*



the blond of thy <sup>10</sup> witnes Steven was sheed/ I also stode by/ and consented vnto his deeth. and kept the <sup>11</sup> rayment off them that slewe hym. And he sayde vnto me : departe for I will sende the a farre hence <sup>12</sup> vnto the gentyls.

They gave him audience vnto this worde/ and lifte vppe their voyces and saide : a waye with soche a felowe from the erth. yt is <sup>13</sup> pitie that he shulde live. And they cryed and cast of their clothes/ and threue dust in the ayer. The captayne bade hym to be brought into the castle/ and commaunded him to be <sup>14</sup> scourged/ and to be examined/ that he myght knowe wherfore they cryed on hym. And as they bounde hym with thonges/ Paul sayde vnto <sup>15</sup> an vnder captayne : Ys it lauffull for you to scourge a Romain vncondempned? When the vnder captayne herde that/ he went to the vpper captayne/ and tolde hym sayinge : <sup>16</sup> What intendest thou to do? This man is a Romain.

The vpper captayne cam to hym/ and sayde : Tell me/ arte thou a Romain? He sayde : Yee And the captayne answered : With moche money obtayned I this <sup>17</sup> fredom. And Paul sayde : <sup>18</sup> I was fre born. Then strayght wayde departed from hym they wich shulde have examined hym And the captayne also was a frayde/ after he knewe that he was a Romain/ be cause he had bounde hym.

On the morowe <sup>19</sup> he lowsed hym from hys boundes desyringe to knowe the certaynte for what cause he was accused of the iewes/ and commaunded the hie prestes and all the counsell to come togedder/ and brought Paul/ and sett hym before them.

### The xxxij. Chapter.

**PAUL** <sup>1</sup> behelde the counsell and sayde : Men and brethren/ I have lived <sup>2</sup> lived in all goode concience before god vntill this daye. The hie prest Ananias commaunded them that stode by/ to smyte hym on the mought. Then sayde Paul to hym God shall smyte the thou <sup>3</sup> payntyd wall. <sup>4</sup> Sit-

<sup>10</sup> Martyr, *Gen.*      <sup>11</sup> Clothes, *Cov. Gen.*      <sup>12</sup> Among the heathen, *Cov.*  
<sup>13</sup> Not reason, *Cov. Cr. Bps.*      Not meete, *Gen.*  
<sup>14</sup> Beaten with rods, *Cov.*      <sup>15</sup> A centurion, *Gen.* [So ch. xxiii. *post.*]  
<sup>16</sup> What wilt thou do? *Cov.*      Take heede what thou dost, *Gen. Bps.*  
<sup>17</sup> Burge-ship, *Gen.*      <sup>18</sup> As for me I am a Roman borne, *Cov.*  
I was so borne, *Gen.*      <sup>19</sup> Because he woulde have known the certayntie, etc. he loosed him, etc. and commanded, *Cr. Gen. Bps.*  
<sup>1</sup> Earnestly beholding, *Gen. Bps.*      <sup>2</sup> Served God, etc. *Gen.*  
<sup>3</sup> Whited, *Gen.*      <sup>4</sup> For thou sittest to judge me, etc. *Gen.*

test thou and iudget me after the lawe: and commaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hy preste? Then sayd Paul: I wist not brethren/ that he was the hye preste. For it is written thou shalt not <sup>5</sup> speake evyll to the ruelar of thy people.

When Paul perceived that the one parte were Saduces/ and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisaye/ the sonne off a pharisaye. Of <sup>6</sup> hope/ and of resurreccion from deeth I am <sup>7</sup> iudged. And when he had soo sayde/ there rose a <sup>8</sup> debate bitwene the pharisayes and the saduces/ and the multitude was devided. For the saduces saye that there is no resurreccion/ nether angell/ nor sprete. But the phariseies <sup>9</sup> graunt bothe. And there arose grett erye/ and the scribes which wer on the pharisais parte strove saynge: We fynde none evyll in this man. <sup>10</sup> Though a sprete/ or an angell hath apered to hym/ lett vs not stryve agaynst God.

And when there arose greate de bate/ the captayne fearynge lest Paul shuld have bene <sup>11</sup> pluckte asondre off them/ commaunded the soudiers to goo doune/ and take hym from amonge them/ and to brynge hym into the castle. The nyght followyne god stode by hym and sayd: Be of goode <sup>12</sup> cheare Paul: For as thou hast testified off me in Jerusaleim/ soo must thou beare wines at Rome.

When daye was come/ certayn of the iewes <sup>13</sup> gaddered themselves to gedder/ and made a vowe sainge: that they wolde nether eate nor drynke till they had killed Paul. They were <sup>14</sup> aboute .xl. which had made this conspiracion. And they cam to the chefe prestes and seniours/ and sayde: we have bounde oure selves with a <sup>15</sup> vowe/ that we will eate nothyng vntill we have slayne Paul. Nowe therefore <sup>16</sup> geve knowlege to the vpper captayne/ and to the counsell that he brynge hym forth vnto vs to morow/ as though we wolde knowe some thinge more perfectly of hym. But we (or ever he come neare) are ready <sup>17</sup> [in the mean season] to kill him.

<sup>5</sup> Curse, *Cov. T. M. Cr. Bps.*      <sup>6</sup> The hope and the, *All the Vers.*  
<sup>7</sup> Accused, *Gen.*      <sup>8</sup> Discussion, *Gen.* [So vs. 10.]      <sup>9</sup> Confesse both, *Gen. Bps.*  
<sup>10</sup> But if a spirite or an angell hath spoken to him, *Gen. Bps.*      <sup>11</sup> Pulled in pieces, *Gen.*      <sup>12</sup> Courage, *Gen.*      <sup>13</sup> Made an assemblee and bound themselves with an oth, *Gen.*  
<sup>14</sup> More than, *Cr. Gen. Bps.*      <sup>15</sup> Solemn oath, *Gen.* [So vs. 21.]      <sup>16</sup> Ye and the counsell, signifie to the chiefe captaine, *Gen.*      <sup>17</sup> *Cr. Gen. Bps. omit.*

When Pauls sisters sonne herde of their layinge awayte/ he went and entred into the castle/ and tolde Paul. And Paul called off the vnder captaynes vnto hym/ and sayde : Brynge this younge man vnto the captayne. for he hath a certayne thyng to shewe hym. And he toke him/ and ledde him vnto the hyc captayne and said : Paul the presoner called me vnto hym and prayed me to brynge this younge man vnto the/ which hath <sup>18</sup> a certayne matter to shewe the.

The hyc captayne toke hym by the hond/ and went a parte with hym out of the waye/ and axed hym : what hast thou to saye vnto me? And he said : the iewes <sup>19</sup> are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell/ as though they wolde <sup>20</sup> enquire somewhat of him more perfectly. But <sup>21</sup> folowe not their mindes : for there laye awayte for hym off them/ moo then xl. men/ which have bounde them selves with a vowe/ that they will nether eate nor drynke till they have killed hym. And nowe are they redy/ and loke for thy promes.

The vpper captayne lett the yonge man departe and charg- ed : Se thou tell no man that thou hast tolde me this. And he called vnto hym two <sup>22</sup> vnder captaynes/ sayinge : Make redy two hondred soudiers to goo to Cesarea/ and horsmen threscore and ten. And <sup>23</sup> speare men two hondred/ at the thyrde houre off the nyght/ And <sup>24</sup> delyvre them beastes that they maye putt Paul on/ and brynge hym safe vnto Felix <sup>25</sup> the hyc debite/ <sup>26</sup> and wrote a letter in this maner.

Claudius Lisias vnto the <sup>27</sup> most mighty ruelar Felix sendeth gretynge. This man was taken of the iewes/ and shulde have bene killed of them : Then cam I with <sup>28</sup> soudiers/ and rescued him/ and perceaved that he was a Romayne. And when I wolde have knowen the cause/ wherefore they accused hym/ I brought hym forth into their counsell. There perceaved I that he was accused off questions of their lawe : but <sup>29</sup> was not guilty of eny thinge worthy of deeth/ or of bondes. After warde when it was shewed me howe that the iewes layde

<sup>18</sup> Something to say unto thee, *Gen.*

<sup>19</sup> Have conspired, *Gen.*

<sup>20</sup> Hear him yet better, *Cov.*

<sup>21</sup> Let them not persuade thee, *Gen.*

<sup>22</sup> Certaine Centurions, *Gen.*

<sup>23</sup> Men with darts, *Gen.*

<sup>24</sup> Make

readie an horse, *Gen.*

<sup>25</sup> The Governour. And hee wrote an

epistle, etc. *Gen.*

<sup>26</sup> *Cr.* adds—(For he dyd feare lest happely

the Jews should take him away and kill him, and he should be after- ward blamed, as though he wolde take money.)

<sup>27</sup> Most noble,

*Gen.* <sup>28</sup> The garrison, *Gen.* An armie, *Bps.*

<sup>29</sup> Had no crime,

*Gen.* Having nothing layde to his charge, *Bps.*

wayte for the man/ I sent hym strayght waye to the/ and gave commaundment to hys accusars/ yf they had aught agaynst hym/ to tell it vnto the : fare well.

The soudiers as it was commaunded vnto them/ toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to goo with hym/ and returned vnto the castle. when they cam to Cesarea/ they delivered the pistle to the debite/ and presented Paul before him. when the debite had redde the letter/ he axed off what <sup>30</sup> countre he was/ and when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thyne accusars are come also. And commaunded hym to be kepte in Herodes <sup>31</sup> pallys.

### The xxvj. Chapter.

**A**FTER v. dayes/ Ananias the hye preste descended/ with senioures/ and with a certayne oratour named Tartullus/ <sup>1</sup> and enformed the ruelar agaynst Paul. when Paul was called forth/ Tartullus began to accuse him saying: Seynge that we <sup>2</sup> live in gret <sup>3</sup> quyetnes by the meanes of the and that many <sup>4</sup> goode thynges are done vnto this nacion thorow thy providence: <sup>5</sup> that alowe we ever and in all placis/ most myghty Felix with all thankes. Notwithstondynge/ lest I be tedecous vnto the/ I praye the/ that thou woldest heare vs of thy curtesy a feawe wordes.

We have founde this man a pestilent felowe/ and a mover of <sup>6</sup> debate amonge the iewes thorowe out the worlde/ And a mayntayner off the secte off the Nazarens : <sup>7</sup> which also hath enforced to to <sup>8</sup> pollute the temple/ whom we toke and wolde have iudged accordynge to oure lawe : but the hye captayne Lisias cam apon vs/ and with grett violence toke hym out of oure hondes/ commaundyng his accusers to come vnto the/ off whom thou mayst (yff thou wilt enquire) knowe the certaynty of all these thynges wher of we accuse hym. The iewes lyke wyse affermed/ sayinge that it was even so.

Then Paul (after that the ruelar him silfe had beekened vnto him that he shulde speake) answered: <sup>9</sup> I shall with a moare quyet minde answer for my silfe/ for as moche as I

<sup>30</sup> Province, *Gen. Bps.*      <sup>31</sup> Judgment-hall [house, *Cor.*], *Cor. Cr. Gen. Bps.*      <sup>1</sup> Which appeared before, *Gen. Bps.*      <sup>2</sup> Have obtained great, etc. *Gen. Bps.*      <sup>3</sup> Peace, *Cor.*      <sup>4</sup> Worthy, *Gen.*  
<sup>6</sup> We acknowledge it wholly, *Gen.*      <sup>6</sup> Sedition, *Gen.*      <sup>7</sup> And hath gone aboute, *Gen. Bps.*      <sup>8</sup> Suspend, *Cor.*      <sup>9</sup> I will not be afraid to answer, *Cor.* I do the more gladly answer, *Gen.*

vnderstonde that thou hast bene off many yeares a iudge vnto thys people/ be cause that thou mayst knowe that there are yet but xij. dayes sence I went vppe to Jerusalem for to praye. And that they nether founde me in the temple disputinge with eny man/ <sup>10</sup> other raysynge vp the people/ nether in the synagoges nor in the cite. Nether can they prove the thinges wher of they accuse me.

But this I confesse vnto the/ that after thatt waye (which they call heresy) so worshippe I the god of my fathers/ belevinge all thynges which are written in the lawe and the prophetes/ and have hope towardes god/ that the same resurrection from derth (which they them selves loke for also) shalbe both of iust and vniust. And <sup>11</sup> therefore study I to have a cleare conscience towarde god/ and towarde man also.

<sup>12</sup> Many yeres agoo I cam and brought almes to my people and offeringes/ <sup>13</sup> in the which they founde me purified in the temple/ nether with <sup>14</sup> multitude/ nor yett with <sup>15</sup> vnquyetnes. There were certaine iewes out of Asia which ought to be here present before the/ and accuse me/ yf they had ought agaynst me: or els let the same here saye/ if they have founde eny <sup>16</sup> evyll doinge in me/ whill I stonde here in the counsell/ excepte it be for this one voyce/ that I cryed stondynge amonge them off the resurrection from death am I <sup>17</sup> iudged off you this daye.

When Felix herde that he differde them/ <sup>18</sup> for he knewe very well of that waye and sayde: when Lysias the captayne is come/ I will know the vt most of youre matters. and he commaunded <sup>19</sup> an vndercaptayne to kepe Paul/ and that he shuld have rest/ and that he shulde forbyd none of his acquayntaunce to minister vnto him/ or to come vnto him.

After a certayne dayes cam Felix/ and his wyfe Drusilla which was a iewes/ and called forth Paul/ and herde hym of the fayth which is toward Christ. And as he <sup>20</sup> preached of <sup>21</sup> Justice/ <sup>22</sup> temperaunce/ and Judgement to come/ Felix

<sup>10</sup> Neither making uproare among, *Gen.* <sup>11</sup> Herein I endeavour always, etc. *Gen.* <sup>12</sup> But [Nowe, *G. B.*] after many years I came, *T. M. Cr. Gen. Bps.* <sup>13</sup> At what time, certaine Jews of Asia founde me, etc. etc. which ought to have been, *Gen.* <sup>14</sup> Rumour, *Cor.* <sup>15</sup> Tumult, *Gen.* <sup>16</sup> Unjust thing, *Gen.* <sup>17</sup> Accused, *Gen.* <sup>18</sup> And saide, When I shall more perfectly know the thinges which concerne this way by the coming of Lysias, etc. I will decide your matter, *Gen.* <sup>19</sup> A centurion, *Gen.* <sup>20</sup> Disputed [Spake, *C. Reasoned, B.*] of righteousness, *Cov. Gen. Bps.* <sup>21</sup> Righteousness, *Cr.* <sup>22</sup> Chastity, *Cor.*

trembled/ and answered: <sup>23</sup> thou hast done ynough att this tyme/ departe/ when I have a convenient tyme/ I will sende for the. He hoped also that money shulde be geuen hym off Paul that he myght lowse hym/ wherfore he called hym the oftenner/ and commened with hym. After two yeare cam Festus Porcius into Felix roume/ and Felix willynge to <sup>24</sup> shewe the Jewes a pleasure lefte Paul <sup>25</sup> [in preson] bounde.

## The xxv. Chapter.

**W**HEN Festus <sup>1</sup> was come into the <sup>2</sup> province/ after thre dayes/ he ascended from Cesarea vnto Jerusalem. Then <sup>3</sup> enformed hym the hye prestes/ and the chefe off the iewes agaynst Paul. and they entreated hym/ and desired faveour agaynst hym that he wolde sende for him to Jerusalem/ and layde awayte for hym in the waye for to kill him. Festus answered that Paul shulde be kept at Cesarea: but that he hym silfe wold shortly departe thither. Lett them therfore (sayd he) whiche amonge you are able to do it come doune with vs and accuse hym/ if there be <sup>4</sup> eny faute in the man.

When he had taried there <sup>5</sup> moare then ten dayes he departed vnto Cesarea/ and the nexte daye sate doune in the iudgement seate/ and commaunded Paul to be brought. When he was come the iewes which were come from Jerusalem/ cam aboute hym and layde many and greveous <sup>6</sup> complaintes agaynst Paul/ which they could nott prove <sup>7</sup> aslonge as he answered for hym silfe/ that he had nether agaynst the lawe of the iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thyng att all.

Festus willinge to do the iewes a pleasure/ answered Paul/ and sayde: Wilte thou goo to Jerusalem/ and there be iudged of these thynges before me? Then sayd Paul: I stonde at Cesars iudgement seate/ where I ought to be iudged. To the iewes have I <sup>8</sup> no harme done/ as thou very well knowest. If I have <sup>8</sup> hurte them/ or committed eny thyng worthy of death/ I refuse not to deye. Yf none of these thynges are/ where of

<sup>23</sup> Go thy way for this time, *Cr. Gen. Bps.*    <sup>24</sup> Get favour of the Jews, *Gen.* [So ch. xxv. 9.]    <sup>25</sup> *Gen. Bps.* omit.    <sup>1</sup> Had received the office after, etc. *Cr.*    <sup>2</sup> Countrey, *Cor.*    <sup>3</sup> Appeared before, *Gen.*    <sup>4</sup> Ought, *Cor.* Any wickednesse, *Gen.*    <sup>5</sup> No more, etc. *Gen.*    <sup>6</sup> Quarrels, *Cor.*    <sup>7</sup> Forasmuch as he, etc. *Gen.*    <sup>8</sup> Done no wrong—done wrong, *Gen. Bps.*

they accuse me/ no man ought to deliver me to them. I appeale vnto Cesar. Then spake Festus <sup>9</sup> with deliberacion/ and answered: <sup>10</sup> Thou hast appealed vnto Cesar: vnto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam vnto Cesarea to <sup>11</sup> welcom Festus. And when they had <sup>12</sup> bene there a good ceason/ Festus <sup>13</sup> rehearsed Paules cause vnto the kynge sayinge: There is a certayne man lefte in preson off Felix about whom when I cam to Jerusalem the hie prestes/ and seniours of the Jewes enformed me/ and desyred to have iudgement agaynst hym. To whom I answered: It is not the maner off the Romayns <sup>14</sup> to delivere eny man <sup>15</sup> thatt he shulde perisse/ before that he which is accused/ have hys accusars <sup>16</sup> before hym/ and have <sup>17</sup> licence to answer for hym silfe/ <sup>18</sup> as pertaynyng to the cryme <sup>19</sup> [wher of he is accused.] when they were come hidder/ with out delaye on the morowe I sate to geve iudgement/ and commaunde the man to be brought forth. agaynst whom when the accusers stode vppe/ they brought <sup>20</sup> none accusation off soche thynges as I supposed: But hadde certayne questions agaynst hym off their awne supersticion/ and of one Jesus which was ded. whom Paul affirmed to be alive. Be cause I doutted off <sup>21</sup> the questions/ I axed hym whither he wolde goo to Jerusalem/ and there be iudged of these matters. <sup>22</sup> Then when Paul had appealed to be kept vnto the knowledge off <sup>23</sup> Cesar. I commaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus: I wolde also heare the man my silfe. To morowe (sayde he) thou shalt heare hym. On the morowe when Agrippa was come and Bernice with greate pompe/ and were entrede in to the <sup>24</sup> counsell housse with the captaynes and chefe men of the cite/ at Festus commaundement Paul was brought forth/ and Festus sayde: Kynge Agrippa/ and all men which are heare present with vs: Ye se this man about whom all the multitude of Jewes hath <sup>25</sup> bene

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<sup>9</sup> With the counsell, *Cor. Gen. Bps.* <sup>10</sup> Hast thou, etc. *Gen. Bps.* <sup>11</sup> Salute, *T. M. Cr. Gen. Bps.* <sup>12</sup> Remained there many days, *Gen.* <sup>13</sup> Proposed, *Gen.* <sup>14</sup> *Cr. Gen. Bps.* add—for favour. <sup>15</sup> To death, *Gen.* <sup>16</sup> Face to face, *Bps.* <sup>17</sup> Place to defend himselfe, *Gen.* <sup>18</sup> To the accusation, *Cor.* <sup>19</sup> Layde against him, *Cr. Bps.* *Gen.* omits. <sup>20</sup> No crime, *Gen.* <sup>21</sup> Such manner of, etc. *Cr. Gen. Bps.* <sup>22</sup> But because he appealed, be referred to the examination of Augustus, *Gen.* <sup>23</sup> Augustus, *Bps.* <sup>24</sup> Common hall, *Cor. Gen.* <sup>25</sup> Entreated me, *Cor. Cr. Bps.*

with me/ both at Jerusalem and also here/ cryinge that he ought not to live eny lenger. Yet founde I nothyng worthy of deeth that he had committed. Neverthelesse scinge that he hath appealed to <sup>26</sup> Cesar/ I have determyned to sende hym. Off whom I have no certayne thyng to wryte vnto my lorde. Wherefore I have brought hym vnto you/ and specially vnto the/ kynge Agrippa/ that after examinacion had/ I myght have sumwhat to write. For me thynketh it vnreasonable for to sende a presoner/ and not to shewe the causes/ which are layde agaynst hym.

The xxvj. Chapter.

**A**GRIPPA sayde vnto Paul: Thou arte permitted to speake for thy silfe. Then Paul stretched forth his honde/ and answered for hym silfe: I thynke my silfe happy kynge Agrippa/ be cause I shall answeere this daye before the of all the thynges where of I am accused of the iewes/ <sup>1</sup>namely be cause thou arte experte in all customes/ and questions/ which are amonge the iewes. wheerfore I besethe the to heare me patiently.

<sup>2</sup>My livynge off a child/ <sup>3</sup>which was at the fyrst amonge myne awne naeion att Jerusalem knowe all the iewes which knewe me <sup>4</sup>from the begynnyng/ yf they wolde testifye it. For after the most straytest secte of oure <sup>5</sup>lawe lived I a pharisaye and nowe I stond and am iudged for the hope off the promes made off God vnto oure fathers vnto which promes/ oure .xij. tribes instantly servyng God daye and nyght/ hope to come. For which hopes sake/ kynge Agrippa am I accused off the iewes. why shulde itt be thought a thyng vncredible vnto you/ <sup>6</sup>if God rayse agayne the deed?

I also verely thought in my silfe/ that I ought to do many contrary thynges/ clene agaynst the name off Jesus off Nazareth: which thyng I also did in Jerusalem. And many of the saynetes shut I in preson. morover I receaved auctorite off the hye prestes: And when they were putt to deeth I <sup>7</sup>gave <sup>8</sup>the sentence. And I punnysshed them <sup>9</sup>often in every sina-

<sup>26</sup> Augustus, *Gen. Bps.* <sup>1</sup> Chieftly because thou hast knowledge of, *Gen.* <sup>2</sup> My life [living, *C.*] that I have lodde of a childe, *Cr. Bps.* As touching my life from my childhood. *Gen.* <sup>3</sup> And what it was from the beginning, *Gen.* <sup>4</sup> Heretofore, *Gen.* <sup>5</sup> Jewish law, *Cor. Religion, Cr. Gen. Bps.* <sup>6</sup> That, *T. M. Cr. Gen. Bps.* <sup>7</sup> Brought, *Cor.* <sup>8</sup> My sentence, *Gen.* <sup>9</sup> Throughout all the Synagogues, *Gen.*



goge/ and compelled them to blaspheme. and was yett more mad upon them and persecuted them/ even vnto straunge cites. <sup>10</sup> About the which thynges as I went to Damascon whith auctorite/ and <sup>11</sup> commission from the hye prestes/ even at myd daye (kyng Agrippa) I sawe in the waye a lyght from heven/ <sup>12</sup> above the brightnes of the sunne/ shyne rounde about me and them/ which iorneyed with me.

When we wer all fallen to the erth/ I herde a voyce speakynge vnto me/ and sayinge in the ebrue tonge : Saul/ Saul/ why persecutest thou me? Hit is harde for the to kicke agaynst the pricke. And I sayde : Who arte thou lorde? And he sayde : I am Jesus whom thou persceutest : But ryse and stond vppe on thy fete. For I have apere vnto the for this purpose/ to make the a mynister/ and a witnes both off the thynges which thou hast sene/ and off tho thynges in the which I will apere vnto the/ delyverynge the from the people/ and from the gentyls/ vnto the which nowe I sende the/ to open their eyes that they myght turne ffrom darknes vnto lyght/ and ffrom the power of Satan vnto God/ that they maye receave forgevenes of synnes/ and inheritaunce amonge them which are sanctyfyed by fayth in me.

Wherefore kyng Agrippa I was not <sup>13</sup> disobedient vnto the hevenly vysion : butt shewed fyrst vnto them off Damascon/ and att Jerusalem/ and thorow out all the costes off Jewry/ and to the gentyls/ that they shulde repent/ and turne to God/ and do the right werkes <sup>14</sup> off repentaunce. For this cause the iewes caught me in the temple/ and went about to kill me <sup>15</sup> Nevertheless I obtained helpe off God/ and stond vnto this daye witnessynge bothe to small and to greate/ saying none other thynges/ then those which the prophetes and Moses did saye shulde come/ that Christ shulde suffre/ and that he shuld be the fyrst that shulde ryse from death/ and shulde shewe lightt vnto the people/ and to the gentyls.

As he thus answered for hym silfe : Festus sayde with a lowde voyce : Paul/ thou arte besides thy silfe. Moche learnynge hath made the mad. And Paul sayde : I am not mad <sup>16</sup> most dere Festus : but speake the wordes of trueth and sobernes The kyng knoweth of these thynges/ before whom

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<sup>10</sup> At which time, *Gen.*      <sup>11</sup> Licence, *Cor. T. M. Cr.*      <sup>12</sup> Passing, *Gen.*      <sup>13</sup> Faithless, *Cor.*      <sup>14</sup> Cf penance, *Cor.*      <sup>15</sup> Seeing therefore that I have obtained, *Cr. Bps.*      <sup>16</sup> O [Most, B.] noble, *Gen. Bps.*

<sup>17</sup> I speke frely nether thynke I that eny of these thynges are hidden from hym. For this thyng was not done in a corner. Kyng Agrippa belevest thou the prophetes? I wote wele thou belevest. Agrippa sayde vnto Paul: <sup>18</sup> Sumwhatt thou bryngest me in mynde ffor to be come christen. And Paull sayd: I wolde to God that not only thou: but also all that heare me to daye/ were <sup>19</sup> not sumwhat only/ but alto-gedder soche as I am except these bondes. And when he had thus spoken/ the kyng rose vppe/ and the debite/ and Bernice/ and they that sate with them. And when they were gone aparte/ they talked betwene them selves sayinge: This man doeth nothyng worthy of deeth/ nor of bondes. Then sayde Agrippa vnto festus: This man myght have bene low-sed yf he had not apealed vnto Cesar.

#### The cxxvij. Chapter.

**W**HEN it was concluded that we shulde sayle into italy/ they delivered Paul/ and certayne other presoners vnto won named Julius/ an vndercaptayne of <sup>1</sup> Cesars soudiars. And we entred into a shippe of Adramicium/ and lowsed from lond/ <sup>2</sup> apoynted to sayle by the costes off Asia/ won Aristarcus out of Macedonia/ of the contre of Thessalia/ <sup>3</sup> beinge with vs. The nexte daye cam we to sidon/ and Julius courteously entreated Paul/ and gave him liberte to goo vnto his frendes/ and to refresshe hym silfe. And from thence lanced we and sayled harde by Cypers/ be cause the wyndes were contrary. Then sayled we over the see <sup>4</sup> off Cicill/ and Pamphylia/ and cam to Myra a cite in Lycia.

And there the vnder captayne founde a shippe off Alexandry redy to sayle in Italy/ and put vs there in/ and when we had sayled slowly many dayes/ and scace were come over agaynst Gnydon (be cause the wynde <sup>5</sup> with stode vs) we saled harde by the <sup>6</sup> costes off Candy/ over agaynste Salmoe/ and with moche <sup>7</sup> worke sayled beyonde hytt/ and cam vnto a place called <sup>8</sup> Goode porte. Neye where vnto was a citte called Lasea. When moche tyme was spent/ and saylynge

<sup>17</sup> Also I speake boldly: for I am persuaded that none, etc. *Gen.*  
<sup>18</sup> Almost [Somewhat, *B.*] thou persuadest me, *Gen. Bps.* <sup>19</sup> Both almost and altogether, *Gen.* Both somewhat and also in a great deale, *Bps.* <sup>1</sup> Augustus bande, *Gen. Bps.* <sup>2</sup> Purposing, *Gen.*  
<sup>3</sup> Taryng still with, *Cr. Bps.* <sup>4</sup> By Cilicia, *Gen.* <sup>5</sup> Suffered us not, *Gen.* <sup>6</sup> Candie neere to Salmone, *Gen.* <sup>7</sup> Ado, *Gen.*  
<sup>8</sup> Good haven, *Cor.* The Fair Havens, *Cr. Gen. Bps.*

was nowe ieperdeous/ because alsoo <sup>9</sup> thatt we hadd overlonge fasted/ Paul <sup>10</sup> put them in remembraunce/ and sayde vnto them: Syrs I perceave that thys vyage wilbe with hurte and damage/ not off the ladynge and shippe only: but also off oure lyues. But the vndercaptayne beleved the gouerner/ and the master <sup>11</sup> better then thoo thynges which were spoken off Paul. And because the haven was nott commodius to wynter in many toke counsell to departe thence/ yff by eny meanes they myght atayne to Phenices and there to wynter/ whych haven pertayneth to Candy/ and <sup>12</sup> servith to the sougthwest/ and northwest wynde. When the sougth wynde blew/ <sup>13</sup> they supposynge to obtayne theyr purpose lowsed <sup>14</sup> vnto Asson/ and sayled paste all Candy.

But anon after there arose <sup>15</sup> (agaynste theyr purpose) a flawe off wynde <sup>16</sup> out of the northeeste <sup>17</sup> When the shippe was caught/ and coulde not resist the wynde/ we lett her goo and <sup>18</sup> drave with the wedder. We <sup>19</sup> cam vnto an yle named Clauda/ And <sup>20</sup> had moche worke to come by aboote/ which they toke vppe/ and vsed helppe <sup>21</sup> vndergerdyng the shippe/ fearynge lest we shulde have fallen into Syrtes/ and we let doune a vessell and soo ware caryed. <sup>22</sup> The nexte daye when we were tossed with an exceedynge tempest/ they lightened the shippe/ and the thyrde daye we cast out with oure awne hondes the tacklinge of the shippe. When at the last nether sunne nor starre in many dayes apered/ And no smale tempest laye apon vs/ all hope <sup>23</sup> thatt we shulde be saved/ was taken awaye.

Then after longe abstinence Paul stode forth in the myddes of them and sayde: Syrs ye shulde have herde me/ and not have departed from Candy/ <sup>24</sup> nether to have brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere/ ffor there <sup>25</sup> shalbe noo losse off eny mans lyfe

<sup>9</sup> The fast was now passed, *Gen. Bps.*      <sup>10</sup> Exhorted them, *Gen.*  
<sup>11</sup> More, *Cr. Bps.* Rather, *Gen.*      <sup>12</sup> Lyeth towards the Southwest  
and by West, and Northwest and by West, *Gen.*      <sup>13</sup> *Gen. Bps.*  
add—softly.      <sup>14</sup> Neerer and sailed by Candie, *Gen.*      <sup>15</sup> By it a  
stormie winde called Euroclydon, *Gen.*      <sup>16</sup> Called North-east, *Cor.*  
<sup>17</sup> *Bps.* adds— which is called Euroclydon.      <sup>18</sup> Were caryed  
away, *Gen.*      <sup>19</sup> Were caryed into, *Cr. Bps.* Ranne under, *Gen.*  
<sup>20</sup> Coulede scarce [Had much ado to, *Gen.*] get a boat, *Cor. Gen.*  
<sup>21</sup> And bound it under hand to, *Cor.* And made fast, *Cr.*      <sup>22</sup> And  
when we had bidden a great tempest, on the next day they made an  
outcasting. *Cor.*      <sup>23</sup> Of our life, *Cor.* That we shoulde escape, *Cr.*  
<sup>24</sup> So shoulde ye have gained, *Gen.* And to have gained unto us, *Bps.*  
<sup>25</sup> Shall none of our lives perish, *Cr.*

amonge you : Butt off the shippe only. For there stode by me this nyght the angell off God whose I am/ and whom I serve/ saying : feare nott Paul/ for thou must be brought before Cesar. And loo/ God hath geuen vnto the all thatt are in the shippe with the/ wherfore Syrs be of good <sup>26</sup> chere/ for I beleve God that so it shalbe even as it was tolde me/ and we must be cast into a certayne ylonde.

But when the fourtenthe nyght was come as we were car- yed <sup>27</sup> in Adria/ about mydnyght the shipmen demed that <sup>28</sup> there apered some countre vnto them/ and they sounded/ and founde it xx. feddoms. they went a lytell further and sounded agayne/ and founde xv. feddoms. Then fearinge lest they shulde have fallen <sup>29</sup> on some Rocke/ they cast iiii. aneres out of the sterne/ and wysshed for the daye. As the <sup>30</sup> shipmen were about to fle out of the shippe/ and had lett doune the bote into the see/ vnder a colour as though they wolde have cast aneres out off the forshippe : Paul sayd vnto the vnder captayne and the soudiers : excepte these abyde in the shippe ye cannot be safe. Then the soudiers cut off the rope off the bote/ and lett yt fall awaye.

<sup>31</sup> And in the meane tyme/ bitwixt that and daye/ Paul <sup>32</sup> be- soughnt them all to take meate/ sayinge : this is the four- tenthe daye that ye have taried and continued fastynge re- ceavyng no thyng at all/ wherfore I praye you to take meate. for this <sup>33</sup> no dout is for youre helth/ for there shall not an heere fall from the heed of eny of you. And when he had thus spoken he toke breed and gave thanks to God in presence off them all/ and brake it/ and began to eate. Then were they all of Good cheare/ and they also toke meate. We were all togedder in the shippe/ two hondred and thre score and sixtenc soules. When they had eaten ynough/ they lightened the shippe and cast oute the weate in- to the see.

When ytt was daye they knew not the <sup>34</sup> lande/ butt they spied a certayne <sup>35</sup> reache with a banke/ in to the which they were mynded (yff ytt were possible) to thrust in the shippe. And when they had taken vppe the aneres/ they committed

<sup>26</sup> Courage, *Gen.* [So *post.*]      <sup>27</sup> To and fro in the Adriatic sea, *Gen.*      <sup>28</sup> Some countrey approached, *Gen.* They drewe near to, *Bps.*  
<sup>29</sup> Into some rough places, *Gen.*      <sup>30</sup> Mariners, *Gen.*      <sup>31</sup> And when the daye began to appear [it began to be daye, *G.*] *Cr. Gen. Bps.*  
<sup>32</sup> Exhorted, *Gen.* [So vs. 34.]      <sup>33</sup> Is for your safeguard, *Gen.*  
<sup>34</sup> Countrey, *Gen.*      <sup>35</sup> Haven, *Cor. T. M. Cr. Bps.* Creek, *Gen.*

<sup>36</sup> them selves vnto the see/ and lowsed the rudder bondes and boyssed vpppe the mayne sayle to the wynde and drue to londe/ and they fell into a place/ <sup>37</sup> which had the see on bothe the sydes/ <sup>38</sup> and thrust in the shippe/ and the foore parte stucke fast/ and moved not/ and the hynderparte brake with the violence of the waves.

The soudears counsell was to kyll the presoners lest eny off them/ when he had swome out shoulde fle awaye: but the vnder captayne willinge to save Paul kept them from <sup>39</sup> their purpose/ and commaunded that they that coulde swym shulde east them selves fyrst into the see/ and <sup>40</sup> scape to londe. And the other he commaunded to goo/ some on bordes/ and some on broken peeces off the shippe. And so cam it to passe/ that they cam all safe to londe.

### The xxvij. Chapter.

AND when they were <sup>1</sup> scaped they knewe that the yle was called Mileta. The <sup>2</sup> people off the country shewed vs no litell kyndnes/ for they kyndled a fyre and receaved vs every one be cause off the <sup>3</sup> present rayne/ and be cause off colde. When Paul had gaddered a <sup>4</sup> boundle off stickes/ And putt them into the fyre/ <sup>5</sup> a viper (be cause off the heet) creept out and lept on his honde. When the men off the contre sawe the <sup>6</sup> worme hange on hys honde/ they sayde amonge them selves: thys man <sup>7</sup> must nedes be a mortherer/ Whom (though he have escaped the see) yet vengeance suffreth nott to live. and he shuke of the <sup>8</sup> vermin into the fyre/ and felt no harme. They wayted when he shulde have swolne/ or fallen doune deed sodently. But after they had loked a greate whyle/ and sawe no <sup>9</sup> harme come to hym/ they chaunged their myndes/ and sayde that he was a God.

In the same quarters/ the chefe man off the yle whose name was Publius/ had <sup>10</sup> a lordshippe/ whych receaved vs/ and lodged vs thre dayes courteously. Hit fortunod that the father of Publius laye sicke off a fever/ and of a bluddy flixe

<sup>36</sup> The ship, Gen.      <sup>37</sup> Where two seas met, Gen.      <sup>38</sup> The ship dashed upon it, Cor.  
<sup>1</sup> Come safe, Gen.      <sup>39</sup> This counsell, Gen.      <sup>40</sup> Go out, Gen.  
 people, Bps.      <sup>2</sup> Straungers, Cr. Barbarians, Gen. Barbarous  
 shoure, Gen.      <sup>3</sup> Rayne that was come upon us, Cor. Present  
 heat, Cr. Gen. Bps.      <sup>4</sup> Number, Gen.      <sup>5</sup> Came a viper out of the  
 Bps. Is surely, Gen.      <sup>6</sup> Beast, Cor.      <sup>7</sup> Must no doubt, Cr.  
<sup>8</sup> Viper, Cr. Bps. Worme, Gen.      <sup>9</sup> Incon-  
 venience, Gen.      <sup>10</sup> Lande, Cr. Possessions, Gen. Bps.

to whom Paul entred in and prayde/ and layde his hondes on hym/ and healed hym. when this was done/ other also which were diseased in the yle/ cam and were healed : and they did vs grett honour. And when we departed/ they laded vs with thynges necessary.

After thre monethes we <sup>11</sup> sayled in a shippe off Alexandry/ which had wyntred in the yle/ whos badge was Castor and pollux. And when we cam to Ciracuse/ we taryed there iij. dayes/ from whence we <sup>12</sup> sayled about and cam to Regium, and after won daye the sough wynde blewe/ and we cam the nexte daye to Putiulus where we founde brethren/ and were desyred to tary wyth them seven dayes/ and so we came to Rome. And from thence/ when the brethren herde of vs/ they cam <sup>13</sup> to Apiphorum/ and thre taverns/ and met vs. when Paul sawe them he thanked God/ and wexed boolde. When we cam to Rome/ the vnder captayne delivered the presoners to the <sup>14</sup> chefe captayne of the host : butt Paul was suffered to dwell <sup>15</sup> alone with wone soudier that kept him.

Hit fortunod that after thre dayes Paul called the chefe of the iewes togedder. When they were come/ he sayde vnto them : Men and brethren/ though I have committed noo thyng agaynst the people/ or lawes of oure fathers : yett was I delivered presoner from Jerusalem into the hondes of the romains. Which when they had examened me wolde have lett me goo/ be cause they founde no cause of deeth in me : but when the iewes cried contrary : I was constrayned to appeale vnto Cesar. Not be cause I had ought to accuse my <sup>16</sup> people of. For this cause have I called for you to se you/ and to speake with you. For I <sup>17</sup> be cause off the hope off Israhel/ am bounde with this chayne.

And they sayde vnto him : We nether receaved letters out of Jewry <sup>18</sup> pertayninge vnto the/ nether cam eny of the brethren thatt shewed or spake eny harme of the. Butt we woll heare of the what thou thynkest. For <sup>19</sup> we have herde off this secte/ that every wheare it is spoken agaynst. When they had apoynted hym a daye/ there cam many vnto hym into his lodgyng : to whom he expounded and testified the kyngdom off God. and preached vnto them of Jesu : both

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<sup>11</sup> Departed, *Gen.*      <sup>12</sup> Set a compasse, *T. M. Cr. Gen. Bps.*  
<sup>13</sup> Against us to Apiphora [to Appii forum, *Tar.*], *T. M. Tav.* To meete us at the market of Appius [at Appii forum, *B.*], *Gen. Bps.*      <sup>14</sup> General captaine, *Gen.*      <sup>15</sup> By himselve, *T. M. Cr. Gen. Bps.*      <sup>16</sup> Nation, *Cr. Gen. Bps.*      <sup>17</sup> For the sake of, *Gen.*      <sup>18</sup> Concerning, *Gen. Bps.*      <sup>19</sup> Concerning this sect, we know, *Cr. Gen. Bps.*

by the lawe off Moses/ and also by the prophetes from mornynge to nyght. And some <sup>20</sup> beleved the thynges which were spoken/ and some beleved not.

When they agreed not amonge them selves/ they departed/ after thatt Paul had spoken one worde : well spake the holy goost by Esay the prophet vnto oure fathers/ sayinge : Goo vnto this people and saye : <sup>21</sup> with youre eares shall ye heare/ and shall not vnderstonde. and <sup>21</sup> with youre eyes shall ye se and shall not perceave. For the hert off this people is waxed grosse/ and <sup>22</sup> their eares waxe thycke of hearinge/ and their eyes have they <sup>23</sup> closed/ lest they shulde se with their eyes/ and heare with their eares/ and vnderstonde with their hertes/ and shulde <sup>24</sup> be converted/ and I shulde heale them. Be it knowen therfore vnto you/ that this <sup>25</sup> consolacion of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ the iewes departed from hym/ and had grete <sup>26</sup> despicions amonge them selves.

But Paul <sup>27</sup> dwelt two yeares in his lodgyng. And receaved all that cam to hym/ preachynge the kyngdome off God/ and teachynge those thynges which concerned the lorde Jesus wyth all <sup>28</sup> confidence/ noo man forbyddyng hym.

Here endethe the Actes off the  
Apostles.

<sup>20</sup> Were perswaded with. *Gen. Bps.*      <sup>21</sup> By hearing—Seeing, *Gen.*      <sup>22</sup> They hear hardly with their ears, *Cor.* Wyth their ears have they had no lust to heare, *Cr.* Their ears are dull of hearing, *Gen. Bps.*      <sup>23</sup> Winked, *Gen.*      <sup>24</sup> Returne, that I might, etc. *Gen.*      <sup>25</sup> Salvation. *T.M. Cr. Gen. Bps.*      <sup>26</sup> Reasoning, *Gen. Bps.*      <sup>27</sup> Remained [Dwelt, *B.*] in his own hired house, *Gen. Bps.*      <sup>28</sup> Boldness of speach. without let, *Gen.*

The

**Epistle off the Apostle Paul**

**to the Romaynes.**

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**The fyrst Chapter.**

**PAUL** the servaunte off Jesus Christ/ called <sup>1</sup> vnto the office off an apostle/ putt a parte to preache the gospell of God/ which he promysed afore by his prophetes/ in the holy scriptures <sup>2</sup> that make mension of his sonne/ <sup>3</sup> the which was <sup>4</sup> begotten of the seede of David <sup>5</sup> as pertaynyng to the flesshe : and <sup>6</sup> declared to be the sonne of God with power <sup>7</sup> of the holy goost/ that sanctifieth/ <sup>8</sup> sence the tyme that Jesus Christ oure lorde rose agayne from death/ by whom we have receaved grace and apostle shippe/ <sup>9</sup> thatt all gentiles shulde obeye to the fayth which is in his name/ of the which noubre are ye also/ <sup>10</sup> which are Jesus Christes by vocacion.

To all you of Rome beloved of God/ and <sup>11</sup> sanctes by callynge. Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

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<sup>1</sup> An apostle, *Cor.* To be an apostle, *T. M. Gen. Bps.*    <sup>2</sup> Concerning his sonne, *Gen.* Of his sonne, *Bps.*    <sup>3</sup> *Gen.* adds—Jesus Christ, our Lorde.    <sup>4</sup> Borne, *Cr.* Made, *Gen. Bps.*    <sup>5</sup> After, *Cr. Bps.* According to, *Gen.*    <sup>6</sup> Declared mightily, *Cor. Gen.*    <sup>7</sup> After the spirite that sanctifieth, *Cor. Cr. Bps.* Touching the spirite of sanctification, *Gen.*    <sup>8</sup> By the resurrection from the dead, *Gen. Bps.* adds—of our Lord Jesus Christ.    <sup>9</sup> To set up the obedience of faith, *Cor.* To bring all manner heythen people to the obedience of the faith, *T. M.* That obedience might be given to the faith in his name among all the heathen [Gentiles, *G.*], *Cr. Gen. Bps.*    <sup>10</sup> The electe of Jesus Christ, *Cr.*    <sup>11</sup> Saints by election, *Cr.* Called to be saints, *Gen.*



Fyrst verely I thanke my god thorow Jesus Christ for you all/ be cause youre faith is publisshed through out all the worlde. For god is my witnes/ whom I serve in my sprete/ in the gospell of his sonne that with out ceasyng I make mencion of you all wayes in my prayers/ bescehyng thatt at one tyme or another/ a prosperous iorney (by the will of god) <sup>12</sup>myght fortune me to come vnto you. For I longe to see you/ that I myght bestowe amonge you some spirituall gifte/ <sup>13</sup>to strengthe you with all (thatt ys) that I myght <sup>14</sup>have consolacion togedder with you/ <sup>15</sup>through the commen fayth/ which bothe ye and I have.

I wolde that ye shulde knowe/ brethren/ howe that I have often tymes purposed to come vnto you (but have bene lett hidderto) to <sup>16</sup>have some frute amonge you/ as I have amonge other of the gentyls. For I am detter both to the grekes/ and to <sup>17</sup>them which are no grekes/ vnto the <sup>18</sup>learned and also vnto the <sup>18</sup>vnlarned, <sup>19</sup>Lykwyse/ as moche as in me is/ I am redy to preache the gospell to you of Rome also.

For I am nott a shamed of the gospell of Christ/ because it is the power of God vnto salvacion to all that beleve/ namly to the iewe/ and also to the <sup>20</sup>gentyle/ For by it the rightewesness which commeth of God is opened/ from faythe to faythe. As it is written: The iust shall live by fayth.

For the wrath of god <sup>21</sup>of heven apereth agaynst all vn-godlynes and vnrightewesnes of men which witholde the trueth in vnrightewesnes/ seyng that that/ which maye be knowen of god/ is manifest amonge them. For god did shewe it vnto them. For his invisible thynges (that is to saye/ his eternall power and godhed) <sup>22</sup>are vnderstond and sene/ by the werkes from the creacion of the worlde. So that they are with out excuse/ in as moche as when they <sup>23</sup>knewe God they gloryfied hym not as god/ nether were thankfull/ but <sup>24</sup>wexed full of vanities in their imaginacions. And their folisshe hertes were

<sup>12</sup> By some means I might have [take, B.], *Gen. Bps.* <sup>13</sup> That ye might be established, *Gen. Bps.* <sup>14</sup> Be comforted, *Gen.* <sup>15</sup> Through our mutual faith [Eache with others fayth, B.] both yours and mine, *Gen. Bps.* <sup>16</sup> Do some good, *Cor.* <sup>17</sup> Un grekes, *Cor. Cr.* Barbarians, *Gen. Bps.* <sup>18</sup> Wise—Unwise, *Gen. Bps.* <sup>19</sup> So that, *Cr. Bps.* Therefore, *Gen.* <sup>20</sup> Greek, *Gen. Bps.* <sup>21</sup> Appereth from heaven, *T. M. Cr.* Is reveiled from heaven, *Gen. Bps.* <sup>22</sup> Might be seen while they are considered by the werkes, etc. *Cor.* Are sene for as much as they are understood by, etc. *Cr.* Are seene by the creation of the worlde, being considered in his werkes, *Gen.* <sup>23</sup> Knewe that there is a God, *Cor.* <sup>24</sup> Became vaine, *Gen.*

blynded. When they <sup>25</sup> counted them selves wyse/ they becam foles and turned the glory of the <sup>26</sup> immortal god/ vnto the similitude of the ymage of <sup>26</sup> mortall man/ and of byrdes/ and foure foted beastes and <sup>27</sup> serpentes.

For this cause god gave them vppe vnto their hertes lustes vnto vncleennes to defile their awne boddies bitwene them selves: which tourned his trueth vnto a lye/ and worshipped and served the creatures <sup>28</sup> more then the maker/ which is <sup>29</sup> blessed for ever Amen. For this cause god gave them vppe vnto <sup>30</sup> shamfull lustes. For even their women did chaunge the naturall vse vnto <sup>31</sup> vnnaturall. And lyke wyse also the men lefte the naturall vse of the woman/ and brent in lust won on another amonge them selves. And man with man wrought filthynes/ and receaved in them selves <sup>32</sup> the rewarde of their errour as it was accordynge.

And as <sup>33</sup> it semed not good vnto them to be aknowen of god/ even so god deliveryd them vppe vnto a <sup>34</sup> leawde mynd/ that they shulde do tho thynges which wer not <sup>35</sup> comly/ beyng full of all vnrighteous doynge/ off fornicacion/ wickednes/ coveteousnes/ maliciousnes/ full off envie/ murther/ debate/ dissayte/ <sup>36</sup> evyll condicion/ whisperers/ backbiters/ <sup>37</sup> haters off God/ <sup>38</sup> doers of wronge/ proude/ bosters/ <sup>39</sup> bryngers vppe of evyll thynges/ disobedient to their fathers and mothers/ with out vnderstondynge/ covaunte breakers/ <sup>40</sup> vnlovyng/ <sup>41</sup> stouborne and merciles. which men/ though they knew the <sup>42</sup> rightewesnes of God/ howe that they which soche thynges comyt are worthy off deeth/ yett not only did the same/ but also <sup>43</sup> had pleasure in them that did them.

### The seconde Chapter.

**T**HEREFORE arte thou inexcusable o man whoever thou be that iudget. For in that same where in thou iudget another/ thou condemnest thy silfe. For thou that iudget

<sup>25</sup> Professed, *Gen.*      <sup>26</sup> Incorruptible — corruptible, *Gen. Bps.*  
<sup>27</sup> Creeping beasts [things, *G.*], *Cr. Gen. Bps.*      <sup>28</sup> Forsaking the  
 Creator, *Gen.*      <sup>29</sup> To be praised, *Cr. Bps.*      <sup>30</sup> Vile affections, *Gen.*  
<sup>31</sup> That which is against nature, *Cr. Gen. Bps.*      <sup>32</sup> Such recompense of their errour as was mete, *Gen.*  
<sup>33</sup> They regarded not to know God, *Cr. Gen. Bps.*      <sup>34</sup> Reprobate, *Gen.*      <sup>35</sup> Convenient, *Gen.*  
<sup>36</sup> Taking all things in the evil part, *Gen.*      <sup>37</sup> Despisers, *Cov.*  
<sup>38</sup> Dysdayneful, *Cr. Despitfull, Bps.*      <sup>39</sup> Inventers, *Gen.*  
<sup>40</sup> Without natural affection, *Gen.*      <sup>41</sup> Truce-breakers, *T. M. Cr. Bps.*  
 Such as can never be appeased, *Gen.*      <sup>42</sup> Law, *Gen.*  
<sup>43</sup> Favour them, *Gen.*

doest even the same silfe thynges. But we are sure that the iudgement of God is accordynge to trueth/ agaynst them which commit soche thynges. Thynkest thou O man that iudgeth them which do soche thynges and yet dost even the very same/ that thou shalt escape the iudgement of God: Other despisest thou the riches off his goodnes and pacience and longe sufferance and remembrest not how that the <sup>1</sup> kyndnes of God ledith the to repentaunce?

But thou after thyne <sup>2</sup>harde herte that cannott repent/ heapest <sup>3</sup>the togedder the treasure of wrath agaynste the daye <sup>4</sup>of vengeance/ when shalbe openned the rightewes iudgement of God/ whych wyll rewarde every man accordynge to hys dedes/ that is to saye <sup>5</sup>prayse/ honoure/ and <sup>6</sup>immortalite/ to them which continuynge in goode doynge/ seke eternall lyfe: Butt vnto them thatt are <sup>7</sup>rebellious/ and disobey the trueth/ <sup>8</sup>yett folowe iniquytie/ shall come indignacion/ and wrathe tribulacion and anguysshe apou the soule of every mon that doth evyll. Of the Jewe fyrst And also off the gentyll. To every man that doeth good shall come prayse/ honoure and peace/ to the iewe fyrst/ and also to the gentyll. For there is no <sup>9</sup>parcialite with god: But whosoever hath synned with out lawe/ shall perishe with out lawe. And as many as have synned vnder the lawe/ shalbe iudged by the lawe. For before God they are nott righteous which beare the lawe: but they which do the lawe shalbe iustified. For if the gentylls which have noo lawe/ do of nature the thynges containd in the lawe: then they havynge noo lawe/ are a lawe vnto them selves/ which shewe the <sup>10</sup>dede off the lawe written in theyr hertes/ whyll their conscience beareth witness vnto them/ and also their thoughtes/ accusynge won another/ or excusynge at the daye wen God shall iudge the secretes off men/ by Jesus Christ accordynge to my Gospell.

<sup>11</sup>Beholde/ thou arte called a Jewe/ and <sup>12</sup>trustest in the lawe and <sup>13</sup>reioysist in God/ and knowest his will/ and <sup>14</sup>hast

<sup>1</sup> Loving-kindness, *Cor.* Bountifulness, *Gen.* <sup>2</sup> Stubbernesse, [*Hardnesse, G.*] and heart that cannot, *Cr. Gen. Bps.* <sup>3</sup> Unto thyselfe, *Cr. Gen. Bps.* <sup>4</sup> Of wrath, and of the declaration of the just [righteous. *B.*] judgment, *Gen. Bps.* <sup>5</sup> To them which by continuance, etc. seek glory and honour and immortalitie, eternal life, *Gen. Bps.* <sup>6</sup> Incorruption, *Cor.* <sup>7</sup> Contentious, *Gen. Bps.* <sup>8</sup> But obey [folowe, *C.*] unrighteousness, *Cr. Gen. Bps.* <sup>9</sup> Respect of persons, *Cr. Gen. Bps.* <sup>10</sup> Effect, *Gen. Work. Bps.* <sup>11</sup> But take heed, *Cor.* <sup>12</sup> Restest, *Gen. Bps.* <sup>13</sup> Makest thy boast of, *Cr. Bps.* Gloriest, *Gen.* [So vs. 23.] <sup>14</sup> Provest what is best to do, *Cor.* Allowest the things that are excellent. *Gen. Bps.*

experience of good and bad/ in that thou arte informed by the lawe : And <sup>15</sup> belevest that thou thy silfe arte a gyde vnto the blynde/ a lyght to them which are in dercknes/ an informer off them which lacke discrecion/ a teacher off the vnlearned/ which hast the <sup>16</sup> ensample off thatt which ought to be knowen/ and off the trueth in the lawe. <sup>17</sup> Howe teachest thou another : but teachest nott thy silfe. Thou preachest/ a man shulde not steale : and yet <sup>18</sup> thou stealest. Thou sayst/ a man shulde nott commit advoutry : and thou breakest wedlocke. Thou abhorrest ymages/ <sup>19</sup> and robbest God of his honoure. Thou reioycest in the lawe/ and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentylls thorowe you as it is written.

Circumcision verely <sup>20</sup> awayleth if thou kepe the lawe : But if thou breake the lawe thy circumcision is made vncircumcision. Therefore yf the vncircumcised kepe the <sup>21</sup> right thynges contayned in the lawe : shall nott his vncircumcision be counted for circumcision ? And shall not vncircumcision which ys by nature (yf itt kepe the lawe) iudge the/ which <sup>22</sup> beyng vnder the lawe and circumcision/ dost transgresse the lawe ? For he is not a Jewe/ which is a Jewe outwarde. Nether is that thyng circumcision/ which is outwarde in the flessbe : But he is a Jewe which is <sup>23</sup> hid within. and the circumcision of the herte <sup>24</sup> [is the true circumcision/] which is in the sprete/ and nott in the letter : whose prayse is not of men but of god.

### The Thirde Chapter.

**WHAT** <sup>1</sup> preferment then hath the Jewe ? other what avauntageth circumcision ? <sup>2</sup> Surely very moche. <sup>3</sup> Fyrst vnto them was committed <sup>4</sup> the worde off God. What then though some of them did not beleve/ shall their vnbeleve make the <sup>5</sup> promes of god without efficete ? god forbid. Lett God betruel/ and all men lyars/ as it is written : That thou myght-

<sup>15</sup> Arte confident, *Cor.* Perswadest thyselfe, *Gen.* <sup>16</sup> Form [Ensample, *C.*] of knowledge, *Cr. Gen. Bps.* <sup>17</sup> Thou therefore which teachest another, teachest, etc. *T. M. Cr. Gen. Bps.* <sup>18</sup> Dost thou steale, *Gen. Bps.* [*G. B.* use the *interrog.* the three next clauses.] <sup>19</sup> Committest thou sacrilege. *Gen.* <sup>20</sup> Is profitable, *Gen.* <sup>21</sup> Ordinances of, *Gen. Bps.* <sup>22</sup> Being under the letter, *Cr. Bps.* By the letter, *Gen.* <sup>23</sup> One within. *Gen. Bps.* <sup>24</sup> *Gen.* omits. <sup>1</sup> Furtherance, *Cor.* <sup>2</sup> Much every [*G.* adds—maner of] way. *Gen. Bps.* <sup>3</sup> First because, *Cr. Bps.* Chiefly because, *Gen.* <sup>4</sup> What God spake, *Cor.* The oracles of God, *Gen.* <sup>5</sup> Fayth, *Gen. Bps.*

est be iustified in thy saynges and shuldest overcome when thou arte iudged. Yf oure vnrightewesnes <sup>6</sup> make the rightewesnes off God more excellent: what shall we saye? Ys God vnrighteous <sup>7</sup> which taketh vengeance? (I speake after the maner of men) god forbid. For howe then shall god iudge the worlde? yf the veritie of god <sup>8</sup> apere more excellent thorow my lye/ vnto his prayse/ why am I hence forthe iudged as a synner? and saye nott rather (<sup>9</sup> as men evyll speake of vs/ and as some afferme that we saye) <sup>10</sup> lett vs do evyll/ that good maye come therof. whose damnacion is iuste.

What saye we then? Are we <sup>11</sup> better then they? no/ in no wyse. For we have all redy proved how that both Jewes and gentyls are vnder synne/ as it is written: There is none righteous/ no nott one: There is none that vnderstandith/ there is none that seketh after God/ they are all gone out of the waye/ they are all made vnprofitable/ there is none that doeth good/ no not won. Their throte is an open sepulcre/ with their tounge they have disceaved: the poyson of Aspes is vnder their lippes. whose mouthes are full of coursynge and bitternes. There fete are swytfte to sheed blood. <sup>12</sup> Destruction ande <sup>13</sup> wretchednes are in their wayes. And the waye of peace have they nott knowen. There is no feare of God before their eyes.

Ye and we knowe that whatsoever the lawe sayth/ he sayth itt to them which are vnder the lawe: That all mouthes maye be stopped/ and all the worlde be <sup>14</sup> subdued to God/ be cause that by the dedes of the lawe/ shall no flesshe be iustified in the sight off god. For by the lawe commeth the knowledge off synne.

Nowe verely is the rightewesnes that commeth of God <sup>15</sup> declared with out the fulfillinge of the lawe havynge witnes yet of the lawe/ and of the prophetes. <sup>16</sup> The rightewesnes no dout which ys goode before God commeth by the fayth off Jesus Christe vnto all/ and apou all them that beleve.

<sup>6</sup> Commend, *Gen.* Setteth forth, *Bps.* <sup>7</sup> That he is angry therefore, *Cov.* Which punisheth, *Gen.* <sup>8</sup> Hath more abounded, *Gen.* *Bps.* <sup>9</sup> As we are blamed, *Gen.* As we are slanderously reported, *Bps.* <sup>10</sup> Why do we not evyll? *Gen.* <sup>11</sup> More excellent, *Gen.* <sup>12</sup> Hartes grieffe, *Bps.* <sup>13</sup> Calamitie, *Gen.* Miserie, *Bps.* <sup>14</sup> Deter. *Cov.* Culpable before, *Gen.* Endangered, *Bps.* <sup>15</sup> Declared [Made manifest, *G.*] without the law, *Cr. Gen. Bps.* <sup>16</sup> The righteousness of God commeth, etc. *Cr. Bps.* To wit, the righteousness of God by the fayth, etc. *Gen.*

For there is no difference/ all have synned/ and <sup>17</sup>lacke the prayse that is off <sup>18</sup>valoure before God: but are iustified frely by his grace/ through the redemcion that is in Christ Jesu/ whom God hath <sup>19</sup>made a seate of mercy thorow faith in his bloud/ to shewe the rightewesnes which before hym is of valoure/ in that he forgeveth the synnes that are passhed/ <sup>20</sup>which God did suffre to shewe at this tyme: <sup>21</sup>the rightewesnes that is alowed off hym/ that he myght be counted iuste/ and a iustifiar of hym which belevith on Jesus.

Where is then thy <sup>22</sup>reioysynge? Hitt is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

We suppose therfore that a man is iustified by fayth with out the dedes of the lawe. Ys he the god of the iewes only? Ys he not also the god off the gentyls? <sup>23</sup>He is noo doute/ god also of the gentyls. For it is god only which iustifieth circumcision/ <sup>24</sup>which is off faith: and vncircumcision throw fayth. Do we then <sup>25</sup>destroye the lawe throw fayth? God forbid. We rather <sup>26</sup>mayntayne the lawe.

#### The iij. Chapter.

**W**HAT shall we saye then/ that Abraham oure father <sup>1</sup>as pertayninge to the flesshe dyd fynde? Yff Abraham were iustified by dedes/ then hath he wher in to reioyce: butt nott with god. For what sayth the scripture? Abraham beleved god/ and it was counted vnto hym for rightewesnes. To hym that worketh ys the <sup>2</sup>rewarde nott reckened off favour: but of <sup>3</sup>duety. Tho him that worketh not/ but beleveth on him that iustifieth the vngodly/ is fayth counted for rightewesnes.<sup>4</sup> Even as David <sup>5</sup>desscribeth the blessedfulnes of a man/ vnto whom god <sup>6</sup>ascrybeth rightewesnes with out dedes. Blessed are they/ whose vnrightewesnes is forgiven/

<sup>17</sup> Want the praise that God should have of them, *Cor.* Are destitute [deprived, *G.* Have nede, *B.*] of the glorie of God, *Cr. Gen. Bps.*  
<sup>18</sup> [i. e. value.] <sup>19</sup> Set forthe to be a propitiation [The obtainer of mercie, *C.* A reconciliation, *G.*] through, etc. *Cr. Gen. Bps.* <sup>20</sup> Under the sufferance of God, *Cov.* Through the patience of God, *Gen.*  
<sup>21</sup> His righteousness, *Cr. Gen. Bps.* <sup>22</sup> Boasting, *Bps.* <sup>23</sup> Yes, even of the, etc. *T. M. Cr. Gen. Bps.* <sup>24</sup> By faith, *Bps.* <sup>25</sup> Make of none effect, *Gen.* <sup>26</sup> Establish, *Gen.* <sup>1</sup> Hath founde concerning the flesh, *Gen.* <sup>2</sup> Wages, *Gen.* <sup>3</sup> Dette, *Gen.* <sup>4</sup> *Cr.* adds—according to the purpose of the grace of God. <sup>5</sup> Declareth, *Gen.* <sup>6</sup> Imputeth, *Cr. Gen. Bps.*

and whose synnes are covered. Blessed is that man to whom the lorde imputeth not synne.

Cam this blessednes then apou the circumcised or apou the vncircumcised<sup>7</sup>? We saye verely howe that fayth was reckened to Abraham/ for rightewesnes. Howe was it reckened?<sup>8</sup> in the tyme of circumcison? or in the tyme before he was circumcised? Not in tyme of circumcison: bvt when he was yet vncircumcised. And he receaved the signe of circumcison as a seale of that rightewesnes whych is by fayth/ whych fayth he had yett beyng vncircumcised/ that he shulde be the father of all them that beleve/ though they be nott circumcised/ that righewesnes myght be imputed to them also/ And that he myght be the father of the circumcised: <sup>9</sup>not be cause they are circumcised only: but be cause they walke also in the steppes of fayth/ which was<sup>10</sup> in oure father Abraham before the tyme of circumcison.

For the promes that he shulde be the heyre of the worlde was not geven to Abraham/ or to hys seed thorowe the lawe: but thorow the rightewesnes which cometh of fayth. For yf they which are of the lawe be heyres/ then is fayth<sup>11</sup> but vayne/ and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is/ there is no transgression. Therefore<sup>12</sup> by fayth is the enheritaunce geven/ that it myght come off faveour: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham/ which is the father of vs all. As hit is written: I have ordeyned the a father to many nacions/ before God whom thou hast beleved/ which<sup>13</sup> quyckeneth the deed and calleth those thynges which be not as though they were.

Which Abraham/<sup>14</sup> contrary to hope/ beleved in hope/ that he shulde be the father of many nacions accordynge to thatt whych was spoken: So shall thy seed be/ and<sup>15</sup> he faynted nott in the fayth/ nor yet consydered hys awne boddy/ which was nowe deed/ even when he was almost an hondred yeare olde. Nether considered he<sup>16</sup> the barenes off Sara. <sup>17</sup>He

<sup>7</sup> *Cr. Gen. Bps. add—also.* <sup>8</sup> When he was circumcised or uncircumcised? *Gen.* [So next clause.] <sup>9</sup> Not to them only which are, etc. but to them also which walke, *Gen.* <sup>10</sup> In the uncircumcision of our father Abraham, *Cov.* <sup>11</sup> Made void, *Gen.* <sup>12</sup> Was the promise made thro' faith, that it might, etc. *Cov. It is by faith, that it might come, etc. Gen.* <sup>13</sup> Restoreth the dead unto life, *Cr. Bps.* <sup>14</sup> Above, *Gen.* <sup>15</sup> He, not weak, etc. *Gen.* <sup>16</sup> That Sara was past childe bearing, *T. M. Cr.* The deadnesse of Sara's womb, *Gen. Bps.* <sup>17</sup> Neither did he doubt of, *Gen.*

stackered nott at the promes off God thorowe vnbelefe : Butt was made stronge in the fayth/ and gave honour to God <sup>18</sup> and stedfastly beleved/ that he whych had made the promes was able also <sup>19</sup> to make it good. and therefore was it reckened to hym for rightewesnes.

Hit is nott written for hym only/ that it was reckened to hym for rightewesnes : butt also for vs/ to whom ytt shalbe counted for rightewesnes so we beleve on hym thatt raysed vppe Jesus oure lorde from deeth. Which was delivered for oure synnes/ and rose agayne forto iustifye vs.

### The v. Chapter.

**B**E cause therefore thatt we are iustifyed by fayth we are at peace with god thorowe oure lorde Jesus Christ : by whom <sup>1</sup> we have awaye in thorow faith vnto this faueour wherin we stonde and reioyse in hope of the <sup>2</sup> prayse that shalbe geuen of God. Nether do we so only : but also we reioyce in tribulacion : For we know that tribulacion bryngeth pacience/ pacience bryngeth <sup>3</sup> felynge/ <sup>3</sup> felynge bryngeth hope. and hope <sup>4</sup> maketh vs not a shamed/ be cause <sup>5</sup> the love that god hath vnto vs/ is sheed abrod in oure hertes/ by the holy gost/ which is geuen vnto vs.

<sup>6</sup> For when we were yett weake accordynge to the tyme : Christ dyed for vs which were vngodly. <sup>7</sup> Yett scace will eny man deye for a rightewes man. Paraventure for a good man durst a man deye. Butt God setteth out hys love thatt he hath to vs/ Seyinge that whyll we were yett synners/ <sup>8</sup> Christ deyed for vs. Moche more then nowe (seyng we are iustifyed in hys bloud) shall we be <sup>9</sup> preserved from wrath thorow hym.

For yf when we were enemys/ we were reconciled to God by the deeth of hys sonne : moche more/ seyng we are reconciled/ we shalbe preservyd by his life. Not only so/

<sup>18</sup> And was sure, *Cov.* Being fully assured, *Gen.* <sup>19</sup> To do it, *Gen.* To perform, *Bps.* <sup>1</sup> Also it chaused unto us to be brought in through, *Cr.* Also we have accesse through, *Gen.* Also we have had an entrance by, *Bps.* <sup>2</sup> Glory for to come which God shall give, *Cov.* Glory (of the chyldren) of God, *Cr.* Of the glory of God, *Gen.* *Bps.* <sup>3</sup> Experience, *Gen.* Prooffe, *Bps.* <sup>4</sup> Letteth us not come to confusion, *Cov.* <sup>5</sup> The love of God is shed, *T. M. Cr.* *Gen. Bps.* <sup>6</sup> For Christ, when we were yet of no strength, at his time, *Gen.* <sup>7</sup> Doubtlesse one will scarce die, *Gen.* <sup>8</sup> *Cr.* adds— according to the tyme. <sup>9</sup> Saved, *Gen. Bps.* [So vs. 10.]



but we also joye in God by the meanes off oure lord Jesus Christ/ by whom we have receavyd this attonment.

Wherefore as by one man synne entred into the worlde/ and death by the meanes off synne. And so death went over all men/ in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde: but synne<sup>10</sup> was not regarded/ as longe as there was no lawe. neverthelesse death rayned from Adam to Moses/ even over them also that synned not/ with lyke transgression as did Adam: which<sup>11</sup> is the similitude off hym that was to come.

But the gyfte is not lyke as is the<sup>12</sup> synne. For yf thorow the synne of one/ many be deed: moche more<sup>13</sup> plenteous upon many was the favoure of God and gyfte by favoure: which favoure was geven by one man Jesus Christ.

<sup>14</sup> And the gyfte is nott over one synne/ as death cam thorow one synne of one that synned. For<sup>15</sup> damnacion cam off one synne vnto condemnacion: But the gyft<sup>16</sup> cam to iustify from many synnes. For yff by the synne off one/ death rayned by the meanes of one/ moche more shall they which receive aboundance off favoure and off the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Lyke wyse then as by the synne of one/ <sup>17</sup> condemnacion cam on all men: even so by the <sup>18</sup> iustifyinge of one <sup>19</sup> cometh the rightewesnes that bryngeth lyfe/ upon all men. For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encrease. And where aboundaunce off synne was/ there was more plenteousnes of grace. That as sinne had rayned vnto death/ even so might grace raynge thorow rightewesnes vnto eternall lyfe/ <sup>20</sup> by the helpe of Jesu Christ.

<sup>10</sup> Is not imputed, *Cr. Gen. Bps.*

<sup>11</sup> Was the figure, *Gen. Bps.*

<sup>12</sup> Offence, *Gen. [So post.]*

<sup>13</sup> Hath abounded unto many, *Gen.*

*Bps.* <sup>14</sup> Neither is the gift so, as that which entered in by one that sinned, *Gen.* And not as by one that sinned (*even so*) the gift, *Bps.*

<sup>15</sup> The judgment, *Cor.* The faulte, *Gen.*

<sup>16</sup> Of many offences

[sins, *B.*] to justification, *Gen. Bps.*

<sup>17</sup> The fault [sinne, *B.*] came on all men to condemnation, *Gen. Bps.*

<sup>18</sup> Righteousness, *Bps.*

<sup>19</sup> The benefitt abounded toward [Good came upon, *B.*] all men, to the justification [righteousnesse, *B.*] of life, *Gen. Bps.*

<sup>20</sup> Through [By, *B.*] Jesus, etc. *Gen. Bps.*

## The vij. Chapter.

WHAT shall we saye then? shall we continue in synne/ that there maye be aboundaunce off grace? God forbid. Howe shall we that are deed as touchynge synne live eny longer therin? Remember ye nott thatt all we which are baptysed in the name off Christ Jesu/ are baptised <sup>1</sup>to deye with hym? We are buryed with him by baptim forto deye: That as Christ was rayсед vp from deeth by the glory of the father: even soo we also shulde walke in a newe lyfe. For yff we be graft <sup>2</sup>in deeth lyke vnto hym: even soo <sup>3</sup>must we be in the resurreccion. Thys we must remember/ that oure olde man ys crucified wyth hym also/ that the body of synne myght vtterly be destroyed/ that hence forth we shulde not be servauntes off synne. For he that is deed/ ys <sup>4</sup>iustified from synne.

Wherfore yff we be deed with Christ, we beleve that we shall live with hym: remembrynge that Christ once rayсед from deeth/ dieth no more. Deeth hath no more power over hym. For as touchynge that he died/ he died <sup>5</sup>as concernynge synne once. And as touchynge that he liveth/ he liveth vnto God. Lykewyse <sup>6</sup>ymmagen ye also/ that ye are deed as concernynge synne: but are alive vnto God thorow Jesus Christ oure lorde. Lett nott synne raigne therfore in youre mortall bodyes/ thatt ye shulde there vnto obey in the lustes off it. Nether geve ye youre members as <sup>7</sup>instrumentes off vnrightewesnes vnto synne: Butt geve youre selves vnto God/ as they that are alive from deeth. And geve youre members as <sup>7</sup>instrumentes of rightewesnes vnto god. Synne shall not have power over you. For ye are not vnder the lawe/ but vnder grace.

What then? Shall we synne/ be cause we are not vnder the lawe: but vnder grace? God forbid. Remember ye not howe that to whomsoever ye commit youre selves as servauntes to obey/ hys servauntes ye are to whom ye obey: whether it be of synne vnto deeth/ or of obedience vnto rightewesnes? God be thanked. Ye were once the servauntes of synne: Butt now have obeyd wyth youre hertes vnto the

<sup>1</sup> Into his death, *Gen. Bps.*      <sup>2</sup> With him to the similitude [likenesse, *B.*] of his death, *Gen. Bps.*      <sup>3</sup> Shall we be *partakers* of, etc. *Cr. Bps.*      <sup>4</sup> Made righteous, *Cov. Freed, Gen.*      <sup>5</sup> Once to sinne, *Gen.* [So vs. 11.]      <sup>6</sup> Consider, *Cr.* Thinke, *Gen.* Recken yourselves to be, *Bps.*      <sup>7</sup> Weapons, *Cov. Gen.*

forme off doctryne <sup>8</sup> where vnto ye were <sup>9</sup> delyvered. ye are then made fre from synne/ and are be come the servauntes off rightewesnes.

<sup>10</sup> I wyll speake grossly because off the infirmitie off youre flesshe. As ye have geven youre members servauntes to vnclennes and to iniquitie/ <sup>11</sup> from iniquytie vnto iniquytie : even so nowe geve youre members servauntes vnto rightewesnes/ <sup>12</sup> that ye maye be sanctified. For when ye were the servauntes off synne/ ye were <sup>13</sup> nott vnder rightewesnes. What frute had ye then in tho thynges/ where off ye are nowe ashamed. For the ende of tho thynges is deeth. Butt nowe are ye delivered from sinne/ and made the servauntes off God/ and have youre frute thatt ye shulde be sanctified/ and the ende everlastynge lyfe. For the <sup>14</sup> rewarde off synne is deeth : butt eternall lyfe ys the gyft off God/ thorow Jesus Christ oure lorde.

The vij. Chapter.

**R**EMEMBER ye not brethren (I speake to them thatt know the lawe) how thatt the lawe hath power over a man as longe as <sup>1</sup> yt enduereth : For the woman which is in subjection to a man/ is bounde by the lawe to the man/ as longe as he liveth. Yff the man be deed/ she is lowsed from the lawe of the man. So then yf whill the man liveth <sup>2</sup> she couple her silfe with another man/ she shalbe counted <sup>3</sup> a wedlocke breaker. But yf the man be deed she is free from the lawe : so thatt she is noo <sup>3</sup> wedlocke breaker/ though she couple her silfe with another man.

Even so my brethren/ ye also are made deed as concernge the lawe by the body off Christ/ thatt ye shulde <sup>4</sup> be coupled to another (I meane to hym thatt is rysen agayne from deeth) thatt we shulde brynge forth frute vnto God. When we were in the flesshe/ the <sup>5</sup> lustes off synne whyche were <sup>6</sup> stered vppe by the lawe/ <sup>7</sup> rained in oure members/ to bringe forth frute vnto deeth. Butt now are we delivered

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<sup>8</sup> Unto the whyche ye were brought, *Cr. Bps.*      <sup>9</sup> Committed, *Cov.*      <sup>10</sup> I speake after the manner of men, *Gen. Bps.*      <sup>11</sup> From one iniquitie to another, *Cr. To commit iniquitie, Gen. Unto iniquitie, Bps.*      <sup>12</sup> That ye may be holy, *Cov.* In [Unto, B.] holinesse, *Gen. Bps.* [So vs. 22.]      <sup>13</sup> Void of, *Cr.* Free from, *Gen. Bps.*      <sup>14</sup> Wages, *Gen.*      <sup>1</sup> He liveth, *Gen. Bps.*      <sup>2</sup> She take, *Gen.*      <sup>3</sup> An adulteresse, *Gen.*      <sup>4</sup> Bee unto another, *Gen.*      <sup>5</sup> Motions, *Gen.*      <sup>6</sup> By the lawe, *Gen. Bps.*      <sup>7</sup> Had force, *Gen.* Wrought, *Bps.*

from the lawe/ and deed from hit/ where vnto we were <sup>8</sup> in bondage/ that we shulde serve in <sup>9</sup> an newe conversacion of the sprete/ and nott in the <sup>9</sup> olde conversacion off the letter.

What shall we saye then? is the lawe synne? God forbid: but I knewe nott what <sup>10</sup> synne meand butt by the lawe. For I had nott knowne what lust hadde meant/ excepte the lawe hadde sayde/ thou shalt not lust. Butt synne toke an occasion by the meanes off the commaundement/ and wrought in me all manner off concupiscence. For verily with out the lawe sinne was deed. I once lived with out lawe: butt when the commaundement cam/ synne revived/ and I was deed. And the very same commaundement which was ordeyned vnto lyfe/ was founde to be vnto me <sup>11</sup> an occasion of death. For synne toke occasion by the meanes of the commaundement and so disceaved me/ and by the silfe commaundement slewe me. wherfore the lawe is holy/ and the commaundement holy/ iust/ and good.

Was that then which is good made deeth vnto me? God forbyd. <sup>12</sup> Naye synne was deeth vnto me/ that it myght apere how thatt synne by the meanes of that which is good/ had wrought deeth in me: that synne <sup>13</sup> which is vnder the commaundement/ myght be out of measure synfull. For we knowe that the lawe is spirituall: butt I am carnall/ solde vnder synne: <sup>14</sup> be cause I wote nott what I doo. For what I wold/ that do I not: but what I hate/ that do I. Yf I do nowe that which I wolde not/ I graunte to the lawe that yt ys good. So then nowe yt is nott I that do it/ butt synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thyng. To will is present with me: butt I fynde no meanes to performe that which is good. For I doo not that goode thyng which I wold: but that evyll do I/ which I wolde not. Finally/ yff I do that I wolde not/ then is it nott I that doo it/ but synne that dwelleth in me doeth it. I fynde then by the lawe that when I wolde do good/ evyll is present with me. I delite in the lawe off God/ as concernyng the inner man. Butt I se another lawe in my members <sup>15</sup> rebellynge agaynst the lawe off my mynde/ and <sup>16</sup> subdu-

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<sup>8</sup> Holden, *Gen.*      <sup>9</sup> Newness—Oldnesse, *Gen. Bps.*      <sup>10</sup> Sinne, but by, etc. For I had not knowen lust, *Gen. Bps.*      <sup>11</sup> Unto death, *Gen.*      <sup>12</sup> Nay, it was sinne, that sinne might appeare (by that which was good) to worke death, etc. *Cr. Bps.*      But sinne, that it might appeare sinne, wrought death in me by that which, etc. *Gen.*      <sup>13</sup> By the commaundment, *Cr. Gen. Bps.*      <sup>14</sup> For I allowe not, *Cr. Gen. Bps.*      <sup>15</sup> Which striveth, *Cor.*      <sup>16</sup> Leading me captive, *Gen.*

ynge me vnto the lawe of synne/ which is in my members. O wretched man that I am: who shall delyver me from <sup>17</sup> this boddie of deeth? I thanke God by Jesus Christ oure lorde: So then I my silfe in my mynde serve the lawe off God/ and in my flesshe the lawe of synne.

The viij. Chapter.

**T**HERE is then no damnacion to them which are in Christ Jesu/ which walke not after the flesshe: butt after the sprete. For the lawe of the sprete/ wherin is life thorowe Jesus Christ hath delivered me from the lawe off synne/ and deeth. For what the lawe coulde nott doo in as moche as itt was weake be cause off the flesshe: <sup>1</sup> that performed God/ and sent his sonne in the similitude of synfull flesshe/ and <sup>2</sup> by synne damned synne in the flesshe: that the rightewesnes <sup>3</sup> requyred of the lawe/ myght be fulfilled in vs/ whych walke not after the flesshe: butt after the sprete.

For they that are <sup>4</sup> carnall/ are carnally mynded. and they that are <sup>4</sup> spirituall are goostly mynded. <sup>5</sup> To be carnally mynded is deeth. and <sup>5</sup> to be spirituall mynded is lyfe/ and peace: because that the fleshly mynde is enmyte against God: For it is not obedient to the lawe of God/ nether can be. So then they that are <sup>6</sup> geven to the flesshe/ cannot please god.

But ye are not <sup>6</sup> geven to the flesshe/ But <sup>6</sup> to the sprete: <sup>7</sup> Yff soo be that the sprete of God dwell in you. if there be eny man that hath not the sprete of Christ/ the same is none of his/ Yf Christ be in you/ the body is deed be cause of synne: But the sprete is lyfe for rightewesnes sake. Wherefore if the sprete of hym that rayسد vppe Jesus from deeth/ dwell in you: even he that rayسد vp Christ from deeth/ shall quicken youre mortall bodyes/ be cause that his sprete dwelleth in you.

Therefore brethren we are nowe detters/ not to the flesshe/ to live after the flesshe: For iff ye live after the flesshe/ ye must deye. But if ye mortific the dedes off the body/ by the helpe off the sprete ye shall live/ for as many as are ledde by the sprete off God/ are the sonnes of god. For ye have not received the sprete of bondage to feare eny moare/ but ye

<sup>17</sup> Thys body subdued unto death, *Cr.* The body of this death, *Gen. Bps.*

<sup>1</sup> God sending his owne, etc. *Gen. Bps.* <sup>2</sup> For, *Gen.*

<sup>3</sup> Of the law, *Cr. Gen. Bps.* <sup>4</sup> After the flesh, savour the things of the flesh—After the spirite, the thinges, etc. *Gen.*

<sup>5</sup> For the wisdom of the flesh, [so vs. 7.]—The wisdom of the spirit, *Gen.* <sup>6</sup> In the,

etc. *Cr. Gen. Bps.* <sup>7</sup> Because, *Gen.*

have receaved the sprete off adopcion wherby we crye abba<sup>8</sup> father. The same sprete<sup>9</sup> certifieth oure sprete that we are the sonnes of god. yf we be the sonnes/ we are also the heyres (the hcyres I meane of god) and<sup>10</sup> heyres anexed with Christ/ yf so be that we suffer togedder/ that we maye be glorified togedder.

For I<sup>11</sup> suppose that the afflictions of this<sup>12</sup> lyfe/ are not worthy of the glory which shalbe shewed upon vs. also the fervent desire of the creatures<sup>13</sup> abideth lokinge when the sonnes of God shall apere because the creatures are<sup>14</sup> subdued to vanite<sup>15</sup> agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corrupcion/ into the glorius libertie off the sonnes of god. For we knowe that every creature groneth with vs also/ and travayleth in payne even vnto this tyme.

Not they only/ but even we also which have the fyrst frutes of the sprete<sup>16</sup> morne in oure selves and wayte for the<sup>17</sup> adopcion/<sup>18</sup> and loke for the deliveraunce of oure bodies. For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? but and if we hope for that we se not/ then do we with pacience abyde for it.

Lyke wyse the sprete also helpeth oure infirmities. For we knowe nott/ what<sup>19</sup> to desyre as we ought: but the sprete maketh intercession mightely for vs with<sup>20</sup> gronynges which cannot be expressid<sup>21</sup> [with tonge.] And he that searchith the herte knoweth what is the meaninge of the sprete: for he maketh<sup>22</sup> intercession for the sayntes accordinge to the pleasure of god. For we knowe wele that all thynges worke for the best vnto them that love god/ which also are called of purpose. For those which he knewe before/ he also<sup>23</sup> ordeyned before/ that they shuld be like fassioned vnto the<sup>24</sup> shape of his sonne/ that he myght be the<sup>25</sup> fyrst begotten sonne amonge many brethren. Morover which he<sup>23</sup> apoynted before/ them he al-

<sup>8</sup> Dear Father, *Cor.*

<sup>9</sup> Beareth witnesse with, *Gen. Bps.*

<sup>10</sup> Joynt heyres, *Bps.*

<sup>11</sup> Count, *Gen.* Am certainly persuaded,

*Bps.* <sup>12</sup> Present time, *Gen.*

<sup>13</sup> Wayteth when the sonnes of

God shall be revealed, *Gen.*

<sup>14</sup> Subject, *Gen. Bps.*

<sup>15</sup> Not of its

own will, but by reason of him, *Gen.*

<sup>16</sup> Even we do sigh, etc. *Gen.*

<sup>17</sup> The childship, *Cor.*

The adoption (of the children of God), *Cr.*

<sup>18</sup> Euen the redemption, *Gen.*

<sup>19</sup> To pray, *Gen.*

<sup>20</sup> Sighs, *Gen.*

<sup>21</sup> *Cr. Gen. Bps.* omit.

<sup>22</sup> Request, *Gen.* [So vs. 34.]

<sup>23</sup> Dyd

predestinate, *Gen. Bps.*

<sup>24</sup> Image, *Gen. Bps.*

<sup>25</sup> First borne, *Gen.*

so called. And which he called/ them he <sup>26</sup> iustified. which he iustified/ them he also glorified.

What shall we then saye vnto these thynges? yf god be on oure syde: who can be agaynst vs? which spared nott his awne sonne/ butt gave hym for vs all: Howe shall he nott with hym geve vs all thynges also? Who shall laye eny thyng to the charge of goddes chosen? Hit is God that iustifieth: who then shall condempne? Hytt is Christ which is deed/ ye rather which is rysen agayne/ which is also on the right honde of god and maketh intercession for vs.

Who shall seperate vs from <sup>27</sup> goddes love? shall tribulation? or anguysshe? or persecucion/ <sup>28</sup> other hunger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we kylled all daye longe/ and are counted as shepe <sup>29</sup> apoynted to be slayne. Neverthesse in all these thynges we <sup>30</sup> overcome strongly thorow <sup>31</sup> his helpe that loved vs. <sup>32</sup> Ye and I am sure that nether death/ nether lyfe/ nether angell/ nor <sup>33</sup> rule/ nether power/ nether thynges present/ nether thinges to come/ nether heyth/ <sup>34</sup> nether lowth/ nether eny other creature shalbe able to <sup>35</sup> departe vs from Goddes love/ which is in Christ Jesu oure lorde.

### The ix. Chapter.

**I** SAYE the thrueth in Christ and lye nott/ in thatt wher of my concience beareth me witnes in the holy goost/ that I have grett hevynes/ and continuall sorowe in my hert. For I have wysshed my silfe to be <sup>1</sup> cursed from Christ for my brethren/ which are my kynsmen as pertayninge to the flesshe. which are the israhelites/ to whom pertayneth the adopcion/ and the glory/ and the testamentes/ and the <sup>2</sup> ordinance off the lawe/ and the service of God/ and the promyses/ whose also are the fathers/ and they of whom (as concernynge the flesshe) Christ cam: which is God over all thynges blessed for ever Amen.

<sup>3</sup> I speake not these thynges as though the wordes of God

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<sup>26</sup> Made righteous, *Cor.*                      <sup>27</sup> The love of Christ, *Gen. Bps.*  
<sup>28</sup> Or famine, *Gen.*                      <sup>29</sup> For the slaughter, *Gen. Bps.*                      <sup>30</sup> Overcome  
 far, *Cor.* Are more than conquerors, *Gen.*                      <sup>31</sup> Him, *Cr. Gen. Bps.*  
<sup>22</sup> For I am sure [persuaded, *G.*], *Cr. Gen. Bps.*                      <sup>32</sup> Principalities, *Gen.*  
<sup>34</sup> Nor depth, *Gen. Bps.*                      <sup>35</sup> Separate, *Gen. Bps.*  
<sup>1</sup> Separated, *Gen.*                      <sup>2</sup> Lawe that was gyven, *Cr. Bps.* Giving of the  
 law, *Gen.*                      <sup>3</sup> Notwithstanding [And, *B.*] it cannot be that the  
 worde, etc. *Gen. Bps.*

toke none effecte. For they are not all israhelites which cam off Israhel/ Nether are they all children <sup>4</sup>strayght way be cause they are the seede of Abraham : But in Isaac shall thy seede be called/ that is to saye/ They which are the children of the flesshe/ are not the children of God. But the children off promes/ <sup>5</sup>aboute this tyme will I come/ and Sara shall have a sonne.

<sup>6</sup> Nether was it soo with her only : but also when Rebecca was with chylde by won/ I meane by oure father Isaac/ yeer/ the children were borne/ when they had nether done good nether bad (that the purpose off God which is by eleccion/ myght stonde) it was sayde vnto her/ not by the reason of workes/ but <sup>7</sup>by grace of the caller/<sup>8</sup> <sup>9</sup>the elder shall serve <sup>9</sup>the yonger. As it is written : Jacob he loved/ but Esau he hated.

What shall we saye then ? ys there eny vnrightewesnes with god ? God forbid. For he sayth to Moses : I will shewe mercy to whom I shewe mercy : And will have compassion on whom I have compassion. <sup>10</sup> So lieth it not then in a mans will/ or runnyng/ butt in the mercy of God. For the scripture sayth vnto Pahrao : Even for thys same purpose have I stered the vppe/ to shewe my power on the/ and that my name myght be declared thorow out all the worlde. Soo hath he mercy on whom he woll. And whom he woll he maketh herde herted.

Thou wilt saye then vnto me : why <sup>11</sup> then blameth he vs yet ? For who can resist his will ? Butt o man what arte thou/ which <sup>12</sup> disputest with God ? shall the <sup>13</sup> worke saye to <sup>13</sup> the workeman : why hast thou made me <sup>14</sup> on this fassion ? Hath nott the potter power over the claye/ even off the same lompe to make one vessell vnto honoure/ and a nother vnto dishonoure ? <sup>15</sup> Even soo/ God willynge to shewe his wrath/ and to make hys power knowen/ suffered with longe pacience the vessels of wrath/ <sup>16</sup> ordeyned to damnacion/ that he myght de-

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<sup>4</sup> Because, etc. *Gen. Bps.* . . . <sup>5</sup> *All the Vers.* add—are counted the seede. For this is a worde of promes. <sup>6</sup> Not onely thys, but also Rebecca, etc. *Cr. Gen.* Neyther he onely felt this, but also, etc. *Gen.* <sup>7</sup> By the caller, *Cr. Bps.* By him that calleth, *Gen.* <sup>8</sup> *Gen. Bps.* add — It was sayd unto her. <sup>9</sup> The greater — the lesse, *Cor.* <sup>10</sup> So then it is not in him that willeth nor in him, etc. but in God that sheweth mercie, *Gen.* So then (*election*) is not of the wyller, nor of the runner, but of God that taketh mercie, *Bps.* <sup>11</sup> Doth he yet complayne, *Gen.* <sup>12</sup> Pleadest against, *Gen.* <sup>13</sup> Thing formed—Him that formed it, *Gen.* <sup>14</sup> Thus, *Gen.* <sup>15</sup> What and if God would, *Gen.* <sup>16</sup> Prepared to destruction, *Gen.*



clare the riches off hys glory on the vessels off mercy/ which he had prepayred vnto glory : <sup>17</sup> that is to saye/ vs which he called/ nott off the iewes only/ butt also off the gentyls. As he sayth in Osee : I will call them my people which were not my people : and her beloved which was nott beloved. And it shall come to passe in the place where it was sayd vnto them : Ye are nott my people/ that there shalbe called the sonnes of the lvyngge god.

But Esayas cryeth <sup>18</sup> for Israbel/ though the number of the children of Israel be as the sonde of the see/ yet shall a remnant be saved. <sup>19</sup> He finnyssheth the worde verely and maketh it short in rightewesnes. For a short <sup>20</sup> worde will god make on erth And as Esayas sayd before : Excepte the lorde of sabaoth hadde left vs seece/ we had bene made as Zodoma/ and had bene lykened to Gomorra.

What shall we saye then ? we saye that the gentyls which folowed not rightewesnes/ have <sup>21</sup> overtaken rightewesnes I mane the rightewesnes which commeth of fayth. Butt Israel which folowed the lawe of rightewesnes/ coulde not attayne vnto the lawe of rightewesnes. And wherfore ? Because they sought it not by fath : but as it were by the workes of the lawe. For they have stombled at the stomblyng stone. As it is written Beholde I put in syon a stomblyng stone/ and a rocke <sup>22</sup> which shall make men faule. and none that belove on hym shalbe <sup>23</sup> a shamed,

### The 1. Chapter.

**B**RETHREN my hertis desyre/ and prayer to god for Israel is that they myght be saved. For I beare them recorde that they have <sup>1</sup> a fervent mynde to god warde/ but not acordynge to knowledge. For they are ignoraunt of the rightewesnes <sup>2</sup> which is alowed before god/ and goo about to stablisse their awne rightewesnes and therefore <sup>3</sup> are not obedient vnto the rightewesnes which is of value before god. For Christ is the <sup>4</sup> ende of the lawe <sup>5</sup> to iustifie all that beleve.

<sup>17</sup> Even us, whom, etc. *Gen.*

<sup>18</sup> Concerning, *All the Vers.*

<sup>19</sup> For there is the worde that finisheth and shorteneth in righteousness, *Cor.* For he will make his account and gather it into a short summe with righteousness. *Gen.*

<sup>20</sup> Count, *Gen.*

<sup>21</sup> Attained unto, *Gen.*

Obtained, *Bps.*

<sup>22</sup> That men shall be offended at, *Cr.*

Of offence, *Bps.*

<sup>23</sup> Confounded, *Cor. Cr. Bps.*

<sup>1</sup> The zeale of God, *Gen. Bps.*

<sup>2</sup> That availeth before, *Cor.*

Of God, *Cr. Gen. Bps.*

<sup>3</sup> Are not subdued, *Cor.*

Have not submitted, *Gen.*

<sup>4</sup> Fulfylling, *Cr.*

<sup>5</sup> For righteousness unto, *Gen. Bps.*

Moses describeth the rightewesnes which commeth off the lawe/ howe that the man which doth the thynges of the lawe shall live therein. But the rightewesnes which commeth off fayth/ speaketh on this wyse: Saye nott in thyne hert: who shall ascende into heven? <sup>6</sup> (That is nothyng els then to fetch Christ <sup>7</sup> doune). O ther who shall descende into the depe? <sup>6</sup> That is nothyng els but to fetch vppe Christ from death. Butt whatt sayth <sup>8</sup> the scripture? The worde is nye the/ even in thy moughth and in thyn hert.

This worde is the worde off fayth which we preache. For yf thou shalt <sup>9</sup> knowledge whith thy mought that Jesus is the lorde/ and shalt beleve with thyn hert that God raysed hym vppe from deeth/ thou shalt be safe. For <sup>10</sup> the belefe off the hert iustifieth: and to knowledge with the moughth maketh a man safe. For the scripture sayth: whosoever beleveth on hym/ shall not be ashamed.

There is no difference bitwene the iewe and the gentyll. For won is lorde of all/ which is riche vnto all that call on hym. For whosoever shall call on the name of the lorde shalbe safe. Howe shall they call on hym/ on whom they beleved not? how shall they beleve on hym off whom they have nott herde? howe shall they heare with out a preacher? And howe shall they preach except they be sent? As hit is written: howe beautiful are the fete of them which <sup>11</sup> brynge glad tydynges of peace/ and brynge glad tydynges of good thynges. But they have nott all obeyed to the gospell. For Esayas sayth: Lorde <sup>12</sup> wo shall beleve oure sayings? So then fayth commeth by hearynge/ and hearynge commeth by the worde of god. But I axe: have they nott herde? No dout/ their sounde went out <sup>13</sup> into all londes: and their wordes into the endes of the worlde.

But I demaunde <sup>14</sup> whether Israhel did knowe or nott? Fyrst Moses sayth: I will provoke you forto envy by <sup>15</sup> them that are no people/ and by a folisshe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them thatt sought me nott/ and have apered to them that axed not after me. And against Israhel he sayth: All daye longe

<sup>6</sup> That is, to bring [fetch, B.], *Gen. Bps.* <sup>7</sup> From above, *Gen. Bps.* <sup>8</sup> He, *Cr. Bps. It, Gen.* <sup>9</sup> Confesse, *Gen.* [So vs. 10.] <sup>10</sup> With the hart, man beleveth unto righteousness, *Gen. Bps.* <sup>11</sup> Preach peace, *Cor.* <sup>12</sup> Who hath believed our sayings [preaching, *Cor. report, G.*] *Cor. Cr. Gen. Bps.* <sup>13</sup> Through all the earth, *Gen.* <sup>14</sup> Did not Israel know God, *Gen.* <sup>15</sup> A nation that is not my nation, *Gen.*

have I stretched forth my hondes vnto a <sup>16</sup> people that beleveth not/ but speaketh agaynst me.

The xj. Chapter.

**I** SAYE then: hath God cast away his people? God forbid. For even I verely am an Israhelite of the seed of Abraham/ and off the tribe of beniamin. God hath not cast awaye his people which he knew before. O ther wote ye not what the scripture sayth by the mouth off Helias/ howe he <sup>1</sup>spake to god agaynst Israhel/ sayinge: Lorde they have killed thy prophettes and digged doune thyn alters: and I am lefte only/ and they seke my <sup>2</sup>deeth. Butt what sayth the answer off God to hym agayne? I have reserved vnto me seven thousande men whych have nott bowed their knees to baal. Even so at this tyme ys there a remnaunt lefte thorow the eleccion of grace. Yff hit be of grace then is it not by the deservynge of workes. For then were faveour no faveour. Yff it be by deservynge of workes/ then is there no faveour. For then were deserving no deservynge.

What then? Israhel hath not obtayned that that he sought. No but yet the eleccion hath obtayned hit. the remnaunt are <sup>3</sup>blynded. accordynge as it is written: God hath geven them the sprete off <sup>4</sup>vnquyetnes: eyes thatt they shulde nott se/ and eares that they shulde nott heare/ even vnto this day. And David sayth: Lett their table be made a snare <sup>5</sup> to take them with all/ and an occasion to faule/ and a rewarde vnto them. Lett their eyes be blynded that they se nott: and ever bowe doune their backes.

I saye then: Have they therfore stombled that they shulde but faule only? God forbyd: but thorowe their faule is helth happened vnto the gentylys forto provoke them <sup>6</sup>with all. Wherefore yf the faule of them/ be the riches of the worlde: and the mynnysshynge of them the riches of the gentylys: Howe moche more <sup>7</sup>shulde it be soo yf <sup>8</sup>they all beleved. I speake to you gentylys/ in as moche as I am the apostle off the gentylys I will magnify myn office that I myght

<sup>16</sup> Disobedient and gainsaying people, *Gen.*

<sup>1</sup> Maketh intercession [request, *G.*], *T. M. Cr. Gen. Bps.*

<sup>3</sup> Hardened, *Gen.*

<sup>2</sup> Lyfe, *All the Vers.*

<sup>4</sup> Slumber, *Gen.*

Remorse, *Bps.*

<sup>5</sup> And a net

[a trap, *B.*] and a stumbling block, even for [and, *B.*] a recompense unto them, *Gen. Bps.*

<sup>6</sup> To follow them, *Gen.*

<sup>7</sup> Their perfectnesse, *Cr.*

Shal their abundance be, *Gen.* Their fulness, *Bps.*

<sup>8</sup> Their fulness were there, *Cor.*

provoke them which are my flesshe :<sup>9</sup> and myght save some of them. For if the castynge awaye of them/ be the reconcilynge of the worlde : what shall the receavyng of them be/ but lyfe agayne from deeth ? For yf <sup>10</sup> one pece be holy/ <sup>11</sup> the whole heepe is holy. And if the rote be holy/ the braunches are holy also.

Though some of the braunches be broken of/ and thou beynge a wylde olive tree arte graff in <sup>12</sup> amonge them/ and made part taker of the rote/ and <sup>13</sup> fatnes off the olive tree/ bost not thy sylfe agaenst the braunches. For yf thou bost thy sylfe/ <sup>14</sup> [remember that] thou bearest not the rote/ but the rote the. Thou wilt saye then : the braunches are broken off/ thatt I myght be graffe in. Thou sayest wele : be cause of vnbeleve they are broken of/ and thou stondest <sup>15</sup> stedfast in faythe. Be not hie mynded/ but feare : seynge that god spared not the naturall braunches/ lest haply he also spare not the.

Beholde the <sup>16</sup> kyndnes and rigorousnes of god : on them which fell/ rigorousnes : but towards the kyndnes/ yf thou continue in his kyndnes. or els thou shalt be hewen of/ and they yf they byde nott still in vnbeleve shalbe graffed in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of <sup>17</sup> a naturall wilde olive tree/ and wast graffed contrary to nature in a true olyve tree : howe moche more shall <sup>18</sup> the naturall braunches be graffed in their awne olyve tree agayne.

I wolde not that <sup>19</sup> this secrete shulde be hid from you my brethren (lest ye shulde be <sup>20</sup> wyse in youre awne consaytes) that partly <sup>21</sup> blyndnes ys happened in Israhell/ vntill the fulnes off the gentylys be come in. And so all Israhel shalbe saved. as it is written : There shall come oute of Syon he that doth deliver/ and shall turne awaye the vngodlynes of Jacob. And this is my testament vnto them/ when I shall take awaye their synnes. As concernynge the gospell/ They are enemies for youre sakes : but as tochyng the eleccion/ <sup>22</sup> they are loved for <sup>22</sup> the fathers sakes.

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<sup>9</sup> *Gen.* adds—to follow them.      <sup>10</sup> The beginning, *Cov.* The first fruits, *Gen. Bps.*      <sup>11</sup> All the dough, *Cov.* The whole lump, *Gen. Bps.*      <sup>12</sup> For them, *Gen.*      <sup>13</sup> Sap, *Cov.*      <sup>14</sup> *Cr. Gen. Bps.* omit.      <sup>15</sup> By faith, *Gen.*      <sup>16</sup> Bountifulnesse and severitie, *Gen.* [So, next clauses.]      <sup>17</sup> The olive tree which was wild by nature, *Gen.*      <sup>18</sup> They that are by nature, *Gen.*      <sup>19</sup> Ye should be ignorant of this secret [mysterie, *B.*], *Gen. Bps.*      <sup>20</sup> Arrogant in yourselves, *Gen.*      <sup>21</sup> Obstinarie, *Gen.*      <sup>22</sup> I love them—their fathers' sake, *Cov.*

For verely the gyftes and callinge of god are <sup>23</sup> soche/ that it cannot repent hym of them. for <sup>24</sup> [loke/] as ye in tyme passed have not beleved God/ yet have nowe obtained mercy thorow their vnbelefe : even so nowe have they nott beleved <sup>25</sup> the mercy which is happened vnto you/ That they also maye obtayne mercy. God hath <sup>26</sup> wrapped all nacions in vnbeleve/ that he myght have mercy on all.

O the depnes <sup>27</sup> off the aboundaunt wisdom and knowledge of God : howe <sup>28</sup> incomprehensible are his iudgements/ and hys wayes <sup>29</sup> vnserchable. For who hath knowen the mynde off the lorde ? or who was his counseller ? other who hathe geven vnto hym fyrst/ <sup>30</sup> that he myght be recompensed agayne ? For of hym/ and thorowe hym/ and vnto hym are all thynges. To hym be glory for ever Amen.

## The xij. Chapter.

**I** BESECHE you therefore brethren by the <sup>1</sup> mercifulnes of God/ that ye make youre bodies a <sup>2</sup> quicke sacrifice/ holy and exceptable vnto God which is youre resonable <sup>3</sup> seruyngge off god. and fassion nott youre selves lyke vnto this worlde : But be ye chaunged <sup>4</sup> [in youre shape/] by the renuyngge of youre <sup>5</sup> wittes/ that ye maye <sup>6</sup> fele what thyngge that good/ that acceptable/ and perfaicte will of god is. For I saye (thorowe the grace that vnto me geven is) to every man amonge you/ that no man <sup>7</sup> esteme off hym silfe more then it becommeth hym to esteme : But that he <sup>8</sup> discretely iudge off hym silfe accordyngge as god hath dealte to every man the measur of faith.

As we have many members in one body : and all members have not <sup>9</sup> one office : So we beyngge many are one body in Christ : and every man <sup>10</sup> [amonge oure selves] one anothers members. Seyngge that we have divers gyftes accordyngge to

<sup>23</sup> Without repentance, *Gen. Bps.*      <sup>24</sup> *Gen. Bps.* omit.      <sup>25</sup> By the mercy, etc. *Gen.*      <sup>26</sup> Shut up, *Gen. Bps.*      <sup>27</sup> Of the riches both of the wisdome, etc. *Cr. Gen. Bps.*      <sup>28</sup> Unsearchable, *T. M. Cr. Gen. Bps.*      <sup>29</sup> Past fynding out, *T. M. Cr. Gen. Bps.*      <sup>30</sup> And he shal be, etc. *Cr. Gen. Bps.*      <sup>1</sup> Mercies, *Gen.*      <sup>2</sup> Living, *Gen.*      <sup>3</sup> Service, *Bps.*      <sup>4</sup> *Gen.* omits.      <sup>5</sup> Mynde, *Cr. Gen. Bps.*      <sup>6</sup> Prove, *Cr. Gen. Bps.*      <sup>7</sup> Stand high in his own conceit more than, etc. *Cr.* Presume to understand above that which is meete to understand, *Gen.*      <sup>8</sup> So iudge of himselfe that he be gentle and sober, *Cr.* Understande accordinge to sobriety, *Gen.* So esteeme (*himselſe*) that he behave himselfe discreetly, *Bps.*      <sup>9</sup> One manner of operation, *Cor.*      <sup>10</sup> *Gen. Bps.* omit.

the grace that is geuen vnto vs/ yf eny man have the gyft off prophesy/ lett hym <sup>11</sup> have it that itt be agreynge vnto the fayth. Let hym that hath an office/ wayte on his office. Let hym that teacheth <sup>12</sup> take hede to his doctryne. Let hym that exhorteth <sup>13</sup> geve attendaunce to his exhortacion. <sup>14</sup> Yf eny man geve/ lett hym do it with singlenes. Let hym that rueleth/ do it with diligence. Yf eny man shewe mercy lett hym do itt with cherfulness.

Lett love be without dissimulacion. <sup>15</sup> Hate that which is evyll/ and cleave vnto that which is good. Be <sup>16</sup> kynde one to another/ with brotherly love. In gevyng honoure goo one before another. <sup>17</sup> Let not that busynes which ye have in honde be tedious to you. Be fervent in the sprete. <sup>18</sup> Applye youre selves to the tyme. Reioyce in hope. Be patient in tribulacion/ continue in prayer. Distribute vnto the necesitte off the saynctes.<sup>19</sup> Blesse them which persecute you. blesse but curse nott. <sup>20</sup> Be mery with them that <sup>20</sup>are mery. wepe with them that wepe. Be off lyke affeccion one towardes another. Be nott <sup>21</sup> hye mynded/ but make youre selves equall to them off the lower sorte. Be nott wyse in <sup>22</sup> youre awne opinions. Recompence to no man evyll for evyll. <sup>23</sup> Provyde afore honde thynges honest <sup>24</sup> in the sight of all men. yf itt be posible/ <sup>25</sup> yet on youre parte <sup>26</sup> have peace with all men.

Derly beloved avenge nott youre selves butt geve rounne <sup>27</sup> vnto the wrath of god. For it is written: vengeance is myne/ and I will rewarde saith the lorde.

Terfore yf thyn enemy honger fede hym: yf he thirst/ geve hym drynke. For in so doynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll <sup>28</sup> with goodnes.

<sup>11</sup> *Prophecie* according to the proportion of faith, *Gen.* <sup>12</sup> On teaching, *Gen. Bps.* <sup>13</sup> On exhortation, *Gen. Bps.* <sup>14</sup> He that distributeth, with simplicitie, *Gen.* <sup>15</sup> Abhor, etc. *Gen.* Hating evyll, cleaving to good, *Bps.* <sup>16</sup> Affectioned [*G.* adds—to love], *Gen. Bps.* <sup>17</sup> Be not slothfull in the busyness which ye have in hand, *Cr.* Not slothfull to do service, *Gen.* Not lyther in businesse, *Bps.* <sup>18</sup> Serving the Lord, *Gen. Bps.* <sup>19</sup> *Cor. T. M. Cr.* add—Be redy to harbour. *Gen. Bps.*—Given to hospitalitie. <sup>20</sup> Rejoice, *Gen. Bps.* <sup>21</sup> Proud in your own conceits, *Cor.* <sup>22</sup> Yourselves, *Gen.* <sup>23</sup> Procure things honest, *Gen.* <sup>24</sup> *Cr.* adds—not onely before God, but also. <sup>25</sup> As much as in you is [lyeth in you, *B.*], *Cr. Gen. Bps.* <sup>26</sup> Live peaceably, *Cr. Bps.* <sup>27</sup> Unto wrath, *Cr. Gen. Bps.* <sup>28</sup> With good, *Bps.*

## The xijj. Chapter.

**L**ET every soule <sup>1</sup> submitt hym sylfe vnto the auctoritte off the hyer powers. There is no power but of God. The powers that be/ are ordeyned off God. Whosoever therfore resysteth power/ resisteth the ordinaunce off God. They that resist/ shall receave to them silfe <sup>2</sup> damnacion. For ruelars are nott to be feared for good workes but for evyll. Wilt thou be with out feare of the power? Do wele then: and so shalt thou be prayسد off the same. For he is the minister of god/ for thy welth. Butt and yff thou do evyll/ then feare. for he beareth not a swearde for nought. for he is the minister off god/ to take vengeance on them that do evyll. Wherefore ye must nedes obey/ nott for feare off <sup>3</sup> vengeance only: but also be cause of conscience. Even for this cause paye ye tribute. For they are goddes ministers/ <sup>4</sup> servynge for the same purpose.

Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custom to whom custom is due: feare to whom feare belongeth: honoure to whom honoure pertayneth. Owe no thinge to eny man: but to love one another. For he that loveth another/ fulfilleth the lawe. For these commaundementes: Thou shalt not committ advoutry: Thou shalt nott kill: Thou shalt nott steale: Thou shalt not beare falce wintes: Thou shalt nott <sup>5</sup> desyre: and so forth yf there be eny other commaundement/ <sup>6</sup> are all comprehended in this sayinge: Love thyne neighbour as thy silfe. <sup>7</sup> Love hurteth nott his neighbour: therfore is love the fulfyllinge off the lawe.

<sup>8</sup> This also we knowe/ I mean the season/ howe that it is tyme that we shoulde nowe awake oute off slepe. For nowe is oure helth nerer then when we beveled. The nyght is passed and the daye is come nye. Lett vs therfore cast awaye the dedes off dareknes/ and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light: nott in <sup>9</sup> eatynge and drynkyng: nether in chamburyng and wan-

<sup>1</sup> Be subject, *Gen. Bps.* [So vs. 5.]      <sup>2</sup> Judgment, *Gen.*      <sup>3</sup> Wrath, *Gen.* Punishment, *Bps.*      <sup>4</sup> Which maintain the same defence, *Cor.* Applying themselves for the same thing, *Gen.*      <sup>5</sup> Covet, *Gen.* Lust, *Bps.*

<sup>6</sup> It is briefly, *Gen.* It is in fewe words, *Bps.*      <sup>7</sup> Love doeth not evil to, *Gen.* Charitie worketh no ill to, etc. *Bps.*

<sup>8</sup> And that [chiefly, *B.*] considering the season, howe, etc. *Gen. Bps.*      <sup>9</sup> Excess of eating, etc. *Cor.* Gluttonie [Rioting, *B.*] and drunkenness, *Gen. Bps.*

tannes: nether in stryfe and envyinge: but put ye on the lorde Jesus Christ. And <sup>10</sup> make not provision for the flesshe/ to fulfill the lustes off hit.

The xlv. Chapter.

**H**YM that is weake in the faith/ receive vnto you/ <sup>1</sup> nott in disputynge and troublynge hys conscience. One beleueth that he maye cate all thyng. Another whych ys weake eateth earbes. let nott hym thatt eateth/ despyse hym thatt eateth nott. And lett nott hym whych eateth nott iudge hym thatt eateth. For God hath receaved hym. What arte thou that iudgest another mannes seruaunt? <sup>2</sup> Whether he stonde or faule/ thatt pertayneth vnto hys master. Yee/ he <sup>3</sup> shall stonde. For God is able to make hym stonde.

Thys man <sup>4</sup> putteth difference bitwene daye and daye: another man counteth all dayes alyke. <sup>5</sup> Se thatt no man waver in hys awne mynde. He that <sup>6</sup> observeth one daye more then another/ doth ytt for the lordes pleasure. And he that observeth not one daye more then another/ doeth it to plase the lorde also. He that eateth <sup>7</sup> doth it to plase the lorde/ for he geveth god thanks. and he that eateth not/ eateth not to please the lorde with all/ and geveth god thanks. For none of vs liveth <sup>8</sup> his awne seruaunt. and also none of vs dyeth <sup>8</sup> his awne seruaunt. Yf we live/ we live <sup>9</sup> to be at the lordes will. yf we dye/ we dye <sup>9</sup> at the lordes will. Whether we live therfore or dye/ we are the lordes. For Christ therfore dyed and rose agayne/ and revived/ that he shulde be lorde both of deed and quicke.

But why doest thou then iudge thy brother? other why doest thou despyse thy brother? We shall all <sup>10</sup> be brought before the iudgement seate of Christ. For it is written: As truely as I live sayth the lorde/ all knees shall bowe to me/

<sup>10</sup> Take no thought, *Gen.* <sup>1</sup> But trouble not the consciences, *Cor.* But not to controversies [doubtfulnesse, *B.*] of disputations, *Gen. Bps.*  
<sup>2</sup> He standeth or falleth to his own master, *Gen. Bps.*  
<sup>3</sup> May well stand, *Cor.* Shall be holden up that he may stand, *Cr.* Shall be established, *Gen.* Shall be holden up, *Bps.* <sup>4</sup> Esteemeth one day above another, *Gen.* <sup>5</sup> Let every man be sure of his meaning, *Cor.* Let every man's mynde satisfie hym selfe, *Cr.* Let every man be fully persuaded in his own mind, *Gen. Bps.* <sup>6</sup> Observeth [Esteemeth, *B.*] the day, observeth it unto the Lord, *Gen. Bps.* [So the antithetical clause.] <sup>7</sup> Eateth to the Lord, etc. *Bps. Gen. Like* the preceding.] <sup>8</sup> To himselfe, *Cr. Gen. Bps.* <sup>9</sup> Unto the Lorde, *Cr. Gen. Bps.* <sup>10</sup> Appear, *Gen.* Stand, *Bps.*



and all tonges shall <sup>11</sup> geve knowledge to god. Soo shall every one off vs geve a comptes off hym silfe to God. lett vs nott therefore/ iudge one another eny more.

Butt iudge this rather/ thatt no man putt a stomblinge blocke/ or an occasion to faule in his brothers waye. For I knowe/ and surly beleve in the lorde Jesus/ that there is no-thinge commen off hit silfe : but vnto hym that iudgeth it to be commen/ to hym it is commen. Yf thy brother be greved with thy meate/ now walkest thou not charitablye. Destroye not hym with thy meate/ for whom Christ dyed. <sup>12</sup> Suffer ye not that youre treasure be evyll spoken of. For the kyngdom off god is not meate and drynke/ but rightewesnes/ peace and ioye/ in the holy goost. For whosoever in these thynges serveth Christ/ <sup>13</sup> pleaseth well god : and is <sup>13</sup> commended of men.

Let vs folowe tho thinges which make for peace : and thynges wherwith one maye edyfyne another. Destroye not the worke off God for <sup>14</sup> [a lytell] meates sake. All thynges are pure : butt it is evyll for that man/ which eateth with <sup>15</sup> hurte off his conscience. Hit is good nether to eate fleshe/ nether to drynke wyne/ nether eny thyng/ wherby thy brother stobleth/ other falleth/ or is made weake. Hast thou fayth? have it with thy silfe before god. Happy is he that condempneth not hym silfe in that thyng which he aloweth. For he that <sup>16</sup> maketh conscience/ ys dampned if he eate : Because he doth it not off fayth. For whatsoever is not of fayth/ that same is synne.

The xv. Chapter.

**WE** which are stronge ought to beare the <sup>1</sup> fraylnes of them which are weake/ and not to <sup>2</sup> stonde in oure awne consaytes. Let every man please his neghbour <sup>3</sup> vnto his welth and edifyinge. For Christ pleased not hym silfe : but as it is written : The rebukes off them which rebuked the/ fell on me. Whatsoever thynges are written afore tyme/ are written for oure learnynge thatt we thorowe pacience and comferte off the scripture shulde have hope.

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<sup>11</sup> Give praise, *Cr. Bps. Confesse, Gen.* <sup>12</sup> Cause not your com-  
moditie [treasure, *C.*], *Cr. Gen.* Let not your good, *Bps.* <sup>13</sup> Is ac-  
ceptable unto—approved, *Gen.* <sup>14</sup> *Gen. Bps. omit.* <sup>15</sup> Offence,  
*Gen. Bps.* <sup>16</sup> Doubteth, *Gen.* <sup>1</sup> Infirmities, *Gen.* <sup>2</sup> Please  
ourselves, *Gen.* <sup>3</sup> In that that is good to edification, *Gen.*

<sup>4</sup> God which is lorde of pacience and consolation/ geve vn-  
to every one of you/ that ye be lyke mynded won towards  
another <sup>5</sup> after the ensample of Jesu Christ/ that ye <sup>6</sup> all agre-  
ynge to gedder/ maye with one mouth eprayse god the father  
of oure lorde Jesus. Wherefore receave ye one another as  
Christ receaved vs/ to the prayse of god.

And I saye that Jesus Christ was a minister of the circum-  
cision for the trueth of god/ to conferme the promyses made  
vnto the fathers. And let the gentyls prayse God for hys  
mercy. As itt is written: For this cause I will <sup>7</sup> prayse the  
amonge the gentyls/ and singe <sup>8</sup> in thy name. And agayne  
he sayth: ye gentyls reioyse with hys people. Agayne/  
prayse the lorde all ye gentyls/ and laude hym all nacions.  
And in another place Esaias sayth: there shalbe the rote off  
Jesse/ and he that shall ryse to raygne over the gentyls: in  
him shall the gentyls trust. The god of hope fill you with all  
ioye and peace in belevynge/ that ye maye <sup>9</sup> be ryche in hope  
thorowe the power of the holy goost.

I my silfe am <sup>10</sup> full certified of you my brethren that ye  
yourselves are full of goodnes/ and filled with all knowledge/  
and are <sup>11</sup> able to counsell won another. Neverthelesse breth-  
ren I have somewhat boldly written vnto you/ as won that put-  
teth you in remembraunce/ ffor the grace which is geven me  
off God for this purpose that I shulde be the minister off Jesu  
Christ amonge the gentyls/ and shulde minister <sup>12</sup> the gladde  
tydynges off God/ that the gentyls myght be an acceptable of-  
ferynge/ sanctyfied by the holy goost. <sup>13</sup> I have therefore where-  
off I maye reioyse in Christ Jesu/ in the thynges whych pertayne  
to God. For I dare not speake <sup>14</sup> off eny off tho thynges  
which Christ hath nott wrought by me (to make the gentyls  
obedient) with worde and dede/ <sup>15</sup> in myghty sygnes and won-  
ders/ by the power of the sprete off God/ so that from Jeru-  
salem and the costes rounde aboute/ vnto Illiricum/ I have  
<sup>16</sup> filled all countres with the gladde tydynges of Christ.

So have I enforced my silfe to preache the gospell/ not  
where Christ was named/ lest I shuld have bilt on another

<sup>4</sup> The God of patience, etc. *Cr. Gen. Bps.*    <sup>5</sup> According to Christ  
Jesus, *Gen.*    <sup>6</sup> With one minde, *Gen.*    <sup>7</sup> Confesse, *Gen.*

<sup>8</sup> Unto, *Cr. Gen. Bps.*    <sup>9</sup> Be plenteous, *Cov.*    Abound, *Gen.*

<sup>10</sup> Persuaded, *Gen. Bps.*    <sup>11</sup> Able [Willing, *C.*] to exhort [admon-  
ish, *G.*], *Cr. Gen. Bps.*    <sup>12</sup> The gospel, *Cr. Gen. Bps.*    <sup>13</sup> There-  
fore I may boast myself thro' Jesus Christ, that I meddle with thynges,  
etc. *Cov.*    <sup>14</sup> Ought, except Christ had wrought, etc. *Cov.*    <sup>15</sup> With  
the power of signs [tokens, *C.*] and wonders, *Cov. Gen.*    <sup>16</sup> Caus-  
ed to abound, the gospel, etc. *Gen.*

mannes foundation: butt as it is written: To whom he was not spoken of/ they shall se: and they that herde nott/ shall vnderstonde. For this cause I have bene ofte let to come vnto you: but now seyng I have no moare <sup>17</sup> to do in these countres/ and also have bene desyrous many yeares to come vnto you/ when I shall take my iorney into spayne/ I will come to you. I trust to see you in my iorney/ and to be brought on my waye thither warde by you <sup>18</sup> after that I have somewhat <sup>19</sup> enioyed you.

Nowe goo I to Jerusalem/ and minister vnto the saynetes. For <sup>20</sup> it hath pleased them off Macedonia and Achaia/ to make a certayne distribucion apou the poore sanctes which are at Jerusalem. <sup>21</sup> Hitt hath pleased them verely/ and their detters are they. For yff the gentyls be made parte takers off their spirituall thynges/ their dutye ys to menister vnto them in carnall thynges. When I have performed thys/ and have <sup>22</sup> shewed them this frute/ I wyll <sup>23</sup> come backe agayne by you into spayne. And I am sure when I come/ thatt I shall come with <sup>24</sup> aboundaunce off the blessinge off the gospell off Christ.

I be seche you brethren for oure lorde Jesu Christes sake/ and for the love of the sprete/ that ye <sup>25</sup> helpe me in my busynes/ with youre prayers to god for me/ that I maye be delyvered from them which <sup>26</sup> beleve not in Jewry. and that this my service/ which I have to Jerusalem/ maye be accepted to the sanctes/ that I maye come vnto you with ioye/ by the will off God/ and maye with you be refreshed. The God off peace be with all you Amen.

### The xvj. Chapter.

**I** COMMENDE vnto you Phebe oure suster (which is a minister of the congregacion of Chenerca) that ye receave her in the lorde as it becommeth saynetes/ and that ye assist her/ in whatsoever busines she neadeth of youre ayde. For she <sup>1</sup> suckered many/ and myne awne silfe also. Grete Prisca and Aquila

<sup>17</sup> Place in these quarters, *Gen.*      <sup>18</sup> But so that I first refresh myselfe a little with you, *Cor.*      <sup>19</sup> Enioyed your acquaintance, *Cr.*  
 Been filled with your *company* [with you, *B.*], *Gen. Bps.*      <sup>20</sup> They of Mac. etc. have willingly prepared a common collection together for, *Cor.*  
<sup>21</sup> They have done it willingly, *Cor.*      <sup>22</sup> Brought them sealed, *Cor. T.M. Cr.*      Sealed unto, *Gen. Bps.*      <sup>23</sup> Passe by you, *Gen.*  
<sup>24</sup> The full blessing, *Cor.*      <sup>25</sup> Woulde strive with me by prayers, etc. *Gen.*      <sup>26</sup> Are disobedient, *Gen.*      <sup>1</sup> Hath given hospitalitie to, *Gen.*

la my helpers in Christ Jesu : which have for my lyfe layde doune their awne neckes. vnto whom not I only geve thanks : but also all the congregacions of the gentils. Lyke wyse grete <sup>2</sup> all the company that is in their housse. Salute my welbeloved Epenetos/ which is the fyrst frute <sup>3</sup> amonge them of Achaia. Grete Mary which bestowed moch labour on vs. Salute Andronicus/ and Junia my cosyns/ <sup>4</sup> which were prisoners with me also/ which are <sup>5</sup> wele taken amonge the apostles/ and were in Christ before me. Grete Amplias my beloved in the lorde. Salute Vrban oure helper in Christ/ and Stachys my beloved. Salute Apellas approved in Christ. Salute them which are of Aristobolus <sup>6</sup> houssholde. Salute Herodion my kynsman. Grete them of the houshold of Narcissus which are in the lorde. Salute Triphena and Triphosa/ which wemen labour in the lorde. Salute the beloved Persis/ which laboured moch in the lorde. Salute Rufus chosen in the lorde/ and his mother and myne. Grete Asineritus/ Phlegon/ Hermas/ Patrobas/ Mercurius/ and the brethren which are with them. Salute Philologus and Julia/ Nereus and his sister/ and Olimpha/ and all the saynetes which are with them. Salute won another <sup>7</sup> [amonge youre selves] with an holy kisse. The congregacions of Christ salute you.

I beseche you brethren marke them which cause division/ and <sup>8</sup> geve occasions of evill contrary to the doctryne which ye have learned : and avoyde them. For they that are suche serve nott the lorde Jesus Christ : but their one bellyes. And by <sup>9</sup> swete preachynges and flatteryng wordes deceave the hertes of the <sup>10</sup> innocentes : for youre obedience ys spoken off amonge all men. I am <sup>11</sup> glad no dout off you. But yet I wolde have you wyse vnto that which is good. And to be innocent as concernyng evyll. The God off peace shall treade Satan vnder youre fete in shorte tyme. The grace off oure lorde Jesus Christ be with you.

Thimotheus my <sup>12</sup> worke fellow/ and Lucius/ and Jason/ and Sopater/ my kynsmen salute you. I Tereius <sup>13</sup> salute you/ which wrote thys epistle in the lorde. Gaius myn hoste and

<sup>2</sup> The congregation, *Cr.* The Church, *Gen. Bps.* <sup>3</sup> Of Achaia in Christ, *Cr. Gen. Bps.* <sup>4</sup> And fellowe-prisoners, *Gen.* <sup>5</sup> Antient, *Cor.* Notable, *Gen.* <sup>6</sup> Friends, *Gen.* [So vs. 11.] <sup>7</sup> *Cr. Gen.* omit. <sup>8</sup> Offences, *Gen.* <sup>9</sup> Swete and flattering woordes, *Cr. Bps.* Faire speach and flattering, *Gen.* <sup>10</sup> Simple, *Gen.* [So vs. 19.] <sup>11</sup> Glad therefore of you [on your behalfe, *B.*], *Gen. Bps.* <sup>12</sup> Companion, *Gen.* <sup>13</sup> Which wrote this epistle, salute you in the Lorde, *Gen. Bps.*

the hoste off all the congregacions/ saluteth you. Erastus saluteth you/ the chamberlayne off the cite. And Quartus a brother/ saluteth you. The grace off oure lorde Jesu Christ be wyth you all Amen.

To hym thatt is off power to stablysshe you accordynge to my gospell/ wher with I preache Jesu Christ/ <sup>14</sup> in openynge off the mistery which was kept <sup>15</sup> crosse sence the worlde began/ <sup>16</sup> and nowe is opened at thys tyme and <sup>17</sup> declared in the scriptures of prophesy/ by the commaundement of the everlastynge god/ <sup>18</sup> to sterve vppre obedience to the faythe publissed amonge all nacions To the same god/ whych alone is wise/ be prayse thorowe Jesu Christ for ever Amen.

To the Romayns.

Sent from Chorinthum by Phebe/ she  
thatt was the minister vnto  
the congregacion at  
Chenchrea.

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<sup>14</sup> In utterynge, *T. M. Cr.* By the revelation, *Gen. Bps.* <sup>15</sup> Secret, *All the Vers.* <sup>16</sup> But nowe is opened and by the scriptures of the prophets, *Cr. Bps.* <sup>17</sup> Published among all nations by the scriptures of the prophets at the, etc. *Gen.* <sup>18</sup> For the obedience of faith, *Gen. Bps.*

The  
Fyrst Pistle of Paul the Apostle  
to the Corinthians.

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The fyrst Chapter.

**PAUL**<sup>1</sup> by vocacion the Apostle of Jesus Christ thorowe the will of god/ and brother Sostenes Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Jesus christ/ sanctes by callynge/ with all them thatt call on the name of oure lorde Jesus Christ in every place/ both of theirs and of ouers.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

I thanke my god all wayes on youre behalfe for the faveour of god which is geven you by Jesus Christ/ that in all thinges ye are made ryche by him/ in all<sup>2</sup> speache and in all knowledge (even as the testimony of Jesus Christ was confermed in you) so that ye<sup>3</sup> are behynde in no gyft/ and wayte for the aperynge off oure lorde Jesus Christ which shall<sup>4</sup> strengthe you vnto the ende/ that ye may be blamlesse in the daye off oure lorde Jesus Christ. God is faythful/ by whom ye are called vnto the fellishyppe off his sonne Jesus Christe oure lorde.

I beseeche you brethren in the name of oure lorde Jesus Christ/ that ye all speake one thyng/ and that there be no dissencion amonge you: but be ye<sup>5</sup> perfecte in one mynde/

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<sup>1</sup> Called, *Cr. Gen. Bps.* [*G. B. add—to be.*] <sup>2</sup> Lerninge, *T. M.* Utterance, *Cr. Bps.* Kind of speach, *Gen.* <sup>3</sup> Want nothing in any gift, etc. *Cor.* Are destitute, *Gen. Bps.* <sup>4</sup> Confirme, *Gen.* <sup>5</sup> Perfecte in one meaning, *Cor.* Knytte together in, etc. *T. M. Gen.* A whole body of one mynde, etc. *Cr.* Perfectly joyned together in the same mind and the same meaning, *Bps.*

and one <sup>6</sup> meanyng. hit is shewed vnto me (by brethren) off you by them that are of the housse of Cloe/ that there is <sup>7</sup> stryfe amonge you/ I speake of that which every one of you sayth: <sup>8</sup> I holde of Paul/ Another sayth: I holde of Apollo: Another sayth: I holde off Cephas. and another sayth I holde of Christ. Ys Christ divided<sup>9</sup>? was Paul crucified for you? other were ye baptised in the name of Paul? I thanke god that I <sup>10</sup> cristened none of you/ but Crispus and Gaius/ lest eny shulde saye that I in myn awne name had baptised. I baptised also the housse of Stephana. Forthermore knowe I not whether I baptised <sup>11</sup> eny man or noo.

For Christ sent me not to baptise/ but to preache the gossell/ not with wisdom of wordes/ lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perisshe folisshnes: but vnto vs which are saved/ it is the power off God. For it is written: I will destroye the wisdom of the wyse and will cast awaye the vnderstandynge of the prudent. Where is the wyse man? where is the serybe? where is the <sup>12</sup> searcher of this worlde? hath not god made the wisdom of this worlde folisshnes?

For when the worlde thorow wisdom knew not god/ in the wisdom of god: it pleased god throw folisshnes off preachynge to to save them that beleve. For the iewes requyre a signe/ and the grekes seke after wisdom. but we preach Christ crucified/ vnto the iewes <sup>13</sup> an occasion of fallynge and vnto the grekes folisshnes. but vnto them which are called both of Jewes and grekes we preache Christ the power of god/ and the wisdom of god. For <sup>14</sup> Godly folysshnes is wyser then men: And <sup>14</sup> godly weaknes is stronger then are men.

Brethren <sup>15</sup> loke on youre callinge howe that not many wyse men after the flesshe/ not many myghty/ not many <sup>16</sup> of hie degre are called. But God hath chosen the folysshe thynges of the worlde/ to confounde the wyse. and hath chosen the weake thynges of the worlde/ to confounde the thynges which are myghty. And vile thynges off the worlde/ and thynges which are despysed/ hath god chosen yee and thynges <sup>17</sup> of no reputacion/ forto brynge to nought thynges <sup>17</sup> off reputacion/

<sup>6</sup> Judgment, *Gen.*      <sup>7</sup> Contention, *Gen. Bps*      <sup>8</sup> I am of Paul  
[Pauls, *G.*], *Gen. Bps.* [So, the next clauses and ch. iii. 4.]      <sup>9</sup> *Cor.*  
adds—in parts.      <sup>10</sup> Baptized, *Cr. Gen. Eps.*      <sup>11</sup> Any other,  
*Gen. Bps.*      <sup>12</sup> Disputer, *Cr. Gen. Bps.*      <sup>13</sup> A stumbling blocke,  
*Gen. Bps.*      <sup>14</sup> The foolishness of God—The weaknesse of God,  
*All the Vers.*      <sup>15</sup> You see your calling, *Cr. Gen. Bps.*      <sup>16</sup> No-  
ble, *Gen. Bps.*      <sup>17</sup> Which are not—that are, *Gen. Bps.*

that noo flesshe shulde <sup>18</sup> reioyce in his presence. and <sup>19</sup> vnto him pertayne ye/ in Christ Jesus/ which off god is made vnto vs wisdom/ and also rightewesnes/ and sanctifynge/ and redempcion. that accordynge as it is written: he which reioy- ceth/ shulde reioyce in the lorde.

## The ij. Chapter.

**A**ND I brethren when I cam to you/ cam not <sup>1</sup> in glorious- nes of wordes or of wisdom/ shewynge vnto you the testi- mony of God. <sup>2</sup> Nether shewed I my silfe that I knew eny thyng amonge you save Jesus Christ/ <sup>3</sup> even the same that was crucified. And I was amonge you in weaknes/ and in feare/ and in moche tremblynge. And my wordes/ and my preachinge were not with entysynge wordes of mannes wys- dom: but in <sup>4</sup> shewynge of the sprete of power/ that youre fayth shulde nott <sup>5</sup> stonde in the wisdom off men/ but in the power of god.

We speake that which is wisdom amonge them that are perfaicte: not the wisdom of this worlde nether off the ruelars off this worlde (which goth to nought) but we speake the wis- dom off god/ which is <sup>6</sup> in secrete and lieth hid/ which god <sup>7</sup> ordeyned before the worlde vnto oure glory: which wisdom none of the ruelars of the worlde knewe. For had they knowen it/ they wolde not have crucified the lorde of glory: but as it is written The eye hath not sene/ and the eare hath not hearde/ nether have entred into the herte of man/ the thynges which god hath prepared for them that love hym.

But God hath opened them vnto vs by hys sprete. For the sprete searcheth all thynges/ yee the <sup>8</sup> bottom of goddes se- cretes. For what man knoweth the thynges of a man: save the sprete off a man whiche is with in hym? Even so the thynges off god knoweth no man/ but the sprete of god. and we have nott receaved the sprete off the worlde: but the sprete which commeth of god/ for to knowe the thynges that are geven to vs of god/ which thynges also we speake/ not in the <sup>9</sup> connyng words off mannes wisdom/ but <sup>9</sup> with the connyng

<sup>18</sup> Glory, *Bps.* [So vs. 31.]

<sup>19</sup> Of him are ye, *Cr. Gen. Bps.*

<sup>1</sup> With high wordes, *Cov.* With excellence of wordes, *Gen.* <sup>2</sup> For

I esteemed not to knowe, *Gen. Bps.* <sup>3</sup> And him crucified, *Gen.*

*Bps.* <sup>4</sup> Plaine evidence, *Gen.* <sup>5</sup> Be, *Gen.* <sup>6</sup> In a mys-

terie, *even the hid wisidome, Gen. Bps.* <sup>7</sup> Determined, *Gen.*

<sup>8</sup> Deepe things of God, *Gen. Bps.* <sup>9</sup> Wordes which man's wis-

dom teacheth—which the holy ghost teacheth, *Cr. Gen. Bps.*



wordes off the holy goost<sup>10</sup> makyngre spretuall comparesons of spretuall thynges. For the naturall man perceaveth not the thynges off the sprete off god: For they are but folysshnes vnto hym. nether can he preceave them be cause<sup>11</sup> he is spretuallly examyned: butt he that is sprituall<sup>12</sup> discusseth all thynges: yet he hym silfe is iudged of no man. For who knoweth the mynde of the lorde<sup>13</sup> other who shall informe hym? but we<sup>14</sup> vnderstonde the mynde off Christ.

## The iij. Chapter.

**A**ND I coulde not speake vnto you brethren as vnto spirituall: butt as vnto carnall/ even as it were vnto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not<sup>1</sup> stronge/ noo nether yet are<sup>1</sup> stronge. For ye are yet carnall. <sup>2</sup>As longe verely as there is amonge you envyngre/ stryfe/ and<sup>3</sup> dissencion: are ye not carnall/ and walke after the manner of men? As longe as one sayth: I holde of Paul/ and another/ I am of apollo. are ye not carnall? <sup>4</sup>What is Paul? <sup>4</sup>what<sup>5</sup> [thinge] is apollo? but ministers by whom ye beleaved even as the lorde gave<sup>6</sup> every man grace. I have planted: Apollo watred: but god gave the increace. So then/ nether is he that planteth eny thyngre/ nether he that watreth: but god which gave the increace.

He that planteth/ and he that watreth/<sup>7</sup> are nether better then the other. Every man yet shall receive his<sup>8</sup> rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbandrye/ ye are goddis byldynge. Acordynge to the grace of god geven vnto me/ as a<sup>9</sup> wyse bilder have I layde the foundacion/ another hath bylt theron: but let every man take hede howe he bildeth apon. For other foundacion can no man laye/ then that which is layde/ which is Jesus Christ. Yff eny man bilde on this foundacion/ golde/ silver/ precious stones/ tymber/ haye/ or stuble: every mannes worke shall<sup>10</sup> apere. for the daye shall declare it/ and it

<sup>10</sup> And judge of spiritual matters spiritually, *Cor.* Comparing spiritual things with spiritual, etc. *Gen. Bps.* <sup>11</sup> They are spiritually discerned [examined, C.] *Cr. Gen. Bps.* <sup>12</sup> Discerneth, *Gen. Bps.*

<sup>13</sup> That he might instruct him, *Gen. Bps.* <sup>14</sup> Have, *Gen. Bps.*

<sup>1</sup> Able to beare it—able, *Gen.* <sup>2</sup> For whereas there is, *Gen.* Seeing then there is, *Bps.* <sup>3</sup> Sectes, *Cr. Bps.* Divisions, *Gen.*

<sup>4</sup> Who, *Gen.* <sup>5</sup> *Gen. Bps.* omit. <sup>6</sup> To every man, *Gen. Bps.*

<sup>7</sup> The one is as the other, *Cor.* Are one, *Cr. Gen. Bps.* <sup>8</sup> Wages, *Gen.* [So vs. 14.] <sup>9</sup> Skilfull [Wise, B.] master builder, *Gen.*

*Bps.* <sup>10</sup> Be made manifest, *Gen. Bps.*

shalbe shewed in fyre/ and the fyre shall trye every mannes worke what it is. Yf eny mannes worke that he hath bylt upon byde/ he shall receave a rewarde. Yf eny mannes worke burne/ he shall suffre losse: but he shalbe safe hym sylfe. neverthelesse yet as itt were thorow fyre.

<sup>11</sup> Are ye nott ware that ye are the temple of god/ and howe that the sprete of god dwelleth in you? Yf eny man <sup>12</sup> defyle the temple of god/ hym shall god destroye. For the temple off God is holy/ which temple are ye. Lett no man deceave hym silfe/ yf eny man <sup>13</sup> seme wyse amonge you/ let him be a fole in thys worlde/ that he maye be wyse. For the wisdom of this worlde is folyssnes with God. For it is written: He <sup>14</sup> compaseth the wyse in their craftynes. And agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therefore let no man reioyce in men. For all thynges are youres/ whether it be Paul/ other Apollo/ other Cephas: wether it be the worlde/ other lyfe/ other death/ whether they be present thynges or thynges to come: all are youres/ and ye are Christes/ and Christ is goddis.

The iij. Chapter.

**L**ET <sup>1</sup> men this wyse esteeme vs/ even as the ministers of Christ/ and disposers of the secretes of god. <sup>2</sup> furthermore it is required of the disposers that they be founde faithfull. With me <sup>3</sup> is it but a very small thinge/ that I shulde be iudged of you/ other of mans <sup>4</sup> daye. No I iudge not myn awne selfe. I know nought by my silfe: yet am I not thereby iustified. hit is the lorde that iudgeth me. Therefore iudge no thyng before the tyme/ vntill the lorde come/ which will lighten thynges that are hid in darcknes: and <sup>5</sup> open the counsels of the hertes. and then shall every man have prayse off God.

These thinges brethren I have <sup>6</sup> described in myn awne person/ and Apollos: for youre sakes/ that ye myght learne by vs thatt no man <sup>7</sup> counte off hym silfe beyonde that which is above written: that one <sup>8</sup> swell nott agaynst another for eny

<sup>11</sup> Knowe ye not, *Cr. Gen. Bps.* <sup>12</sup> Destroy, *Gen.* <sup>13</sup> Among you, seeme [*B. adds — (to him selfe)*] to be wise in this world, *Gen. Bps.* <sup>14</sup> Catcheth, *Gen.* <sup>1</sup> A man so think of [*esteeme, B.*] us, *Gen. Bps.* <sup>2</sup> And as for the rest, *Gen.* <sup>3</sup> I passe very little, *Gen.* <sup>4</sup> Judgment, *Cr. Gen. Bps.* <sup>5</sup> Make manifest, *Gen.* <sup>6</sup> For an ensample described, *Cr.* Figuratively applied unto myne owne selfe, *Gen. Bps.* <sup>7</sup> Presume above that, etc. *Gen.* Be wise above that, etc. *Bps.* <sup>8</sup> Be not puffed up, *Cov.*

mans cause. For who <sup>9</sup> preferreth the? What hast thou that thou hast not receaved? yf thou have receaved it: why reioycest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are made rych. ye raygne as kynges with out vs: and I wold to god ye did raygne that we myght raygne with you.

<sup>10</sup> My thynketh that god hath <sup>11</sup> shewed vs which are apostles for the <sup>12</sup> hynmost off all/ as it were men apoynted to death/ for we are a gazingstocke vnto the worlde/ and to the angels/ and to men/ we are foles for Christes sake/ and ye are wyse thorow Christ: we are weake/ and ye are stronge. ye are honorable and we are despised. Even vnto this daye we hunger and thyrst/ and are naked/ and are boffeted <sup>13</sup> [with fistes/] and have no certayne dwellynge place/ and labour workynge with oure owne bondes. We are reviled/ and yet we blesse. we are persecuted/ and suffer it. <sup>14</sup> We are evyll spoken off/ and we praye. we are made as it were the filthynes off the worlde/ the of scowrynge of all thynges/ even vnto thys tyme.

I write not these thynges to shame you: but as my beloved sonnes I <sup>15</sup> warne you. For though ye have ten thousande instructours in Christ: yet have ye nott many fathers. In Christ Jesu/ I have begotten you thorowe the gospell. Wherefore I desyre you <sup>16</sup> to conterfayte me. For this cause have I sent vnto you Timotheus/ which is my deare sonne/ and faithfull in the lorde/ which shall put you in remembraunce off my wayes which I have in Christ/ even as I teach every where in all congregacions. Some swell as though I wolde <sup>17</sup> come no more at you: but I will come to you shortely/ yf god will/ and will knowe/ not the wordes off them whiche swell/ but the power. For the kyngdom off God is not in wordes/ but in power. What will ye? Shall I come vnto you with a rodde/ or els in love/ and in the sprete of <sup>18</sup> mekenes?

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<sup>9</sup> Separateth, *Gen. Bps.*      <sup>10</sup> For me thinke [I thinke, *G.*] that God hath set forth us, the last apostles, as men appointed, etc. *Cr. Gen. Bps.*      <sup>11</sup> Set forth, *T. M.* Sent forth, *Tur.*      <sup>12</sup> Lowest of all, *Cov. T. M.*      <sup>13</sup> *Gen. Bps.* omit.      <sup>14</sup> Being defamed, *Bps.*      <sup>15</sup> Admonish, *Gen.*      <sup>16</sup> To folowe me as I folowe Christ, *Cr.*      <sup>17</sup> Not come to you, *Gen.*      <sup>18</sup> Softnesse, *Cr.*

## The v. Chapter.

<sup>1</sup> **T**HERE goeth a comen saynge that there is fornicacion amonge you/ and soche fornicacion as is not once named amonge the gentyls: that won shulde have his fathers wyfe. and ye swell and have not rather sorowed/ that he which hath done this dede myght be put from amonge you. For I verely as absent in body/ even so present in sprete/ have determined all redy (as though I were present) of hym that hath done this dede/ <sup>2</sup> [in the name of oure lorde Jesu Christ/] when ye are gaddered togedder/ and my sprete/ with the power off the lord Jesus Christ/ to deliver hym vnto Satan/ for the destruccion of the flesshe that the sprete maye be saved in the daye off the lorde Jesus.

Youre reioysynge is not good. Knowe ye nott that a lytell leuen <sup>3</sup> sowereth the whole lompe of dowe? pouрге therefore the olde leuen/ that ye may be <sup>4</sup> newe dowe as ye are swete breed. For Christe oure ester lambe is <sup>5</sup> offered vppe for us. Therefore let vs kepe <sup>6</sup> holydaye/ not with olde leuen/ nether with the leuen of maliciousnes and wickednes but with the swete breed of <sup>7</sup> purenes and trueth.

I wrote vnto you in a pistle that ye shulde not company <sup>8</sup> with fornicatours. And <sup>9</sup> I meante nott atall of the fornicatours of this world/ other off the coveteous/ or of extorsioners/ other of the ydolaters: for then muste ye nedes have gone out of the worlde: but now I have written vnto you that ye company not togedder. Yf eny that is called a brother/ be a fornicator/ or covetous/ or a worshipper of ymages/ other a raylar/ other a dronkard/ or an extortionar: with hym that is soche se that ye eate not. For what have I to do to iudge them which are with out? Do ye not iudge them that are within? Them that are with out/ god shall iudge. Put awaye from amonge you <sup>10</sup> that evyll parsones.

## The vj. Chapter.

<sup>1</sup> **H**OWE dare one of you havinge busines with another/ <sup>2</sup> goo to lawe vnder the wicked? and not rather vnder

<sup>1</sup> It is heard certainly that, etc. *Gen.* <sup>2</sup> *Gen.* reads this clause after—*my sprete.*

<sup>3</sup> Leaveneth the whole lumpe, *Gen. Bps.*

<sup>4</sup> A new lumpe, *Gen. Bps.* <sup>5</sup> Sacrificed, *Gen.* <sup>6</sup> The feast, *Gen.*

<sup>7</sup> Sincerity, *Gen.* <sup>8</sup> With fornicatours of this worlde, cyther of, etc. *Cr.*

<sup>9</sup> Not altogether with the fornicatours, etc. or with, etc. *Gen.*

<sup>10</sup> The evell, *Cr.* That wicked man, *Gen.* <sup>1</sup> Dare any of you, *Cr. Gen. Bps.*

<sup>2</sup> Bee judged under the unjust, *Gen. Bps.*

the sanctes? Do ye not know that the saynctes shall iudge the worlde? Yf the worlde shalbe iudged by you: are ye <sup>3</sup> nott goode ynought to iudge <sup>4</sup> small tryfles. Knowe ye not howe that we shall iudge the angels? Howe moche more maye we iudge thynges that pertayne to <sup>5</sup> the lyfe? yf ye have iudgementes off <sup>6</sup> worldely matters/ take them which are despised in the congregacion/ and make them iudges. This I saye to youre shaine Ys there vtterly nowyse man amonge you? what not one att all? that can iudge bitwene <sup>7</sup> brother and brother? but one brother goeth to lawe with another: and that vnder the <sup>8</sup> vnbelevers?

Nowe therefore is there vtterly a faute amonge you/ be cause ye goo to lawe one with another. Why rather suffer ye not wronge? why rather <sup>9</sup> suffre ye not youre selves to be robbed? Naye ye youre selves do wronge/ and <sup>10</sup> robbe: and that the brethren. Do ye remember howe that the vnrightheous shall not inheret the kyngdom of god? Be not deceaved. For nether fornicators/ nether worshyppers off ymages/ nether <sup>11</sup> whormongers/ nether <sup>12</sup> weaklinges/ nether <sup>13</sup> abusars of them selves with the mankynde/ nether theves/ nether the coveteous/ nether dronkardes/ nether <sup>14</sup> cursed speakers/ nether <sup>15</sup> pillers/ shall inheret the kyngdom off god. And soche ware ye verely: but ye are wessed: ye are sanctified: ye are iustified by the name off the lorde Jesus: And by the sprete of oure God.

<sup>16</sup> All thynges are lawfull vnto me: but all thynges are not profitable. I maye do all thynges: but I will be brought vnder <sup>17</sup> nomans power. meates are ordeyned for the belly/ and the belly for meates: but God shall destroye bothe hym and them. <sup>18</sup> Lett nott the body be applied vnto fornicacion/ but vnto the lorde/ and the lorde vnto the body. God hath raysed vppe the lorde/ and shall rayse vs vppe by his power. O ther remember ye nott/ that youre bodyes are the members of Christe? Shall I nowe take the members off Christ/ and make them the members of an harlott? God forbid. Do ye

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<sup>3</sup> Unworthy, *Gen. Bps.*      <sup>4</sup> The smallest matters, *Gen. Bps.*  
<sup>5</sup> The temporal life, *Cov.*      <sup>6</sup> Of things pertaining to this life set up them [*B. adds—to judge*] which are least esteemed, etc. *Gen. Bps.*  
<sup>7</sup> His brethren, *Gen. Bps.*      <sup>8</sup> Infidels, *Gen.*      <sup>9</sup> Suffre [*Susteine, G.*] ye not harme, *Cr. Gen. Bps.*      <sup>10</sup> Doe harme, *Gen. Bps.*  
<sup>11</sup> Adulterers, *Cr. Gen.*      <sup>12</sup> Wantons, *Gen. Effeminate, Bps.*  
<sup>13</sup> Buggerers, *Gen.*      <sup>14</sup> Railers, *Gen. Revilers, Bps.*      <sup>15</sup> Extortioners, *Gen.*  
<sup>16</sup> I may do all things, *Cov. Cr.*      <sup>17</sup> No thing, *Gen.*  
<sup>18</sup> The body is not for fornication, etc. *Gen. Bps.*

nott vnderstonde thatt he whych coupleth hym silfe with an harlott/ is be come one body. For two (sayth he) shalbe one flesshe : butt he that is ioyned vnto the lorde is one sprete.

Fle fornicacion. All synnes that a man dothe/ are with out the body. Butt he that is a fornicator/ synneth agaynst his awne body. Knowe ye not howe thatt youre boddys are the temple off the holy goost/ which is in you/ whom ye have of God/ and howe that ye are not youre awne? For ye are <sup>19</sup> dearly bought. Therefore glorifye ye god in youre bodyes and in youre spretes/ for they are goddis.

### The vij. Chapter.

**A**S concernynge the thynges wher of ye wrote vnto me : Hitt is good for a man/ nott to touche a wo man. Neverthelessse to avode fornicacion/ lett every man have his wyfe : and lett every woman have her husbände. Let the <sup>1</sup> man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the the <sup>1</sup> man. The wyfe hath nott power over her awne body : butt the husbände : And lykewyse the <sup>1</sup> man hath not power over his awne body : but the wyfe. <sup>2</sup> Withdrawe not youre selves one from another excepte itt be with consent for a tyme/ forto geve youre selves to fastynge and prayer/ and <sup>3</sup> afterwarde come agayne to the same thyngel/ lest Satan tempt you for youre incontineny.

This I saye <sup>4</sup> of faveour/ not of commaundment. For I wolde that all men were as I my silfe am : but every man hath his proper gifte off god/ won after this manner/ a nother after that. I saye vnto the vnmarried men/ and widdowes : it is good for them yf they abyde even as I do : but and yf they cannot abstayne/ let them mary. For it is better to Mary then to bourne.

Vnto the married commaunde not l/ but the lorde : that the wyfe <sup>5</sup> separate nott her silfe from the man. yf she separate her silfe/ let her remayne vnmarried, or be reconciled vnto her husbände agayne. And lett not the husbände put away his wyfe from hym.

To the remnaunt speake l/ and nott the lorde : yf eny brother have a wyfe that beleveth nott/ yf she be content to dwell

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<sup>19</sup> Bought for [with, B.] a price, *Gen. Bps.* [So ch. vii. 23.] <sup>1</sup> Husbände, *Cr. Gen. Bps.* <sup>2</sup> Defraude not one another, *Gen. Bps.*  
<sup>3</sup> Again come together, *Cr. Gen. Bps.* <sup>4</sup> By permission, *Gen.*  
<sup>5</sup> Departe not, *Gen. Bps.* [So vs. 11.]

with hym/ lett hym not <sup>6</sup> putt her away. And the woman which hath <sup>7</sup> to her husbände an infidell/ yff he consent to dwell with her/ lett her nott <sup>6</sup> putt hym away. For the vnbelevynge husbände is sanctified by the wyfe: and the vnbelevynge wyfe ys sanctified by the husbände. Or els were youre chyldeyn vncleane: but nowe are they pure. Butt and yff the vnbelevynge departe/ lett hym departe. A brother or a sister ys not in subieccion <sup>8</sup> to soche. God hath called vs in peace. For howe knowest thou o <sup>9</sup> woman/ whether thou shalt save thy husbände <sup>10</sup> [or not?] O ther howe knowest thou o man/ whether thou shalt save the wyfe or not? but even as god hath distributed to every man.

<sup>11</sup> As the lorde hath called every person so let him walke: and so ordeu I in all congregacions. yf eny man be called beyng circumcised/ let hym <sup>12</sup> adde nothyng thereto. yf eny man be called vncircumcised: let hym not be circumcised. Circumcision is nothyng. vncircumcision is nothyng: but the keppynge of the commaundmentes of god <sup>13</sup> [is altogedder.] Let every man abide in the same state werin he was called. Arte thou called a servaunt? care not for hit. Neverthesse if thou mayst be fre/ vse it rather. For he that is called in the lorde beyng a servaunt/ is the lordes freman. Lykwyse he that is called beyng fre/ is Christes servaunt. Ye are dearly bought, be not mennes servauntes. Brethren lett evere man wherin he is called/ therin abyde with god.

As concernynge virgins/ I have noo commaundment of the lorde: yet geve I <sup>14</sup> counsell as won that hath obtayned <sup>15</sup> off the lorde to be faithfull. I suppose that it is good for the present necessite: <sup>16</sup> for it is good for a man so to be. Arte thou bounde vnto a wyfe? seke nott to be lowsed. Arte thou lowsed from a wife? seke not awyfe. but and yf thou take a wyfe/ thou hast not sinned. Lykwyse if a virgin mary/ she hath not sinned: neverthesse soche shall have trouble in their flesshe: but I <sup>17</sup> faver you.

This saye I brethren/ <sup>18</sup> the tyme is shorte. Hitt remayneth that they which have wyves/ be as though they had none:

<sup>6</sup> Forsake her—him, *Gen.*      <sup>7</sup> An husbände that beleeveth not, *Gen.*      <sup>8</sup> In such things, *Gen. Bps.*      <sup>9</sup> Wife, *Gen.*      <sup>10</sup> *Gen. Bps.* omit.  
<sup>11</sup> To every man, as the Lord, etc. *Gen. Bps.*      <sup>12</sup> Not add uncircumcision, *Cr. Bps.* Not gather his uncircumcision, *Gen.*  
<sup>13</sup> *Cr. Gen. Bps.* omit.      <sup>14</sup> Good meaning, *Cov.* Advice, *Gen.*  
<sup>15</sup> *T. M. Cr. Gen. Bps.* add—mercy.      <sup>16</sup> I meane it is, *Gen.* That (*I say*) it is, *Bps.*      <sup>17</sup> Spare, *Gen.* Beare with, *Bps.*      <sup>18</sup> Because the time, etc., hereafter that they, *Gen.* By cause the tyme is short: it, etc. *Bps.*

and they that wepe/ be as though they wept not : and they that reioyce/ be as though they reioysed nott : and they that bye/ be as though they possessed nott : And they that vse this worlde/ be as though they vsed it not : For the fassion of this worlde goeth awaye.

I wolde have you with out care/ the <sup>20</sup> synngle man careth for the thynges of the lorde/ howe he may please the lorde : but he that hath maried/ careth for the thynges off the worlde/ howe he maye please <sup>21</sup> his wyfe. There is difference bitwene a virgen and a wyfe. The single woman careth for the thynges of the lorde/ that she may be pure both in body and also in sprete : but she that is maried/ careth for thynges off the worlde/ howe she maye please her husband. This speake I for youre <sup>22</sup> proffit/ not to <sup>23</sup> tangle you in a snare : but <sup>24</sup> for that which is honest and comly vnto you And that ye maye quyety cleave vnto the lorde with out <sup>25</sup> separacion.

Yf eny man thynke that it is vncomly for his virgen if she passe the <sup>26</sup> tyme off mariage/ and iff so nede requyre/ let him do what he listeth/ he synneth not : let them be coupled in mariage. Neverthelesse/ he that <sup>27</sup> purposeth surely in his herte/ havynge none nede : but hath power over his awne will : and hath so decreed in his herte that he will kepe his virgen/ doth wele. So then he that <sup>28</sup> ioyneth not his virgen in mariage doth wele. And he that <sup>28</sup> ioyneth not his virgen in mariage doth better. The wyfe is bounde to the lawe as longe as her husband liveth. Yf her husbände slepe/ she is at her liberte to mary with whom she woll only in the lorde. but she is <sup>29</sup> happiar yf she so abyde/ in my iudgement. And I thynke verely that I have the sprete off God.

The viij. Chapter.

<sup>1</sup> **T**O speake off thynges dedicate vnto <sup>2</sup> ydols/ we are sure that we all have knowledge. Knowledge maketh a man swell : but love edifieth. yf eny man thynke that he knoweth eny thyng/ he knoweth nothyng yett as he ought

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<sup>20</sup> Unmarried, *Cr. Gen. Bps.* [So vs. 34.] <sup>21</sup> His wyfe and is divided. A woman and a virgin that is single careth, etc. *Cor.*  
<sup>22</sup> Owne commoditie, *Gen.* <sup>23</sup> Cast a snare upon you, *Bps.*  
<sup>24</sup> That ye followe that which is honest and that ye, etc. *Gen.* For comelinesse sake and sitting fast vnto the Lorde, etc. *Bps.* <sup>25</sup> Hindrance, *Cor.* <sup>26</sup> Flowre of her age, *Gen.* <sup>27</sup> Standeth firm [stedfast, *B.*], *Gen. Bps.* <sup>28</sup> Giveth, *Gen. Bps.* <sup>29</sup> More blessed, *Gen.* <sup>1</sup> As touching things offered [sacrificed, *G.*], *Cr. Gen. Bps.* [So *post.*] <sup>2</sup> Images, *Cr.* [So *post.*]



to knowe. but yff any man love god/ the same is knowen of hym.

To speake of meate dedicat vnto ydols/ we are sure that <sup>3</sup>there is none ydoll in the worlde : and that ther is none other god but one. And though there be that are called goddes/ whether in heven other in erth (as there be goddes many and lordes many) but vnto vs is there one god/ which is the father/ off whom are all thynges/ and we in hym : and one lorde Jesus Christ/ by whom are all thynges/ and we by hym.

But <sup>4</sup>every man hath not knowledge. for some <sup>5</sup>suppost that there is an ydoll/ vntill this houre/ and eate as off a thyng offered vnto the ydole/ and so their consciences beyng yet weake are defyled. Meate <sup>6</sup>maketh vs not accepted to god : nether yff we eate <sup>7</sup>are we the better : Nether yf we eate not <sup>7</sup>are we the worss.

But take hede <sup>8</sup>that youre libertie cause nott the weake to faule. For yf some man se the which hast knowledge sitt at mate in the ydols temple shall not the conscience off hym which is weake be <sup>9</sup>boldened to eate those thynges which are offered vnto the ydole? And so thorow thy knowledge shall the weake brother perisshe for whom christ dyed. When we synne so agaynst the brethren and wounde their weake consciencies/ we synne agaynst Christ. Wherfore yf meate hurt my brother/ I will <sup>10</sup>eate no flesshe whill the worlde stondest/ be cause I will not hurte my brother.

#### The ix. Chapter.

**A**M I not an Apostle? Am I nott fre? have I not sene Jesus Christ oure lorde? Are not ye my worke in the lorde. Yf I be nott an Apostle vnto other/ yet am I vnto you. For the scale off myne Apostleshippe are ye in the lorde. <sup>1</sup> Myne answer to them that <sup>2</sup>axe me/ is this : Have we not power to eate and to drynke? other have we nott power to leade about <sup>2</sup>a sister to wyfe as well as other Apostles/ and as the brethren off the lorde/ and Cephas? <sup>4</sup>O ther only I and Barnabas

<sup>3</sup> An idole is nothing, *Cr. Gen. Bps.* <sup>4</sup> There is not in, etc. that knowledge, *Bps.* <sup>5</sup> Having conscience of the idole, untel, etc. *Cr. Gen. Bps.* <sup>6</sup> Furthereth us not, *Cor.* <sup>7</sup> Have we more . . . have we lesse, *Gen. Bps.* <sup>8</sup> Lest by any means this libertie [power, *G.*] of yours, be an occasion of falling [become a stumbling, *B*], *Cr. Gen. Bps.* <sup>9</sup> Occasioned, *Cor.* <sup>10</sup> Never eate flesh, lest, etc. *Cor. Cr.* <sup>1</sup> My defence, *Gen.* <sup>2</sup> Examine, *Gen.* <sup>2</sup> A woman a syster, *Cr.* A wife being a sister, *Gen.* A sister a woman, *Bps.* <sup>4</sup> Is the libertie of not labouring, taken from me and Barnabas only? *Bps.*

have not <sup>5</sup> power this to do? who goeth a warfare eny tyme att his awne cost? who planteth a vyearde and eateth nott of the frute? or who fedeth a flocke and eateth nott off the mylke.<sup>6</sup>

Saye I these thynges after the manner of men? or sayth nott the lawe the same also? For itt ys written in the lawe of Moses: Thou shall not mosell the mouth of the oxe that treadeth out the corne. doth god take thought for oxen? other sayth he it nott all togedder for oure sakes? For oure sakes no doubt this is written: that he which eareth shulde eare in hope: and that he which throssheth in hope/ shulde be part taker of his hope. Yf we sowe vnto you spirituall thynges: is it a greate thyng yf we reepe youre carnall thynges? yf other be part takers of this power over you? wherfore are not we rather.

Nevertheless we have not vsed this power: but suffre all thynges lest we shulde hynder the gospell of Christ. Do ye not vnderstonde howe that they which minister <sup>7</sup> in the temple: have their fyndyng of the temple? And they which wayte att the <sup>8</sup> aulter <sup>9</sup> are partakers with the <sup>8</sup> aultre? Even so also dyd the lorde ordayne/ thatt they whych preache the gospell/ shulde live off the gospell: But I have vsed none of these thynges.

Nether wrote I these thynges that it shulde be soo done vnto me. Hit were better for me to deye/ then that eny man shulde <sup>10</sup> take this reioysynge from me. In that I preache the gospell I <sup>11</sup> have nothyng to reioyce of. For necessite is putt vnto me. wo is it vnto me yf I preache not the gospell. yf I do it with a good will/ I have my rewarde. yf I do it agaynst my will/ <sup>12</sup> an office is committed vnto me. what is my rewarde then? Verely that I <sup>13</sup> misvse not <sup>14</sup> myne auctorite in the gospell.

For though I be fre from all men/ yet have I made my silfe servaunt vnto all men/ that I myght wyn the mooe. And vnto the iewes/ I be cam as a iewe/ to wyn the iewes. To them that were vnder the lawe/ was I made as though I had bene und<sup>r</sup> the lawe/ to wyn them that were vnder the lawe. To them that were with out lawe/ becam I as though I had

<sup>5</sup> We power not to worke, *Gen.*      <sup>6</sup> *Cr. Gen. Bps.* add—of the flocke.      <sup>7</sup> Aboute the holy things, eat of the thynges of the temple [live of the sacrifice, *C.*], *Cr. Gen. Bps.*      <sup>8</sup> Temple, *Cr.* [So ch. x. 18.]      <sup>9</sup> Enjoy, *Cov.*      <sup>10</sup> Make my rejoycing vaine, *Gen. Bps.*      <sup>11</sup> Need not boast, *Cov.*      <sup>12</sup> [*G. adds—*notwithstanding] the dispensation, *Gen. Bps.*      <sup>13</sup> Abuse, *Gen.*      <sup>14</sup> My libertie, *Cov.*

bene with out lawe (when I was not with out lawe as perteynynge to god/ but <sup>15</sup> vnder a lawe as concernynge Christ) to wyn them thatt were with out lawe. To the weake be cam I as weake/ to wyn the weake. <sup>16</sup> In all thyng I fassioned my silfe to all men/ to save <sup>17</sup> att the lest waye some. And this I do for the gospels sake/ that I myght have my parte ther of.

Perceave ye not howe that they which runne in a <sup>18</sup> course/ runne all/ yet butt one receaveth the <sup>19</sup> rewarde. So runne that ye maye obtayne. Every man that proveth mastres abstaineth from all thynges. and they do itt to obtayne a corruptible crowne: but we <sup>20</sup> to obtayne an everlastinge crowne. I therefore soo runne/ nott as <sup>21</sup> at an vncertayne thyng. So fyght I/ not as won that beateth the aier: but I <sup>22</sup> tame my body and bryng hym into subieccion/ lest after that I have preached to other/ I my silfe shulde be <sup>23</sup> a castawaye.

### The 1. Chapter.

**B**RETHREN I wolde not thatt ye shulde be ignoraunt off this/ howe thatt oure fathers were all vnder a cloude/ and all passed thorowe the see/ and wer all baptised vnder Moses in the cloude/ and in the see. and did eate <sup>1</sup> of one spirituall meate/ and did all drynke <sup>1</sup> off one maner of spirituall drynke. <sup>2</sup> And they dronke off that spretuall rocke that folowed them/ which rocke was Christ. but in many of them had god no delite. For they were <sup>3</sup> overthrowen in the wildernes.

These are ensamples to vs that we shulde not lust after evyll thynges/ as they lusted. Nether be ye worshippers of Images as were some off them accordynge as ytt is written: The people sate doune to eate and drynke/ and rose vppe agayne to playe. Nether let vs <sup>4</sup> commit fornicacion as some of them committed fornicacion/ and <sup>5</sup> were destroyed in one daye xxij. thousande. Nether let us tempte Christ/ as some off them tempted and were destroyed of serpentes. Nether murmure ye as some of them murmured/ and were destroyed off the destroyer.

<sup>15</sup> Under [In, B.] the law of Christ. *Cr. Bps. Am* in the Law through Christ, *Gen.* <sup>16</sup> I am become of all fashions, *Cor.* I am made all things, *Gen. Bps.*

<sup>17</sup> By al meanes, *Gen. Bps.* <sup>18</sup> Race, *Gen. Bps.* <sup>19</sup> Prize, *Gen.* <sup>20</sup> For an incorruptible, *T. M. Gen. Bps.*

<sup>21</sup> Uncertainely, *Gen.* <sup>22</sup> Beate down, *Gen.* <sup>23</sup> Re-  
proved, *Gen.* <sup>1</sup> The same, *Gen. Bps.* <sup>2</sup> For, *Gen. Bps.*

<sup>3</sup> Smitten downe, *Cor.* <sup>4</sup> Be defiled with, *Cor.* <sup>5</sup> Fell, *Cr. Gen. Bps.*

All these thynges happened vnto them for ensambles/ and were written to <sup>6</sup> put vs in remembraunce/ whom the endes off the worlde are come apon. Wherefore lett hym thatt thynketh he stondesth/ take hede lest he fall. There hath none other temptacion taken you/ but soche as <sup>7</sup> foloweth the nature of man. God is faythfull/ which shall not suffer you to be tempt- ed above <sup>8</sup> youre strengthe : but <sup>9</sup> shall in the myddes off the temptacion make awaye <sup>10</sup> to escape out. Wherefore my deare beloved/ fle from worshippyng of ydols.

I speake as vnto them which have discrecion/ Judge ye what I saye. Ys not the cuppe of <sup>11</sup> blessinge which we blysse/ <sup>12</sup> partakyng of the bloude of Christ ? ys not the breed which we breake/ <sup>12</sup> partetakyng of the body of Christ ? <sup>13</sup> be cause that we (though we be many) yet are one breed/ and one body in as moch as we all are partetakers off one breed. <sup>14</sup> Be- holde Israhell which walketh carnally. Are not they which eate of the sacryfyse/ partetakers off the aultre ?

What saye I then ? that the ymage is eny thinge ? or that it which is offered to ymages is eny thinge ? Naye/ but I saye/ that those thynges which the gentyls offer/ they offer to devyls/ and not to god. And I wolde not that ye shulde have fellowshipe with the devyls. Ye cannot drynke of the cuppe off the lorde/ and of the cuppe off the devyls. Ye can- not be parte takers off the lordes table/ and off the table off devyls. <sup>15</sup> Other shall we provoke the lorde ? other are we stronger then he ? <sup>16</sup> All thynges are lafull vnto me, but all thynges are not expedient. <sup>16</sup> All thynges are lawfull/ but all thynges edifye not. Lett noman seke his awne <sup>17</sup> [prophet] : but lett every man seke <sup>18</sup> his neighbours welthe.

What soever is solde in the <sup>19</sup> market/ that eate/ and aske no questions for conscience sake. For the erth is the lordis/ and all that therein is. Yf eny off them which beleve not bid you to afeast/ and yff ye be disposed to goo/ whatsoever is seet before you eate/ axynge no question for conscience sake :

<sup>6</sup> To warn us, *Cor.* To admonish us, *Gen.* For our admonition, *Bps.*  
<sup>7</sup> Appertaineth to man, *Gen.* <sup>8</sup> That you are able, *Gen. Bps.*  
<sup>9</sup> Will even give the issue [make a way to escape, *B*] with the tenta- tion, that yee may be able to beare it, *Gen. Bps.* <sup>10</sup> That ye may be able to beare it, *Cr.* <sup>11</sup> Thanksgiving, *Cor.* <sup>12</sup> The commu- nion, *Gen. Bps.* <sup>13</sup> For we that are manie, *Gen.* <sup>14</sup> *Cr.* adds— and of one cup.  
<sup>15</sup> Eyther do we [Do we, *G.*] provoke the Lorde to anger, *Gen. Bps.* <sup>16</sup> I may doo all thinges, *Cr.* <sup>17</sup> *Cr. Gen. Bps.* omit—prophet, [i. e. profit.] <sup>18</sup> Another's welth, *T. M. Gen. Bps.* That which belongeth to another, *Cr.* <sup>19</sup> Flesh market, *Cr. Shambles.*

but and yff eny man saye vnto you: this is dedicate vnto ydols/ eate not off it for his sake that shewed it/ and for hurtynge off conscience: the erth is the lordes and all that there in is. Conscience I saye/ not thyne: but the conscience of that other. Why shulde my libertie be iudged of another mannes conscience? For yf I <sup>20</sup> take my parte with thanks: why am I euell spoken off for that thyng wher fore I geve thanks.

Whether therefore ye eate or drynke/ or whatsoever ye do/ do all to the prayse off God. Se that ye geve occasion off euell/ nether to the iewes/ nor yet to the gentyls/ nether to the congregacion of god: even as I please all men in all thynges not sekyng myne awne proffet/ but the proffet of many/ that they myght be saved. <sup>21</sup> Folowe me as I do Christ.

### The xj. Chapter.

**I** COMMENDE you brethren that ye remember me in all thynges/ and kepe the ordinaunces <sup>1</sup> which I gave you. I wolde ye knowe that Christ is the heed of every man. and the womans heed is the man/ and Christes heed is God. Every man prayinge or prophesyng havynge eny thyng on his heed/ <sup>2</sup> shameth his heed. Every woman that prayeth or prophesieth bare hedded dishonesteth her heede. For it is even allwon/ and the very same thyng even as though she were shaven Yf the woman be not covered/ lett her also be-shaven. Yf it be <sup>3</sup> shame for a woman to be shaven or shorne/ lett her cover her heed.

A man ought not to cover his heed/ for as moche as he is the ymage and glory of god. The woman is the glory of the man. For the man is not of the woman/ but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to have power in her heed/ for the angels sakes. Neverthelesse/ nether is the man with oute the woman/ nether the woman with out the man in the lorde. For as the woman is of the man/ even soo is the man by the woman: but all is of god.

Judge in youre selves whether it be comly that a woman

<sup>20</sup> Through *God's* benefit, bee partaker, *Gen. Bps.* <sup>21</sup> *Cr. Gen. Bps.* connect this vs. with ch. xi. Be ye followers of me, etc. *C. G. B.*  
<sup>1</sup> As I delivered them, etc. *Cr. Gen. Bps.* [So vs. 23.] <sup>2</sup> Dishonoureth, *Gen.* [So vs. 5.] <sup>3</sup> Uncomely, *Cov.*

praye vnto god <sup>4</sup> bare hedded. Or els doth not nature teach you/ that it is a shame for a man/ if he have longe heere : <sup>5</sup> [and a prayse to woman if she have longe heere ?] For her heere is geuen her to cover her with all. yf there be eny man amonge you that lusteth to <sup>6</sup> stryve/ let him knowe that we have no soche customes/ nether the congregacions of God.

<sup>7</sup> This I warne you of/ and commande not that ye come togedder <sup>8</sup> after a worsse manner/ and nott after a better. Fyrst of all when ye come togedder in the congregacion/ I heare that there is dissencion amonge you : And I partly beleve it. For there must be <sup>9</sup> sectes amonge you/ that they which amonge you are <sup>10</sup> perfaict myght be knowen. When we come togedder in one place/ <sup>11</sup> aman cannot cate the lordes supper. For every man <sup>12</sup> begynneth a fore to eate his awne supper. and one is hongrye/ and another is dronken. Have ye nott houses to eate and to drynke in ? Or els despyse ye the congregacion off God ? and shame them that have nott ? what shall I saye vnto you ? shall I prayse you ? in this prayse I you not.

That which I gave vnto you I reccaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed/ toke breed : and thanked and brake/ and sayde : Take ye/ and eate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same manner he toke the cuppe when sopper was done sayinge : This cuppe is the newe testament in my bloud/ this do as oft as ye drinke it/ in the remembraunce off me. For as often as ye shall eate this breed/ and drynke thys cuppe/ ye shall shewe the lordes deeth/ till he come. Wherfore whosoever shall eate off this bred/ or drynke off the cuppe <sup>13</sup> vnworthely/ shalbe guiltie off the body and blout off the lorde. Let a man therefore examen hym silfe/ and so let hym eate off the breed and drynke off the cuppe. For he that eateth or drynketh vnworthely/ eateth and drynketh his awne damnacion/ be cause he <sup>14</sup> maketh no difference of the lordis body.

For this cause many are weake and sicke amonge you/ and

<sup>4</sup> Uncovered, *Gen.*

<sup>5</sup> *Cov.* omits.

<sup>6</sup> Be contentious, *Gen.*

<sup>7</sup> Nowe in this I declare, I praise you not, *Gen.*

<sup>8</sup> Not with profit, but with hurt, *Gen.*

*Gen. Bps.*

<sup>9</sup> Heresies, *Gen. Bps.*

<sup>10</sup> Approved,

*Gen. Bps.* <sup>11</sup> The Lord's supper cannot be eaten [kept, *Cov.*], *Cov. Cr.* This is not to eate, etc. *Gen.*

<sup>12</sup> Taketh his own supper

afore, *Cov.* When they should eat, taketh, etc. (as *Cov.*), *Gen.* Preventeth other in eating, *Bps.*

<sup>13</sup> *Cr. Gen. Bps.* add—of the Lorde.

<sup>14</sup> Discerneth not, *Gen.*

many slepe. Yff we had truly iudged oure selves/ we shulde not have bene iudged. When we <sup>15</sup> iudged of the lorde we are chastened/ be cause we shulde not be <sup>16</sup> damned with the worlde. Wherefore my brethren/ when ye come togedder to eate/ tary one for another. yff eny man longer let hym eate at home/ that ye come not togedder vnto condemnacion. Whether thynges will I set in order when I come.

### The xij. Chapter.

<sup>1</sup> **I**N spretuall thynges brethren I wolde not have you ignorant. ye knowe that ye were gentyls/ and <sup>2</sup> went youre wayes vnto dom ydoles/ even as ye were ledde. Wherefore I declare vnto you that no man speakyng in the sprete of god <sup>3</sup> ditfieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

There are diversities of gyftes verely/ yet but one sprete. And there are <sup>4</sup> differences of <sup>5</sup> administracions/ and yet but one lorde. And there are divers manners off operacions/ <sup>6</sup> and yet but one God/ which worketh <sup>7</sup> all thynges that are wrought in all creatures. <sup>8</sup> The gyftes off the sprete are geven to every man <sup>9</sup> to profit the congregacion. To won is geven the <sup>10</sup> vterauance off wisdom: to another is geven the <sup>10</sup> vterauance off knowledge by the same sprete: to another is geven fayth/ by the same sprete. To another the gyftes of healyng/ by the same sprete. To another <sup>11</sup> power to do miracles: To another prophesy/ To another <sup>12</sup> iudgement of spretes/ To another divers tonges: To another the interpretation off tonges: and these all worketh even the silfe same sprete/ <sup>13</sup> deuidyng to every man <sup>14</sup> severall gyftes even as he woll.

For as the body is one/ and hath many membres/ and all the membres of one body though they be many/ yet are but one body: even soo is Christ. For in one sprete are we all

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<sup>15</sup> Are iudged, wee are chastened of the Lorde, *Gen. Bps.*      <sup>16</sup> Condemned, *Gen.*      <sup>1</sup> Concerning spiritual *gyftes*, *Gen. Bps.*      <sup>2</sup> Were carryed away, *Gen. Bps.*      <sup>3</sup> Calleth Jesus execrable, *Gen.*      <sup>4</sup> Diversities, *Gen.* [So vs. 5]      <sup>5</sup> Offices, *Cov.*      <sup>6</sup> But God is the same, *Gen.*      <sup>7</sup> All in all, *Gen. Bps.*      <sup>8</sup> The manifestation of the spirit is given to every man to profit withall, *Gen. Bps.*      <sup>9</sup> To edifi- withall, *Cr.*      <sup>10</sup> Worde, *Gen. Fps.*      <sup>11</sup> The operations of great workes, *Gen.*      <sup>12</sup> Judgment to discerne spirits, *Cov. Cr.* Discerning of spirits, *Gen. Bps.*      <sup>13</sup> Distributing, *Gen.*      <sup>14</sup> A severall gift, *Cr.* Severally, *Gen. Bps.*

baptised <sup>15</sup> to make one body/ whether we be iewes or gentyls : whether we be bonde or fre. and have all dronke of one sprete. For the body is not one member/ but many. Yf the fote saye : I am not the honde/ therefore I am not of the body : is he therefore not of the body ? and if the eare saye I am not the eye : therefore I am not of the body : is he therefore not of the body ? yf all the body were an eye : where were the <sup>16</sup> eare ? if all were hearinge : where were the smellynge ?

But nowe hath god disposed the members/ every one of them in the body/ at his awne pleasure Yf they were all won member : where wer the body ? nowe are there many members/ yet but one body. and the eye cannot saye vnto the honde : I have no nede of the : nor the heed also to the fete : I have no nede of you. Ye <sup>17</sup> rather a greate dele those members off the body which seme to be most feble/ are most necessary. And upon those members of the body which we thynke <sup>18</sup> lest honest/ put we most honestie on. And our <sup>19</sup> vngoodly parties have most <sup>19</sup> beauty on. for oure <sup>19</sup> honest members nede it not : but God hath so <sup>20</sup> disposed the body/ and hath geuen most honoure to that parte which laked/ lest there shulde be eny <sup>21</sup> stryfe in the body : butt that the members shulde <sup>22</sup> indifferently care one for another. And iff one member suffer all suffer with hym : yff one member be had in honoure/ all members <sup>23</sup> be glad also.

Ye are the body off Christ/ and members won off another. And God hath also ordeyned in the congregacion/ fyrst the Apostels/ secondarely prophetes/ thyrldy teachers/ then them that do miracles/ after that the gyftes off healynge/ helpers/ governors/ diversite off tonges.

Are all apostles ? are all prophetes ? Are all teachers ? are all doars off miracles ? have all the gyftes off healynge ? Do all speake with tonges ? do all interprete ? <sup>24</sup> Covet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

#### The iij. Chapter.

**T**HOUGH I speake with the tonges of men and angels/ and yet had no <sup>1</sup> love/ I were even as soundyng brasse :

<sup>15</sup> To be, *Cov. Into, Gen. Bps.* <sup>16</sup> Hearing, *Gen.* <sup>17</sup> Much rather those, etc. *Gen.* <sup>18</sup> Most unhoneſt, *Gen. Lesse honourable, Bps.* <sup>19</sup> Uncomly . . Comeleneſſe . . Comely, *Gen. Bps.* <sup>20</sup> Measured, *Cov. Tempered, Gen. Bps.* <sup>21</sup> Division, *Gen.* <sup>22</sup> Have the ſame care, *Gen. Bps.* <sup>23</sup> Rejoice, *Gen. Bps.* <sup>24</sup> But deſire you, *Gen.* <sup>1</sup> Charitie, *Bps.* [So *poſt* through the chapter.]



and as a tynklynge Cynball. and though I coulde prophesy/ and vnderstode all secretes/ and all knowledge : yee/ if I had all fayth so that I coulde <sup>2</sup> move mountayns [oute of there places/] and yet had no love/ I were nothyng. And though I <sup>3</sup> bestowed all my gooddes to fede the poore/ and though I gave my body even that I burned/ and yet have no love/ it profeteth me nothyng.

Love <sup>4</sup> suffreth longe/ and <sup>5</sup> is corteous. love envieth nott. Love doth nott <sup>6</sup> frawardly/ swelleth not/ <sup>7</sup> dealeth not dishonestly/ seketh nott her awne/ is not provoked to anger/ thynketh not evyll reioyseth not in iniquitie : but reioyseth in the trueth/ suffreth all thyng/ beleveth all thynges hopeth all thynges/ endureth in all thynges. Though that prophesyng <sup>8</sup> fayle/ other tonges shall cease/ or knowledge vanysse away : yet love falleth never away.

For <sup>9</sup> oure knowledge is vnparfet/ and oure prophesyng is vnperfet : but when thatt which is parfet is come : then that which is <sup>10</sup> vnparfet shall be done away. When I was a chylde/ I spake as a chylde/ I vnderstode as a childe/ I <sup>11</sup> ym-magened as a chylde : but as sone as I was a man I put away <sup>12</sup> all childesshnes. Nowe we se <sup>13</sup> in a glasse even in a darke speakynge : but then shall we se face to face. Nowe I knowe vnperfectly : but then shall I knowe even as I am knowen. Nowe abideth fayth/ hope/ and love/ even these thre : but the chefe of these is love.

### The xiii. Chapter.

**L**ABOUR for love/ and covet spretuall giftes : and most cheffy forto prophesy. For he that speaketh <sup>2</sup> with tonges speaketh not vnto men/ but vnto god. No man heareth him : For in the sprete he speaketh <sup>3</sup> misteris. But he that prophesieth speaketh vnto men/ <sup>4</sup> for their edifyng and comforte. He that speaketh with tonges/ proffiteth him silfe : he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges : but rather that ye prophesied. For great

<sup>2</sup> Remove, etc. *Gen. Bps. G. B.* omit what follows. <sup>3</sup> Feede the poor with all, etc. *Gen.* <sup>4</sup> Is patient, *Cor.* <sup>5</sup> Is bountiful, *Gen.* <sup>6</sup> Boast itselfe, *Gen.* <sup>7</sup> It disdaineth not, *Gen.* <sup>8</sup> Be abolished, *Gen.* [So vs. 10] <sup>9</sup> We knowe in parte and we prophetic in parte. *Gen.* <sup>10</sup> In parte, *Gen.* [So vs. 12.] <sup>11</sup> Thought, *Gen.* <sup>12</sup> Childish things, *Gen.* <sup>13</sup> Through a glass darkly, *Gen.* <sup>1</sup> Follow after, *Gen. Bps.* <sup>2</sup> Strange language, *Gen.* [So *post.*] <sup>3</sup> Secret things, *Gen.* <sup>4</sup> To edifying and to exhortation and to comfort, *Gen.*

er is he that prophesieth/ then he that speaketh <sup>5</sup> with tonges/ except he expound hit also/ that the congregacion maye have edifyinge. Nowe brethren if I come vnto you speakinge with tonges : what shall I proffit you ? excepte I speake vnto you/ other by revelacion/ or knowledge/ or prophesyinge/ or doctrine:

More over when thynges with out lyfe geve sounde : whether itt be a pype/ or an harpe : except they make a distinccion in the soundes : howe shall it be knowen what is pyped or harped ? And also if the trompe geve an vncertayne voyee/ who shall prepare hym silfe to <sup>6</sup> fyght ? Even so lykwyse when ye speake with tonges/ excepte ye speake wordes <sup>7</sup> that have significacion/ howe shall ytt be vnderstonde what is spoken ? For ye shall but speake in the ayer.

Many kyndes off voyces <sup>8</sup> are in the worlde/ and none off them <sup>9</sup> are with out significacion. Yf I knowe not what the voyce meaneth/ I shalbe vnto hym that speaketh <sup>10</sup> an alient : and he thatt speaketh shallbe <sup>10</sup> an alient vnto me. Even so ye (for as moeche as ye couet spretuall giftes) seke that ye may <sup>11</sup> have plenty vnto the edifyinge off the congregacion.

Wherfore lett him that speaketh with tonges/ praye that he maye interpret also. Yff I praye with tonges/ my sprete prayeth : butt my <sup>12</sup>mynde ys with out frute. What is it then ? I will praye with my sprete/ and will pray with <sup>13</sup>my mynde also. I will singe with my sprete/ and will singe with <sup>13</sup>my mynde also.

For els when thou <sup>14</sup>blessest with the sprete/ howe shall he that occupieth the roume off the vnlearned saye a men att thy gevyngge off thanks ? seyngge he vnderstondeth nott what thou sayest. Thou verely gevest thanks wele : butt the other ys nott edyfyed. I thanke my god/ I speake with tonges moare then ye all. yett had I <sup>15</sup>lever in the congregacion to speake five wordes with my mynde to the informacion of other/ rather then ten thousande wordes with the tonge.

Brethren be not echildren in witte : as concernyngge <sup>16</sup>maliciousnes be echildren : but in witt be <sup>17</sup>perfet. In the lawe it is written/ <sup>18</sup>with other tonges/ and with other lippes wyll I

<sup>5</sup> Divers tongues, *Gen.* [So vs. 6.] <sup>6</sup> The warre, *Cr. Bps. Battel, Gen.* <sup>7</sup> Easy to be understood, *Bps.* <sup>8</sup> *Gen.* adds—

(as it cometh to passe.) <sup>9</sup> Is domine. *Gen.* <sup>10</sup> A barbarian, *Gen.*

<sup>11</sup> Excel, *Cr. Gen. Bps.* <sup>12</sup> Understandyngge doeth no good, *Cr. Understandyngge, etc. Gen.* Understanding is unfruitfull, *Bps.*

<sup>13</sup> The understanding, *Cr. Gen. Bps.* [So *post.*] <sup>14</sup> Givest thanks, *Cor.* <sup>15</sup> Rather, *Gen. Bps.* <sup>16</sup> Noughtinesse, *Bps.* <sup>17</sup> Of a

ripe age, *Gen.* <sup>18</sup> With sundry tongues, etc. *Cor.* By men of other tongues and by other languages, *Gen.*

speake vnto thys people/ and yett for all thatt will they nott heare me sayth the lorde. Wherefore tonges are for a signe/ not to them that beleve : but to them that beleve nott. contrary wyse prophesyng serveth not for them that beleve nott : but for them which beleve.

Yf therfore when all the congregacion is come to gedder/ and all speake with tonges/ there come in they thatt are vnlearned/ or they whych beleve nott : will they not saye that <sup>19</sup> ye are out off youre wittes ? Butt and yif all prophesy/ and there come in one that beleveth nott/ or one vnlearned/ he ys <sup>20</sup> reprovved off all men/ and ys iudged of every man : and so are the secretes off hys hert openned : and then falleth he doune on hys face/ and worshippeth god/ and sayth that god is with you in dede.

Howe is it then brethren ? when ye come togedder every man hath <sup>21</sup> his songe/ hath his doctryne/ hath his tonge/ hath hys revelacion/ hath his interpretacion : Lett all thynges be vnto edyfyng : Yff eny man speake with tonges/ lett ytt be two atonce : or at the most thre atonce : and that by course. and lett another interprete it : Butt yf there be no interpreter/ lett hym kepe silence in the congegacion/ and let hym speake to hym silfe/ and to god.

Lett the prophetes speake <sup>22</sup> two atonce/ or thre atonce/ and let other iudge. Yf eny revelacion be made to another that sitteth by/ lett the fyrst holde his peace. For ye maye all prophesy one by one/ thatt all maye learne/ and all maye have comforte. For the spretes off the prophets are <sup>23</sup> in the power off the prophetes. For god is nott <sup>24</sup> causer of stryfe : but of peace/ <sup>25</sup> as he is in all other congregacions of sanctes.

Lett youre <sup>26</sup> wyves kepe silence in the congregacions. For it is not permitted vnto them to speake : butt lett them be <sup>27</sup> vnder obedience/ as sayth the lawe : yf they will learne eny thinge/ let them axe their husbandes att home. For it is a shame for women to speake in the congregacion. <sup>28</sup> Spronge the worde off God from you ? other cam ytt vnto you only ? Yf eny man thynke him sylfe a prophet other spirituall : lett hyn <sup>29</sup> vnderstonde/ what thynges I write vnto

<sup>19</sup> Ye are madde, *Bps.*    <sup>20</sup> Rebuked, *Cr. Gen. Bps.*    <sup>21</sup> A psalme, *Gen. Bps.*    <sup>22</sup> Two or three and let, etc. *Cr. Gen. Bps.*    <sup>23</sup> Subject  
10. *Gen. Bps.*    <sup>24</sup> The author of confusion [dissention, *C.*], *Gen. Bps.*  
<sup>25</sup> As (I teach) in all, etc. *Cr. As we see in all, etc. Gen.*    <sup>26</sup> Wo-  
men, *Cr. Gen. Bps.*    <sup>27</sup> Subject, *Gen.*    <sup>28</sup> Came, *Gen.*  
<sup>29</sup> Knowe, *Cor. Cr.* Acknowledge [Knowe, *B.*] that the things, etc.  
are the commaundments of the Lord, *Gen. Bps.*

you. For they are the commaundmentes of the lorde. Butt and yf eny man be ignorant/ lett hym be ignorant. Wherefore brethren eovet to prophesy/ and forbyd nott to speake with tonges. Lett all thynges be done honestly and in order.

## The xv. Chapter.

**B**RETHREN as pertaynyng to the gospell which I preached unto you/ which ye have also <sup>2</sup>accepted/ and in the which ye continue: by the which also ye are saved/ <sup>3</sup>I do you to witt after what maner I preached vnto you/ [yf ye kepe it/] except ye have beleved in vayne.

For fyrst of all I gave vnto you that which I receaved: howe that Christ deyed for oure synnes/ <sup>4</sup>agreyng to the scriptures: and thatt he was buried/ and thatt he arose agayne the thyrd daye accordynge to the scriptures: and thatt he was sene of Cephas/ then of the twelve/ after thatt he was sene off moo than five hondred brethren atonce: off the which <sup>5</sup>many <sup>6</sup>remayne vnto <sup>7</sup>thys daye/ and <sup>8</sup>many are fallen a slepe. After that <sup>9</sup>apered he to James/ then to all the Apostles.

And last off all he was sene off me/ as off one thatt was borne out off due tyme. For I am the lest off all the Apostles/ which am nott worthy to be called an apostle/ be cause I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whych is in me was not in wayne: butt I labored moare aboundauntly then they all/ not I/ butt the faveour of God which is with me. Whether ytt were I or they/ so have we preached/ and so have ye beleved.

Yf Christ be preached howe that he rose from death: howe saye some that are amonge you/ that there ys no resurreccion from death? Yff there be no rysynge agayne from death: then is Christ nott rysen. Yff Christ be nott rysen/ then ys oure preachynge vayne/ and youre fayth is also vayne: Yee/ and we are founde falce witnesses of God. For we have testified <sup>10</sup>agaynste god howe that he rayسد vppe Christ/ whom he raysyd nott uppe/ yf it be so that the deed <sup>11</sup>ryse nott vppe

<sup>1</sup> Moreover, brethren, I declare unto you the gospel. etc. *Gen. Bps.*

<sup>2</sup> Received, *Gen. Bps.*      <sup>3</sup> If ye keepe in memorie after, etc. *Gen.*

If ye kepe the doctrine which, etc. *Bps.* [*G. B.* omit the clause in crotchets.]

<sup>4</sup> According, *Gen. Bps.*      <sup>5</sup> The more part, *Bps.*

<sup>6</sup> Are alive, *Cor.*      <sup>7</sup> This present, *Gen.*      <sup>8</sup> Some, *Gen. Bps.*

<sup>9</sup> He was sene of, *Gen. Bps.*      <sup>10</sup> Of God, *T. M. Cr. Gen. Bps.*

<sup>11</sup> Be not raised, *Gen.* [*So post* through the chapter.]

agayne. For yf the deed ryse nott agayne/ then is Christ not rysen agayne. Yf it be so thatt Christ rose not/ then is youre fayth in vayne. and yet are ye in youre synnes. Also they whiche are fallen a slepe in Christ/ are perrished. Yf in thys lyfe only we <sup>12</sup> beleve on Christ/ then are we off all men the miserablest.

Nowe is Christ rysen from death/ and is be come the fyrst frutes off them that slept. For <sup>13</sup> by a man cam death/ and by a man cam resurrection from death. For as by Adam all deye: even so by Christ/ shall all be made alive/ and every man in his awne order: The <sup>14</sup> fyrst is Christ/ then they that are Christis att his commynge. Then commeth the ende/ when he hath delivered vppe the kyngdome to God the father/ when he hath putt doune all rule/ auctorite and power. For he must ruele till he have putt all his enemys vnd' his fete.

The last enemy that shalbe destroyed is death. For he hath put all thynges vnder his fete. butt when he sayth/ all thynges are <sup>15</sup> putt vnder hym/ it is manifest that he is excepted/ which did putt all thynges vnder him. When all thynges are subdued vnto hym: then shall the sonne also hym s' lfe be subiecte vnto hym thatt <sup>15</sup> put all thynges vnder hym/ that God maye be all in all thynges.

Other els what do they which are baptised <sup>16</sup> over the deed/ if the deed ryse not at all? why are they baptised <sup>16</sup> over the deed? And why stonde we in ieoperdy every houre? by oure reioysynge which I have in Christ Jesu oure lorde/ I deye dayly. <sup>17</sup> That I have fought with beastes att Ephesus after the maner of men/ what avauntageth it me/ yf the deed ryse not agayne? Lett vs eate and drynke/ to morowe we shall deye. Be not deceived: <sup>18</sup> malicious speakynges corrupte good manners. Awake <sup>19</sup> truely out off slepe/ and synne nott: For some have not the knowledge off God. I speake this vn- to youre <sup>20</sup> rebuke.

But some man will saye: howe shall the deed aryse? with what body shall they come? Thou fole/ thatt which thou sowest/ is nott quickened except it deye. And <sup>21</sup> what sowest thoue? Thoue sowest not that body that shalbe: but bare

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<sup>12</sup> Have hope in. *Gen. Bps.*      <sup>13</sup> Since by man, etc. even so by man, etc. *Gen. Bps.*      <sup>14</sup> First frutes, *Gen. Bps.*      <sup>15</sup> Subdued to . . . did subdue, *Gen.*      <sup>16</sup> For, *Gen. Bps.*      <sup>17</sup> If I have, *Gen. Bps.*  
<sup>18</sup> Evill wordes [speaking, *G.*], *Cr. Gen. Bps.*      <sup>19</sup> To live righteously, *Gen.* To righteousnesse, *Bps.*      <sup>20</sup> Shame, *Cr. Gen. Bps.*  
<sup>21</sup> That which thou sowest, thou sowest not, *Gen. Bps.*

corne <sup>22</sup> (I meane other off wheet/ or of some other) and God geveth it a body att his pleasure/ to every seed <sup>23</sup> a severall body.

All flesshe is not <sup>24</sup> one manner of flesshe: but there is <sup>25</sup> one maner flesshe off men/ another maner flesshe of beastes/ another maner flesshe of fysshes/ and another of byrdes. There are <sup>26</sup> celestiaall bodyes/ and there are bodyes <sup>27</sup> terrestriall: Butt the glory of the <sup>26</sup> celestiaall is one/ and the glory of the <sup>27</sup> terrestriall is another. There is one maner glory of the sonne/ and another glory of the mone/ and another glory of the starres. For one starre differeth from another in glory. So is the resurreccion of the deed. Hit is sowen in corrupcion/ and ryseth in incorrupcion. Hitt is sowen in dishonoure/ and ryseth in honoure. It is sowen in weaknes/ and ryseth in power. Hit is sowne a naturall body/ and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adam was made a livynge soule: and the last Adam was made a quickenyng sprete: but that is nott fyrst which is spirituall: but that which is naturall/ and then that which is spretuall. The fyrst man is of the erth/ erthy: The seconde is <sup>28</sup> from heven/ hevenly. As is the erthy/ soche are they that are erthy: And as is the hevenly/ soche are they that are hevenly. And as we have borne the ymage off the erthy/ so shall we beare the ymage of the hevenly.

This saye I brethren/ that flesshe and bloud cannot inheret the kyngdom of god. Nether corrupcion inhereteth vncorruption. Beholde I shewe <sup>29</sup> a mistery vnto you: we shall not all slepe: butt we shall all be chaunged/ and that in a moment/ and the twincklyng of an eye/ at <sup>30</sup> [the sounde of] the last trompe. For the trompe shall blowe/ and the deed shall ryse incorruptible: And we shalbe chaunged. For this corruptible must put on <sup>31</sup> incorruptibilite: and this mortall must put on immortalite.

When this corruptible hath put on <sup>31</sup> incorruptibilite: and this mortall hath putt on immortalite: then shalbe brought to passe

<sup>22</sup> As of wheat, *Cr.* As it falleth [It may chance, *B.*] of wheate, *Gen. Bps.* <sup>23</sup> His owne, *Cr. Gen. Bps.* <sup>24</sup> The same, *Gen. Bps.*

<sup>25</sup> One flesh, *Gen. Bps.* [So, *G.* next clauses.] <sup>26</sup> Heavenly, *Gen.*

<sup>27</sup> Earthly, *Gen.* <sup>28</sup> The Lorde from heven, *T. M. Cr. Gen. Bps.*

*C.* adds—(hevenly). <sup>29</sup> A secret thing, *Gen.* <sup>30</sup> *Cr. Gen. Bps.*

omit. <sup>31</sup> Incorruption, *Gen.* [So vs. 54.]

the sayinge that is written : Deeth is <sup>32</sup> consumed into victory. Deeth where is thy stynge? <sup>33</sup> Hell where is thy victory? The stynge of deeth is synne.

The strengthe off synne ys the lawe : butt thankes be vnto God/ whych hath geuen vs victory/ thorowe oure lorde Jesus Christ. Therefore my deare brethren/ be ye stedfast and vnmovable/ alwayes <sup>34</sup> ryche in the workes of the lorde/ for as moch as ye knowe howe that youre labour is not in vayne in the lorde.

### The xvj. Chapter.

**O**F the gadderynge for the saynctes/ as I have ordeyned in the congregacion off Galacia/ even so do ye. <sup>1</sup> In some saboth daye let every one off you put a syde <sup>2</sup> at home/ and laye vppc <sup>3</sup> whatsoever he thynketh mete/ thatt <sup>4</sup> there be no gadderynges when I come. When I am come/ whosoever ye shall alowe by youre letters/ them will I sende to brynge youre liberalite vnto Jerusalem. And yff yt be mete thatt I goo/ they shall goo with me. I will come vnto you after I have gone over Macedonia. For I wyll goo thorow out Macedonia. With you <sup>5</sup> paraventure I wyll abyde a whyle : or els wynter/ thatt ye maye brynge me on my waye whither soever I goo.

I will nott se you nowe in my passage : butt I trust to abyde a whyle with you/ yff <sup>6</sup> god shall suffre me. I wyll tary att Ephesus vntill <sup>7</sup> witsontyde. For a greate dore and <sup>8</sup> a frutfull is opened vnto me : and there are many adversaris. Yff Timotheus come/ se thatt he be with out feare with you. For he worketh the worke of the lorde as I doo. Lett no man despyse him : but convaye hym forthe in peace/ that he maye come vnto me. for I loke for hym with the brethren.

<sup>9</sup> To speake of brother Apollo : <sup>10</sup> I greatly desyred hym to come vnto you with the brethren/ but his mynde was nott at all to come at this tyme. He woll come when he shall have a convenient tyme. Watche ye/ stonde fast in the fayth/

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<sup>31</sup> Swallowed up, *Cr. Gen. Bps.*      <sup>32</sup> Grave, *Gen.*      <sup>33</sup> Abundant, *Gen. Bps.*      <sup>1</sup> Upon some Sondaye, *T. M.* Every first *day* of the weeke, *Gen.*      <sup>2</sup> By him selfe, *Cor. Gen. Bps.*      <sup>3</sup> As *God* hath prospered him, *Gen. Bps.*      <sup>4</sup> The collection be not to gather, *Cor.*      <sup>5</sup> It may be, *Gen. Bps.*      <sup>6</sup> The Lorde permit, *Gen.*      <sup>7</sup> The fyftieth daye, *Cr. Pentecost, Gen.*      <sup>8</sup> Effectual, *Gen. Bps.*      <sup>9</sup> As touching, *Gen. Bps.*      <sup>10</sup> *Cor. adds*—Be ye sure that. *Cr.*—(I certifie you that.)

Bo. clxxvff. The fyrst Epistle to the Corrinthyans.

quyte you lyke men/ and be stronge. Lett all youre busynes be done <sup>11</sup> in love.

Brethren (ye knowe the housse of Stephana howe that they are the fyrst frutes of Achaia/ and that they have <sup>13</sup> apoynted them selves to minister vnto the saynctes) I beseche you that ye be obedient vnto soche/ and to all that helpe and labour. I am gladd of the commynge of Stephana/ and Fortunatus/ and Achaichus : for <sup>14</sup> that which was lackinge on youre parte they have supplied. They have comforted my sprete and yours. <sup>15</sup> Loke therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the lorde/ and so doeth the congregacion that is in their housse. All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande : Yf eny man love not the lorde Jesus Christ/<sup>16</sup> the same be anathema maranatha. The favoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu/ Amen.

The pistle vnto the Corrinthyans sent  
from Philippos/ By Stephana/  
and Fortunatus/ and Acai-  
chus and Timo-  
theus.

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<sup>12</sup> With charitie, *Bps.*    <sup>13</sup> Given, *Gen.*    Addicted, *Bps.*    <sup>14</sup> The want of you, *Gen.*    <sup>15</sup> Acknowledge therefore such men, *Gen.*  
<sup>16</sup> Let him be had in execration, *yea, excommunicate* to death, *Gen.*



The  
 Seconde Pistle off Paul the Apostle  
 to the Corinthyans.

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The fyrst Chapter.

**PAUL** an Apostle off Jesus Christ by the will off God/ and brother Timotheous.

Vnto the congregacion of god/ which is at Corinthum/ with all the saynetes which are in all Achaia: Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

Blessed be god the father of oure lorde Jesus Christ/ the father of mercy/ and the god of all comforte/ which comforteth vs in all oure tribulacion/ <sup>1</sup> insomoch that we are able to comforte them which are <sup>2</sup> troubled/ in what soever tribulacion it be/ with the same comforte wher with we oure selves are comforted of god. For as the afflictions of Christ <sup>3</sup> are plenteous in vs: even so is oure consolacion plenteous by Christ.

Whether we be troubled <sup>4</sup> for your consolacion/ and helth/ <sup>5</sup> which helth sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted <sup>4</sup> for youre consolacion and helth: yet oure hope is stedfast for you inasmoch as we knowe howe that as ye have youre parte in afflictions/ so shall ye be part takers of consolacion.

Brethren I wolde not have you ignoraunt of oure trouble/ which happened vnto vs in Asia. For we were <sup>6</sup> greved out

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<sup>1</sup> That we may be able, *Gen. Bps.*      <sup>2</sup> In any [all, *B.*] maner of trouble, *Cr. Bps.* In any affliction, *Gen.*      <sup>3</sup> Abound, *Gen.* [So next clause.]      <sup>4</sup> *It is* for, etc. *Gen. Bps.*      <sup>5</sup> Which is wrought in the induring [by the suffering, *B.*] of the same, etc. *Gen. Bps.*      <sup>6</sup> Pressed, *Gen.*

of measure passynge strengthe/ <sup>7</sup> so greatly that we despaered even off lyfe. <sup>8</sup> Also we receaved <sup>9</sup> an answer of deeth in oure selves/ and that was done be cause we shulde not put oure trust in our selves: but in god/ which rayseth the deed to lyfe egayne: Which delivered vs from so grett a deeth/ and doth delivre/ on whom we trust/ that yet here after he will delivre vs/ <sup>10</sup> by the helpe of youre prayer for vs: <sup>11</sup> That by the meanes of many occasions/ thanks maye be geven of many on oure behalfe/ For the grace geven vnto vs.

Oure reioysynge is this/ the testimony of oure conscience/ that we <sup>12</sup> with out doublenes/ but with godly purenes: not in fleshly wysdom/ but by the grace of god/ have had oure conversacion in the worlde/ and most of all to you wardes. We write no nother thynges vnto you/ then that ye rede and <sup>13</sup> also knowe. Yee and I trust ye shall <sup>13</sup> fynde vs vnto the ende even as ye have <sup>13</sup> founde vs partly/ for we are youre reioysynge/ even as ye are oures in the daye of the lorde Jesus.

And in this confidence was I mynded <sup>14</sup> the other tyme to have come vnto you (that <sup>15</sup> ye myght have had a double <sup>16</sup> pleasure) and to have passed by you into Macedonia/ and to have come agayne out of Macedonia vnto you/ and to have bene ledde forth to Jewry ward of you.

When I thus wyse was mynded: Did I vse lightnes? Or <sup>17</sup> thynke I carnally those thynges which I thynke? that with me shulde be ye ye/ and naye naye. <sup>18</sup> God is faithfull: <sup>19</sup> For oure preachynge vnto you/ was not ye and naye. For goddis sonne Jesus Christ which was preached amonge you by vs (that is to saye by me and Silvanus and Thimothevs) was not ye and naye: but in hym it was ye: For all the promises of God/ in hym are ye: and are in hym Amen/ vnto the lawde of god thorow vs. Hit is god which stabilissheth

<sup>7</sup> So that we altogether doubted, *Gen.* Insomuch that we were in great doubt, *Bps.* <sup>8</sup> And had concluded in ourselves that we must needs die, *Cov.* <sup>9</sup> The sentence, *Gen. Bps.* <sup>10</sup> So that ye labour together in prayer, etc. *Gen.* <sup>11</sup> That for the gift [benefits, *B.*] bestowed upon us by the means of many persons [for many, *G.*] thanks may be given of many persons on our behalfe [for us, *G.*], *Cr. Gen. Bps.* <sup>12</sup> In singleness, *T. M. Cr.* [*C.* adds—of heart.] In simplicitie, *Gen. Bps.* <sup>13</sup> Acknowledge . . . Acknowledged, *Gen. Bps.* <sup>14</sup> First, *Cr. Gen. Bps.* <sup>15</sup> I [Ye, *B.*] might have had one pleasure more [*C.* adds—with you], *Cr. Bps.* <sup>16</sup> Grace, *Gen.* <sup>17</sup> Mynde I those things which I minde accordinge to the flesh [carnally, *B.*], *Gen. Bps.* <sup>18</sup> O faithful God, that oure worde unto you hath not been yea and nay, *Cov.* <sup>19</sup> That our worde, etc. *Gen.*

vs and you in Christ/ and hath annoynted vs/ which hath also sealed vs/ and hath geuen the earnest of the sprete into oure hertes.

The ij. Chapter.

**I** CALL god for a recorde vnto my soule/ that forto <sup>2</sup> fauer you with all/ I cam not <sup>3</sup> eny moare vnto Corinthum. Not that we <sup>4</sup> be lordes over youre fayth : but helpers of youre ioye. For by faith ye stonde. but I determened this in my silfe/ that I wolde nott come agayne to you in hevines. For yf I make you sory : who is it that shulde make me glad/ but the same which is made sory by me ? And I wrote <sup>5</sup> this same pistle vnto you/ lest yf I cam/ I shulde take <sup>6</sup> hevines of them/ of whom I ought to reioyce. Certaynly this confidence have I in you all/ that my ioye is the ioye of you all. For in grett affliction and anguisshe of hert I wrote vnto you with many teares : not to make you sory/ butt that ye myght perceave the love which I have most specially vnto you.

Yf eny man hath caused sorowe/ the same hath not made me sory : but <sup>7</sup> partly/ lest I shuld greve you all. Hit is sufficient vnto the same man that he was rebuked off many. So that <sup>8</sup> nowe contrary wyse ye ought to forgeve hym and comforte hym : lest the same persone shulde be swalowed vpp with moch hevines. Wherefore <sup>9</sup> I exhorte you/ that <sup>10</sup> love maye have strengthe over hym. For this cause verely did I write/ that I myght knowe the profe off you/ whether ye shulde be obediente in all thynges. To whom ye forgeve eny thyng/ I forgeve also. And verely if I forgave eny thing/ to whom I forgave it for youre sakes forgave I it/ in the <sup>11</sup> roume of Christ/ lest Satan shulde <sup>12</sup> prevent us. For <sup>13</sup> his thoughtes are not vnknownen vnto vs.

When I was come to Troada <sup>14</sup> for Christes gospels sake (and a grett dore was opened vnto me of the lorde) I had no rest in my sprete/ be cause I founde not Titus my brother : but toke my leave of them and went my waye into Macedonia.

<sup>1</sup> [*Cr. Gen. Bps.* read these two first vvs. as part of ch. i.] <sup>2</sup> Spare, *Gen. Bps.* <sup>3</sup> As yet, *Gen. Bps.* <sup>4</sup> Have dominion, *Gen.*

<sup>5</sup> This same unto you, *Cr. Bps.* This same thing, etc *Gen.* <sup>6</sup> Hevinesse (upon heaviness) of them, *Cr.* <sup>7</sup> Partly, (lest I should more charge *him*) you all, *Gen.* <sup>8</sup> From henceforth, *Coc.* <sup>9</sup> I pray you that you woulde confirme your love towards him, *Gen. Bps.*

<sup>10</sup> Ye show love upon him, *Coc.* <sup>11</sup> Sight, *Tav. Cr. Gen. Bps.*

<sup>12</sup> Circumvent, *Gen. Bps.* <sup>13</sup> We are not ignorant of his enterprises [devices, *B.*], *Gen. Bps.* <sup>14</sup> To preach Christes Gospell, *Gen. Bps.*

Thankes be vnto God which alwayes <sup>15</sup> geueth vs the victory in Christ/ and openeth the sauer off his knowledge by vs in every place. For we are vnto god the swete sauer of Christ/ both amonge them that are saved/ and also amonge them which perisse: to the one parte are we the sauer of death vnto death: vnto the other parte are we the sauer of lyfe vnto lyfe. And who is <sup>16</sup> mete vnto these thynges? For we are not as <sup>17</sup> many are which <sup>18</sup> choppe and chaunge with the worde of god: but <sup>19</sup> as <sup>20</sup> [they which speake] off <sup>21</sup> purenes/ and as <sup>20</sup> [they which speake] of God in the sight off God/ so speake we in Christ.

## The iij. Chapter.

<sup>1</sup> **WE** begyn to prayse oure selves agayne. Nede we as some other of pistles of recommendacion vnto you? or letters of recommendacion from you? ye are oure pistle written in oure hertes/ which is vnderstoude and reed of all men/ <sup>2</sup> in that ye are knowen howe that ye are the pistle of Christ/ ministred by vs and written/ not with ynke: but with the sprete of the luyngge god/ not in tables of stone/ butt in fleshy tables of the herte. suche trust have we thorow Christ to god ward/ nor that we are sufficient off oure selves to thyinke eny thyng as it were of oure selves: but <sup>3</sup> oure ablenes cometh of god/ which hath made vs <sup>4</sup> able to minister the newe testament/ not off the letter/ but off the sprete: For the letter killeth/ but the sprete geueth lyfe.

Yf the ministracion <sup>5</sup> of death <sup>6</sup> thorowe the letters figured in stones was gloriou/ so that the children of israel coule not beholde the face off Moses for the glory of his countenaunce (which glory neuerthesse is done awaye) why shall not the ministracion off the sprete be moche more glorious? For if the ministrynge of condempnacion be glorious: moche more shall the administracion off rightewesnes excede in glory.

<sup>15</sup> Maketh [Causeth, B.] us to triumph, *Gen. Bps.* <sup>16</sup> Sufficient, *Gen.* <sup>17</sup> The moste parte. *Cr.* <sup>18</sup> Make marchandize of, *Gen.*

<sup>19</sup> Even out of purenes and by the power of God in the, etc. *Cr.*

<sup>20</sup> *Gen. Bps.* omit.

<sup>21</sup> Sinceritie, *Gen.*

<sup>1</sup> Doe we beginne,

etc. *Gen. Bps.* <sup>2</sup> Forasmuch as ye declare [are manifestly declared, B.] that ye are, *Cr. Bps.* In that ye are manifest, to bee, *Gen.*

<sup>3</sup> If we are able unto any thing, it cometh, etc. *Cr.* Our sufficiency,

etc. *Gen. Bps.* <sup>4</sup> Able ministers of the, etc. *Gen. Bps.* <sup>5</sup> That

killeth thro' the letter and was figured, etc. *Cov.* <sup>6</sup> Written with

letters and engraven, etc. *Gen.*

For <sup>7</sup> no dout that which was glorified was <sup>8</sup> not once glorified in respecte off this exceedyng glory. Then iff that which is <sup>9</sup> destroyed was glorious/ moche more shall that which remaineth be glorious.

Seynge then that we have soche trust we vse gret boldnes/ <sup>10</sup> and not as Moses/ which put a vayne over his face that the children of Israell shulde not <sup>11</sup> see for what purpose that served whiche is not put awaye. But their mindes are blynded. For vntill this daye remaineth the same coveyng vntaken awaye in the olde testament when they rede hyt, which in Christ is put awaye: But even vnto this daye/ when Moses is redde the vayne <sup>12</sup> hangeth before their hartes. Nevertheless when they tourne to the lorde/ the vayne shalbe taken awaye. The lorde no dout is a sprete. And where the sprete off the lorde is/ there is libertie. <sup>13</sup> And nowe the lordis glory apereth in vs all/ <sup>14</sup> as in a glasse: and we are chaunged vnto the same <sup>15</sup> similitude/ from <sup>16</sup> to glory to glory/ even <sup>17</sup> off the lorde which is a sprete.

The liij. Chapter.

**T**HEREFORE seynge that we have soche an office/ even as <sup>1</sup> mercy is come on vs/ we faynete not: but have cast from vs the clokes of <sup>2</sup> vn honestie/ and walke not in craftnes/ nether <sup>3</sup> corrupte we the worde of God: but <sup>4</sup> walke in open trueth/ and reporte oure selves to every mannes conscience in the sight of God.

Yff oure gospell be yet hid/ it is hid amonge them that are lost/ in whom the god of this worlde hath blynded the myndes off <sup>5</sup> them which beleve nott/ lest shulde shyne vnto them the light off the <sup>6</sup> glorious gospell off Christ/ which is the ymage

<sup>7</sup> The other part that was, etc. was nothing glorified, *Cor.* <sup>8</sup> Not in this point [in this behalfe, *B.*] glorified, *Gen. Bps.* <sup>9</sup> Abolished, *Gen.* Put away, *Bps.* <sup>10</sup> *Gen. Bps.* add—of speech. <sup>11</sup> See the end of that which is done away, *Cor.* Look [Stedfastly look, *B.*] unto the ende of that which is abolished, *Gen. Bps.* <sup>12</sup> Is laid upon, *Gen. Bps.* <sup>13</sup> But we all beholde as in a mirrour [*T. M.* omits—as in a mirrour] the glorie of the Lorde, with his face open, *T. M. Cr. Gen. Bps.* <sup>14</sup> With open face, *Cor.* <sup>15</sup> Image, *Cor. Gen. Bps.* <sup>16</sup> One clearness unto another, *Cor.* <sup>17</sup> As of the spirite of the Lorde. *All the Vers.* <sup>1</sup> God hath had mercy on us, *Cr.* We have received mercy, *Gen. Bps.* <sup>2</sup> Shame, *Gen.* <sup>3</sup> Handle we deceitfully, *Cr. Gen. Bps.* <sup>4</sup> Open the trueth, etc. *Cr.* In declaration [opening, *B.*] of the truth, we appove [commending, *B.*] ourselves, etc. *Gen. Bps.* <sup>5</sup> The infidels, *Gen.* <sup>6</sup> Gospell of the glorye, *Cr.*

off God/ for we preache nott oure selves/ but Christ Jesus the lorde/ and preache oure selves youre servauntes for Jesus sake. For it is god that commaunded the light to shyne out off darknes/ which hath shyned in oure hertes/ for to geve the light of knowledge off the <sup>7</sup> glorious god/ in the face off Jesus Christ.

But we have this treasure in erthen vesseles that the <sup>8</sup> excellent power off it myght aperce to be off Gode/ and nott off vs. We are trowbeled on every syde/ yett are we nott <sup>9</sup> with out shyft. We are in povertie : but not <sup>10</sup> vtterly without somewhat. We are persecuted : but are not forsaken. We are <sup>11</sup> cast doune : neverthesse we perisse not And we allwayes beare in oure bodyes the deyinge of the lorde Jesus/ that the lyfe of Jesu myght apere in oure bodyes.

For we which live are always delyvered vnto deeth for Jesus sake/ that the lyfe also of Jesu myght apere in oure mortall flesshe. So then deeth worketh in vs/ and lyfe in you. Seynge then that we have the same sprete of fayth/ accordynge as it is written (I beleved and therefore have I spoken) we also beleve/ and therefore speake. For we knowe that he which rayseed vppe the lorde Jesus/ shall rayse vppe vs also by the meanes of Jesus/ and shall seet vs with you/ for all thynges do I for youre sakes/ that the plenteous grace by thankes geven of many/ maye redound to the prayse of God.

Wherefore <sup>12</sup> we are not weried/ but though our uttward man <sup>13</sup> perisse yet the inwarde man is renewed daye by daye. For oure <sup>14</sup> excedynge tribulacion/ which is momentary and light/ <sup>15</sup> prepareth an excedynge/ and an eternall wayght off glory vnto vs/ whill we loke not on the thynges which are sene/ but on the thynges which are not sene For thynges which are sene are temperall : and thynges whiche are not sene are eternall.

#### The v. Chapter.

**WE** knowe surely yff oure <sup>1</sup> erthy mancione <sup>2</sup> wherin we now dwell/ were destroyed/ that we have a bildinge <sup>3</sup> ordeyn-

<sup>7</sup> Glorie of God, *All the Vers.*      <sup>8</sup> Power that excelleth, *Cor.*  
 Excellencie of the power, *Cr. Gen. Bps.*      <sup>9</sup> In distress, *Gen.*  
<sup>10</sup> Overcome of poverty, *Gen.* In extreme poverty, *Bps.*      <sup>11</sup> Oppressed, *Cor.*      <sup>12</sup> We are weried. But, etc. *Cr.* We faynte not, *Gen.*  
<sup>13</sup> Be corrupt, *Cor.*      <sup>14</sup> Trouble which is but temporal and light, *Cor.* Light affliction which is but for a moment, *Gen.* Momentarie lightnesse of tribulation, *Bps.*      <sup>15</sup> Causeth unto us a far most excellent, *Gen.*      <sup>1</sup> Earthly house of this tabernacle, *Gen. Bps.*  
<sup>2</sup> Of this dwelling, *Cr.*      <sup>3</sup> Of God, *Cr. Bps. Given of God, Gen.*

ed of god/ an habitacion not made with hondes/ but eternall in heven. and therefore sigh we/ desyringe <sup>4</sup> to be clothed with oure <sup>5</sup> mansion which is from heven: <sup>6</sup> yff yt hapen that we be founde clothed/ and nott naked. For as longe as we are in this tabernacle/ we sigh <sup>7</sup> and are greved: for we wold not be vnclouted: butt wolde be clothed apon/ thatt mortalite myght be swalowed vppe of lyfe. He that hath <sup>8</sup> ordeyned vs for this thyng ys god: which very same hath geven vnto vs the earnest of the sprete.

We are alwaye <sup>9</sup> of good chere/ and knowe wele thatt as longe as we are att home in the body we are absent from God. For we walke in fayth and <sup>10</sup> se nott. Neverthelesse we are <sup>9</sup> off goode comforte/ and <sup>11</sup> had lever to be absent from the body and to be present with God. Wherefore we <sup>12</sup> endevre oure selves/ whether we be at home or from home/ <sup>13</sup> to please God. For we must all be brought before the iudgement seate off Christ that every man maye receive the workes off his body accordynge to that he hath done/ whether it be good or badde. <sup>14</sup> Seynge then that we knowe howe the lorde is to be feared/ we <sup>15</sup> fare fayre with men. For we are <sup>16</sup> knowen wele ynough vnto God. I trust also thatt we are <sup>16</sup> knowen in youre consciences.

We prayse not oure selves agayne vnto you/ but geve you an occasion to reioyce off vs/ that we maye have somewhat agaynst them/ which reioyce <sup>17</sup> in the face/ and not in the hert. <sup>18</sup> For yf we be too fervent/ to God are we to fervent: yff we kepe measure/ for oure cause kepe we measure. For the love of Christ constrayneth vs/ be cause we thus iudge/ yf one be deed for all/ thatt then are all deed/ and that he died for all/ be cause that they which live/ shulde not hence forth live vnto them selves: butt vnto hym which died for them and rose agayne.

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<sup>4</sup> (*Upon our clothing*) to be further clothed, *Bps.*    <sup>5</sup> House, *Gen. Bps.*  
<sup>6</sup> Because that if we be [If so be that we being, *B.*] clothed, shall not be found naked, *Gen. Bps.*    <sup>7</sup> And we are burdened, *Gen.* Being burthened, *Bps.*    <sup>8</sup> Created, *Gen.*    <sup>9</sup> Bold, *Gen.*    <sup>10</sup> Not after outward appearance, *Cr. Bps.* Not by sight, *Gen.*    <sup>11</sup> Love rather to remove out of the body and to dwell with the Lord, *Gen.*  
<sup>12</sup> Covet, that both dwelling at home and removing from home, *Gen.*  
<sup>13</sup> To be accepted [acceptable, *G.*] to him, *Gen. Bps.*    <sup>14</sup> Knowing therefore the terroure [feare, *B.*] of the Lorde, we perswade men, *Gen. Bps.*    <sup>15</sup> Deal fairly with, *Cor.*    <sup>16</sup> Made manifest, *Gen.*  
<sup>17</sup> After the outward appearance, *Cor.*    <sup>18</sup> For whether we be out of our wit, *we are it* to God; or whether we be in our ryght minde. *we are it* unto you, *Gen.*

Wherefore henceforth knowe we no man after the flesshe. In somoche that though we have knowen Christ after the flesshe/ nowe hence forthe knowe we hym so no more. Therefore yff eny man be in Christ/ he is a newe creature. Olde thynges are passed awaye/ beholde all thinges are be come newe/ Neverthesse all thynges are of god/ whych hath reconciled vs vnto hym sylfe by Jesus Christ/ and hath geven vnto vs the <sup>19</sup> office to preache the atonement. For god was in Christ/ and <sup>20</sup> made agrement bitwene the worlde and hym sylfe/ and imputed not their synnes vnto them: and hath committed to vs the <sup>21</sup> preachynge of the atonment.

Nowe then are we <sup>22</sup> messengers in the roume of Christ: even as though God did besече you thorowe vs: So praye we you in Christes stede/ that ye be <sup>23</sup> atone with God: for he hath made him to be synne for us/ which knewe no synne/ thatt we <sup>24</sup> [by his meanes] shoulde be <sup>25</sup> that rightewesnes which before God is alowed.

## The vij. Chapter.

**WE** as <sup>1</sup> helpers therefore exhorte you/ that ye receave not the grace of god in vayne. For he saith: I have herde the in a tyme accepted: and in the daye off health/ have I suckered the. Beholde nowe is that wele accepted tyme: beholde nowe is that daye off helthe. Let vs geve no <sup>2</sup> man occasion of evyll/ that <sup>3</sup> in oure office be founde no faute: but in all thynges <sup>4</sup> lett vs be have oure selves as the ministers of God.

In moche pacience/ in afflictions/ in necessite/ in <sup>5</sup> anguysshe/ in strypes/ in presonment/ in <sup>6</sup> stryfe/ in labour/ in watche/ in fastyng/ in purenes/ in knowledge/ in longe sufferynge/ in kyndnes/ in the holy goost/ in love vnfayned/ in the wordes of trueth/ in the power off God/ by the armure off rightewesnes on the right honde and on the lyfte honde/ in honoure and dishonoure/ in evyll reporte and good reporte/ as desceavers and yet true/ as vnknowen/ and yet known: as

<sup>19</sup> Ministerie of reconeiliation, *Gen. Bps.*      <sup>20</sup> Reconciled the worlde to himselfe, *Gen.*

<sup>22</sup> Ambassadors for, *Gen.*      <sup>21</sup> Worde of reconeiliation, *Gen.*

<sup>24</sup> *Gen. Bps.* omit.      <sup>23</sup> Reconciled unto, *Cr. Gen. Bps.*

<sup>1</sup> Workers together beseech you, *Gen.*      <sup>25</sup> The righteousnesse of God in him, *Gen. Bps.*

<sup>2</sup> Occasion of offence in any thing that our ministerie should not be reprehended, *Gen.*      <sup>3</sup> Our office be not evyll spoken of, *Cov.*      <sup>4</sup> Wee approve ourselves, *Gen.*

<sup>5</sup> Distresses, *Gen.*      <sup>6</sup> Uproares, *Cov.* Tumults, *Gen.*



deyinge and beholde we yett live : as chastened and not killed : as sorowynge and yett alwaye mery : as povre and yett make many ryche : as havynge no thyng and yett possessynge all thynges.

O ye Corrinthyans/ oure mough is open vnto you. oure herte is made large : ye are <sup>7</sup> nott brought into combraunce by vs/ <sup>8</sup> though that ye vexe youre selves off a true meynge. <sup>9</sup> I speake vnto you as vnto chyl dren/ whych have lyke rewarde wyth vs : <sup>10</sup> stretche youre selves therefore out. <sup>11</sup> beare nott the yooke wyth the vnbelevers. For what fellyshippe hath rightewesnes with vnrightewesnes? What <sup>12</sup> company have light with dareknes? What concorde hath Christ with beliall? Other what parte hath he that beleveth with an infidele? howe agreeth the temple of god with ymages? And ye are the temple of the lyvyng god/ as sayde god : I will dwell amonge them/ and walke amonge them/ and wilbe their god : and they shalbe my people. Wherefore come out from amonge them/ and separate youre selves from them (sayth the lorde) and touch none vnclean thyng : so wyll I receave you/ and wilbe a father vnto you/ and ye shalbe vnto me sonnes and doughters/ sayth the lorde almyghty.

The vii. Chapter.

**S**EYINGE that we have soche promeses derely beloved/ lett vs clense oure selves from all fylthynges off the flesshe and sprete/ and growe vppe to full holynes in the feare of God. <sup>1</sup> Vnderstonde vs : we have hurte no man : we have <sup>2</sup> corrupte no man : we have defrauded no man. I speake not this to condempne you : for I have shewed you before that ye are in oure hertes to deye and live with you. <sup>3</sup> I am very bolde over you/ and reioyce greatly in you. I am filled with comferte/ my ioye is excedynge in all oure tribalacions. For when we were come into Macedonia/ oure flesshe had

<sup>7</sup> In no straitness on our behalfe, *Cor.* In no strait in us, *T. M. Cr.* Not kept strait in us, *Gen.* Not pressed into a narrow room in us, *Bps.*

<sup>8</sup> But ye are, etc. [severally as above] in your own bowells, *T. M. Cr. Gen. Bps.*

<sup>9</sup> I promise unto you like rewarde as unto children [with me, as my children, *T. M.*], *T. M. Cr.* Nowe for the same recompense, I speake as unto *my* children. be ye also enlarged, *Gen. Bps.*

<sup>10</sup> Set yourselves therefore at large, *Cor. T. M. Cr.*

<sup>11</sup> Beare not a straungers [a strange, *C.*] yoke, *Cor. T. M.* Be not unqually yoked, *Gen.*

<sup>12</sup> Communion, *Gen. Bps.* <sup>1</sup> Understande us right, *Cor.* Receive us, *Gen. Bps.* <sup>2</sup> Consumed, *Gen.*

<sup>3</sup> I use great boldnesse of speach towards, etc. *Gen. Bps.*

no rest/ but we were troubled on every syde : outwarde was fightynge/ in warde was feare. Neverthelesse he thatt comforth the <sup>4</sup> abiecte/ comforted vs at the commynge of Titus.

And nott with his commynge only : butt also with the consolacion wher with he was comforted of you. For he tolde vs youre desyre/ youre <sup>5</sup> mornynge/ youre fervent mynde to me warde. So that I nowe reioyce the more. Wherefore though I made you sory with a letter I repent not : though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceason. but I nowe reioyce/ not that ye were sory/ but that ye so sorowed/ that ye repented. For ye sorowed godly : so that in nothyng were ye hurte by vs. for godly sorowe causeth repentaunce vnto health/ not to be repented off : when worldly sorowe causeth death.

<sup>6</sup> Beholde what diligence this godly sorowe that ye toke hath wrought in you<sup>7</sup> : yee it caused you to cleare youre selves. Hit caused <sup>8</sup> indignacion/ it caused feare/ ytt caused desyre/ hit caused a forwent mynde/ itt caused punnysshment. For in all thynges ye have shewed youre selves thatt ye were cleare in that busynes. Wherefore though I have written vnto you/ I did itt nott for his cause that did hurte/ nether for his cause that was hurte : but that <sup>9</sup> oure good mynde whych we have towarde you in the sight of god/ myght apere vnto you.

Therefore we are comforted/ because ye are comforted : yee and excedyngly the moare ioyed we/ for the ioye thatt Titus had : be cause his sprete was refreshed of you all. I am therefore not nowe a shamed/ though I bostede my sylfe to hym of you. For as all thynges which <sup>10</sup> I preached vnto you are true/ even so is oure bostynge : thatt I bosted my silfe to Titus with all/ ffounde true. And nowe is his inwarde affeccion more aboundant towarde you/ when he remembreth the obedience off every one off you : howe with feare and trymblyng ye receaved hym. I reioyce that I maye <sup>11</sup> be bolde over you in all thynges.

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<sup>4</sup> Humble, *Bps.*      <sup>5</sup> Wepying, *Cr.*      <sup>6</sup> For beholde this thing that ye have been godly sorie, what great care [sorie to Godward, how much carefulnesse, *B.*] it hath wrought, etc. yea, what clearing, etc. Yea, what, etc. *Gen. Bps.*      <sup>7</sup> *Cr.* adds—gladnes. Yee, a sufficient answer, *Cov.*      <sup>8</sup> Displeasure, *Cov.*      <sup>9</sup> Your diligence which ye have for us, *Cov.* Your good mind to us warde, *Cr. Bps.* Our care towards you, etc. *Gen.*      <sup>10</sup> We spake, *Cr. Gen. Bps.*      <sup>11</sup> Have confidence in you, etc. *Gen. Bps.*

## The viij. Chapter.

**I** DO you to witt brethren of the grace of god/ which is geven in the congregacions of Macedonia/ <sup>1</sup> howe that the aboundance off their reioysinge is/ that they are tried with moche tribulacion. And <sup>2</sup> howe that their povertie/ though yt be depe/ yet hath folowed over/ and is become vnto them ryches in synglenes. For to their powers (I beare them recorde) yee and beyonde their power/ they were willynge off their owne accorde/ and prayed vs with grett instaunce that we wolde receave <sup>3</sup> their benefite/ and suffre them to be part takers with other in ministrynge to the saynetes. And this they did/ not as we loked for: but gave their awne selves fyrst to the lorde/ and after vnto vs by the will off God: <sup>4</sup> so that we coulde nott butt desyre Titus to accomplysse the same beneuolence amonge you also/ even as he had begonne.

Nowe therfore/ as ye are ryche in all parties/ in fayth/ in worde/ in knowledge/ in all <sup>5</sup> ferventnes/ and in love/ which ye have to vs: even so se that ye be plenteous in this benivolence. Thys saye I nott as commaundyng: but be cause other are so fervent/ therefore prove I <sup>6</sup> youre love/ whether it be perfait or no. Ye knowe the liberalitie of oure lorde Jesus Christ/ which though he were riche/ yet for oure sakes be cam povre: that ye thorowe his povertie myght be made ryche.

And I <sup>7</sup> geve counsell hereto: For this is expedient for you/ which began/ nott to do only: butt also to will/ a yeaere agoo. Nowe therfore performe the dede/ that as there was in you a redines to will/ even so ye maye performe the dede/ of that which ye have. For if there be fyrst a willynge mynde/ it is accepted accordyng to thatt a man hath/ and not accordyng to that he hath not.

<sup>8</sup> Hit is not my mynde that wother be set at ease/ and ye

<sup>1</sup> For their rejoicing was most abundant. when they were tried, *Cor.* Because [How that, *B.*] in great trial of affliction, their joy abounded, *Gen. Bps.*

<sup>2</sup> Though they were exceeding poor, yet have they given exceeding richly, and that in singleness, *Cor. T. M. Cr.* Their most extreme [depe, *B.*] poverty abounded unto their rich liberalitie, *Gen. Bps.*

<sup>3</sup> The grace, and fellowship [societie, *B.*] of the ministerie towards the saintes, *Gen. Bps.*

<sup>4</sup> That we should exhort [desire, *B.*] Titus, etc. *Gen. Bps.*

<sup>5</sup> Diligence, *Cor. Gen.* [So vs. 8.]

<sup>6</sup> The naturalnesse [unfaynednesse, *B.*] of your love, *Gen. Bps.*

<sup>7</sup> Shew my mind herein, *Gen.*

<sup>8</sup> Neither *is it*, that, *Gen.*

<sup>9</sup> brought into combrance : [butt thatt there be equalnes.] Let youre aboundaunce socker their lacke att this present tyme off deerth : thatt their aboundaunce maye supplye youre lacke : thatt their may be equalitie/ agreynge to thatt which is writen : He thatt gaddered moche had <sup>10</sup> never the more aboundaunce/ and he thatt gaddered lytell/ had <sup>11</sup> neverthesse. Thankes be vnto god/ which put in the hert of Titus the same <sup>12</sup> good mynde towarde you. For he accepted <sup>13</sup> oure request. yee <sup>14</sup> rather he was so wele willynge/ thatt he off his awne accorde cam vnto you.

We have sent with him that brother whose laude is in the gospell thorowe out all the congregaions : and not so only/ but is also chosen of the eongregacions to be a felowe with vs in our iorney/ as concerninge this benivolence that is ministred by us vnto the prayse of the lorde/ and <sup>15</sup> to stere vppe youre prompt mynde.

<sup>16</sup> And thys we eschue thatt eny man shulde rebuke vs in this aboundaunce/ thatt is ministred by vs/ and make provision for honest thynges/ nott in the sight of god only/ but also in the sight of men.

We have sent with them a brother off oures whom we have ofte tymes proved diligent in many thynges/ butt nowe moche more diligent. The grete confidenece which I have in you hath caused me this to do : <sup>17</sup> partly for Titus sake which is my felowe/ and helper as concernynge you : partly be cause off wother which are oure brethren/ <sup>18</sup> and the messengers off the congregaions/ and the glory off Christ. Wherefore shewe vnto them <sup>19</sup> the proffe off youre love/ and off the reioysynge that we have off you/ <sup>20</sup> thatt the congregacions maye se it.

### The ix. Chapter.

**O**F the ministrynge to the saynetes/ it is butt superfluous for me to write vnto you : for I knowe youre redynes off mynde/ wherof I bost my silfe vnto them of Macedonia/ and

<sup>9</sup> Grieved. But upon lyke condition. at this time your abundance, etc. *Gen. Bps.* [*G. B.* omit the clause in crotchets.] <sup>10</sup> Not the more, *Cor.* Nothing over, *Gen. Bps.* <sup>11</sup> No lacke, *Bps.* <sup>12</sup> Earneſt care, *Gen. Bps.* <sup>13</sup> The exhortation, *Gen. Bps.* <sup>14</sup> He was so careful, *Gen. Bps.* Being the more careful, *Bps.* <sup>15</sup> Declaration of, *Gen. Bps.* <sup>16</sup> Avoyding this, *Gen.* <sup>17</sup> Whether any do enquire of Titus, he is, etc. or of our brethren, they, etc. *Gen. Bps.* <sup>18</sup> Which are apostles, etc. *Cor.* <sup>19</sup> *Gen.* reads (clause below transposed)—and before the churches, the proffe, etc. <sup>20</sup> In the sight of the churches [congregations, *C.*], *Cr. Bps.*

saye that Achaia was prepared a yeaere agoo/ and youre <sup>1</sup> feruentnes hath provoked many. Neverthelesse yet have I sent these brethren/ lest oure reioysynge over you shulde be in vayne in this behalfe. and that ye (as I have sayd) prepare youre selves/ lest paraventure yf they of Macedonia come with me and fynde you vnprepared/ <sup>2</sup> the boost that I mad in this matter shulde be a shame to us : I saye not vnto you.

Wherfore I thought it necessary to exhorte the brethren/ to come before honde vnto you/ forto prepare youre <sup>3</sup> good blessinge promysed a fore/ that it myght be redy : so that it be a blessinge/ and not <sup>4</sup> a defraudinge. This yet remember/ howe that he which soweth <sup>5</sup> lytell/ shall reepe <sup>5</sup> lytell: and he that soweth <sup>6</sup> plenteously/ shall reepe plenteously. and let every man do accordynge as he hath purposed in his herte/ not groudgyngly/ or of necessite. For god loveth a chearfull gever.

God is able to make you <sup>7</sup> ryche in all grace/ that ye in all thynges havynge sufficient vnto the vttmoste/ maye be <sup>7</sup> ryche vnto all manner good workes/ as it is written : He hath sparsed abroade and hath geven to the povre/ his <sup>8</sup> rightewesnes remayneth for ever. He that fyndeth the sower sede/ shall minister breed for fode/ and shall multiplie youre sede/ and increace the frutes of youre <sup>8</sup> rightewesnes that on all parties/ ye maye be made ryche <sup>9</sup> in all synglenes/ which causeth throwe vs/ thanks gevyngge vnto god.

For the ofice off this ministracion/ not only supplieth the nede off the sayntes : but also is aboundaunt herein/ that <sup>10</sup> [for this laudable ministryng/] thanks myght be geven to god of many/ whiche <sup>11</sup> prayse god for youre <sup>12</sup> obedience in knowledgyngge the gospel of Christ. and for youre <sup>13</sup> synglenes/ in distributyngge to them/ and to all men. and in their prayers to God for you/ longe after you/ for the aboundaunt grace off God geven vnto you. Thanks be vnto God for his <sup>14</sup> ineffiable gyfte.

<sup>1</sup> Ensample, *Cr. Zeal. Gen. Bps.*      <sup>2</sup> We (I will not [need not, *G.*] say, ye) should be ashamed in this my constant [matter of, *C.* boldnesse of, *B.*] boastyng, *Cr. Gen. Bps.*      <sup>3</sup> Benevolence, *Gen. Beneficence, Bps.*      <sup>4</sup> As of sparing, *Gen.* As an extortion, *Bps.*  
<sup>5</sup> Sparingly, *Gen. Bps.*      <sup>6</sup> In giving (largely), *Cr.* Liberally, *Gen.*  
 Bountifully, *Bps.*      <sup>7</sup> Plentifull, *Bps.*      <sup>8</sup> Benevolence, *Gen.*  
<sup>9</sup> Unto all liberalitie, *Gen.*      <sup>10</sup> *Gen. Bps.* transpose.      <sup>11</sup> *Gen. Bps.*  
 read here (See note 10) — By the experiment of this ministracion, praise God, etc.      <sup>12</sup> Obedient professing of, etc. *Cr.* For the obedience of your consentynge to, etc. *Cr. Bps.* For your voluntary submission to, *Gen.*      <sup>13</sup> Liberal distribution, *Gen. Bps.*      <sup>14</sup> Unspeakable, *T. M. Cr. Gen. Bps.*

## The x. Chapter.

**I** PAULE my silfe beseche you by the mekenes <sup>1</sup> [and softness] of Christ which when I am present amonge you/ am <sup>2</sup> of no reputacion/ but am bolde towarde you beyng absent. I <sup>3</sup> besech you that I nede not to be bold when I am present (with that same confidence/ wherwith <sup>4</sup> I am supposed to be bolde) against some which repute vs as though we walked <sup>5</sup> carnally. Neverthelesse though we walke <sup>6</sup> compased with the flesshe/ yet we warre not <sup>6</sup> fleshly. For the weapens of oure warre are not carnall thinges/ but thynges myghty in god to <sup>7</sup> cast doune stronge holdes/ <sup>8</sup> wher with we overthrewe ymagenacions/ and every hie thyng that exalteth it silfe against the knowledge of god/ and bringe into captivite <sup>9</sup> all vnderstaundyng to the obedience of Christ/ and are redy to take vengeaunce on all disobedience/ when your obedience is fulfilled. Loke ye on thynges after the vtter apparence. <sup>10</sup>

Yff eny man trust in hym silfe that he is Christis/ let the same also conside off hym silfe/ that as he is Christis/ even so are we Christes. And though I shoulde bost my silfe somewhat moare of oure auctorite which the lorde hath geven vs to edifie and nott to destroye you/ it shulde not be to my shame. This saye/ I lest I shulde seme as though I went a bout <sup>11</sup> to make you a frayde with letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake/ and his speache <sup>12</sup> whomly. Let hym that is soche thynke on this wyse/ that as we are in wordes by letters when we are absent/ soche are we in dedes when we are present.

For we <sup>13</sup> cannot fynde in oure hertes to make oure selves of the nombre of them/ or to compare oure selves to them/ which laude them selves: but <sup>14</sup> whill they measure them selves with them selves/ and compare them selves with them selves/ they vnderstonde nought. But we woll not reioyce <sup>15</sup> above measure: but accordyng to the <sup>16</sup> quantitie of the

<sup>1</sup> *T. M.* omits. And gentlenesse, *Gen Bps.*    <sup>2</sup> Base, *Gen.* Lowly, *Bps.*    <sup>3</sup> Require, *Gen.*    <sup>4</sup> I think, *Gen.*    <sup>5</sup> According to the flesh, *Gen. Bps.*    <sup>6</sup> In the flesh . . . after [according to, *B.*] the flesh, *Gen. Bps.*    <sup>7</sup> Overthrow, *Bps.*    <sup>8</sup> Casting down, *Gen.*    <sup>9</sup> All imaginations, *Cr. Bps.* Every thought, *Gen.*    <sup>10</sup> *All the Vers.* read this—?    <sup>11</sup> To feare you, *Gen.*    <sup>12</sup> Rude, *Cor. T. M.*    <sup>13</sup> Dare not make ourselves of the number, *Gen.* Dare not number or compare, etc. *Bps.*    <sup>14</sup> They understand not that they measure, etc. *Gen.*    <sup>15</sup> Of things which are not within our measure, *Gen.*    <sup>16</sup> Measure of the rule [line, *G.* So vs. 15], *Cr. Gen. Bps.*

measure which god hath distributed vnto vs/ a measure that reacheth even vnto you. For we stretche not oure selves beyonde measure as though we had not reached vnto you. For even vnto you have we come with the gospell off Christ/ and we bost not <sup>17</sup> oure selves out off measure in other mens labours: ye and we hope/ When youre fayth is increased amonge you/ to be magnified accordyngc to oure measure <sup>18</sup> more largely: And to preache the gospell in those regions which are beyonde you: and nott to reioyce <sup>19</sup> off that which is by anothers mans measure prepared all redy. <sup>20</sup> Let hym that reioyseth/ reioyce in the lorde. For he that <sup>21</sup> prayseth hym silfe/ is nott alowed: butt he whom the lorde <sup>21</sup> prayseth.

## The 13. Chapter.

**W**OLDE to god/ ye coulde suffre me a lytell in my folyssshnes: <sup>1</sup> yee/ and I praye you forbear me. For I am gelous over you with godly gelousy. For I <sup>2</sup> coupled you to one man/ to make you a chaste virgin to Christ: but I feare lest as the serpent begyled Eve/ thorowe his sutteltie/ even so youre <sup>3</sup> wittes shulde be corrupte from the <sup>4</sup> singlenes that is in Christ. For iff he that commeth to you preache another Jesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospell then that ye have receaved/ ye myght <sup>5</sup> right wele have bene content.

I suppose that I <sup>6</sup> was nott be hynde the chefe apostles. Though I be rude in speakyngc/ yet I am not so in knowledge. Howe be it amonge you we are knowen to the vtmost <sup>7</sup> what we are in all thynges. Did I therein <sup>8</sup> synne be cause I <sup>9</sup> submitted my silfe/ that ye myght be exalted? and because I preached the gospell to you fre? I robbed wother congregacions/ and toke wages of them/ <sup>10</sup> to do you service with all. And when I was present with you and had nede/ I was <sup>11</sup> gre-

<sup>17</sup> Of things which are without *our* measure: *that is*, of other men's labours, *Gen.* <sup>18</sup> Abundantly, *Gen. Bps.* <sup>19</sup> In another man's line, *that is* in the things prepared already, *Gen.* <sup>20</sup> [*Cov.* here begins ch xi.] <sup>21</sup> Commendeth, *Bps.* <sup>1</sup> Yea, ye do also forbear me, *Cr.* And in deede ye suffer me, *Gen.* And in deede suffer me, *Bps.* <sup>2</sup> Have prepared you for one husband, *Gen.* <sup>3</sup> Myndes, *Gen. Bps.* <sup>4</sup> Simplieitie, *Gen.* <sup>5</sup> Well have suffred *him*, *Gen. Bps.* <sup>6</sup> Am no lesse than, *Cov.* Was not inferior to, *Gen.* <sup>7</sup> In all things, *Gen. Bps.* <sup>8</sup> Commit an offence, *Gen. Bps.* <sup>9</sup> Abased, *Gen.* <sup>10</sup> To preach unto you, *Cov.* <sup>11</sup> Chargeable to no man, *Cr. Bps.* *B* adds—by my idlenesse. Not slothfull to the hindrance of any man, *Gen.*

uous to no man. For that which was lakyng vnto me/ the brethren which cam from Macedonia supplied: and in all thynges I kept my silfe that I shulde not be <sup>12</sup> greueous to you: and so will I kepe my silfe.

Yff the trueth off Christ be in me/ this reioysng shall nott be <sup>13</sup> taken from me in the regions of Achaia. Wherefore? be cause I love you not? God knoweth. Neverthelesse what I doo/ that will I do to cut awaye occasion from them which desyre occasion/ that they myght be founde lyke vnto us in that wher in they reioyce: for these falce apostles are disceatefull workers/ and <sup>14</sup> fassion them selves lyke vnto the apostles of Christ. And no marvayle/ for satan hym silfe is <sup>14</sup> chaunged into the fassion of an angell of light. Therefore it is no grett thyng/ though his ministers <sup>14</sup> fassion them selves as though they were the ministers of rightewesnes: whose ende shalbe accordynge to their dedes.

I saye agayne lest eny man thynke that I am folishe: or els even nowe take me as a fole/ that I maye bost my silfe a lytell. That I speake/ I speake it not <sup>15</sup> after the wayes of the lorde: but as it were folysshy/ <sup>16</sup> whill we are nowe come to bostynge. Seynge that many reioyce after the flesshe I will reioyce also. For ye suffre foles gladly be cause ye youre selves are wyse. For ye suffre even if a man bryng you into bondage: yf a man <sup>17</sup> deuoure: yf a man take <sup>18</sup>: yf a man exalt hym sife: yf a man smyte you on the face: I speake concernynge <sup>19</sup> rebuke/ as though we had bene weake.

Wherin soever eny man dare be bolde (I speake folissbly) I dare be bolde also. They are Ebrues/ so am I: They are Israelites/ even so am I: They are the sede off Abraham/ even so am I. They are the ministers off Christ (I speake as a fole) I am moare: In labours moare aboundant: In strypes above measure: In preson more plenteously: In deeth ofte. Of the Jewes five tymes receaved I every tymes xl. strypes/ one excepte. Thyrse was beten with roddes. I was once stoned. I suffred thyrse shipwracke. Nyght and daye have I bene in the depe off the sec. In iorneyng often: In parrels of waters In parrels of robbers. In <sup>20</sup> ieorperdies <sup>21</sup> off

<sup>12</sup> Chargeable, *Cr. Bps.*

<sup>13</sup> Shut up aganst me. *Gen. Bps.*

<sup>14</sup> Transform . . transformed, *Gen. Bps.*

<sup>15</sup> After the Lorde. *Cr.*

*Gen. Bps.* <sup>16</sup> In this matter [boldnesse, *B*] of boasting. *Cr. Bps.*

In this *my* great boasting, *Gen.*

<sup>17</sup> Put you to dishonesty, *Cr.*

<sup>18</sup> *Gen.* adds—*your goods.*

<sup>19</sup> Reproach, *Gen. Bps.*

<sup>20</sup> Perils,

*Gen. Bps.*

<sup>21</sup> Among the Jews, *Cor.*



myne awne nacion: In <sup>20</sup> ieorperdies amonge the hethen. I have bene in parrels in cities/ in parrels in wilderness/ in parrels in the see/ in parrels amonge false brethren/ in <sup>22</sup> labour and travayle/ in watchynge often/ in hunger/ in thirst/ in fastynge often/ in colde and in nakednes.

Besyde the thynges which outwardly happen vnto me/ <sup>23</sup> I am combred dayly and care for all congregacions. Who is <sup>24</sup> sicke: and I am not <sup>24</sup> sicke? Who is hurte in the fayth: and my hert burneth not? Yf I must nedes reioyce/ I will reioyce of myne infirmities.

The xij. Chapter.

**G**OD the father of oure lorde Jesus Christ/ which is blessed for evermore/ knoweth that I lye nott. In the cite of Damascion/ the governer of the people/ vnder kynge Aretas/ layde wache in the cite of the Damascens/ and wolde have caught me/ and at a wyndowe was I let doune in a basket thorowe the wall/ and so scaped his hondes.

<sup>1</sup> Hit is not expedient for me no dout to reioyce/ <sup>2</sup> Nevertheless I will come to visions and revelacions of the lorde. I knowe a man in Christ above xiiij yeares agone (whether he were in the body I cannot tell/ or whether he were oute off the body I cannot tell/ god knoweth) which was taken vppe into the thyrd heven. And I knowe <sup>3</sup> the same man (whether in the body/ or out of the body/ I cannot tell/ god knoweth) howe that he was taken vppe into paradise/ and herde <sup>4</sup> wordes not to be spoken/ which <sup>5</sup> no man can vtter. Of this man will I reioyce/ of my silfe will I not reioyce/ except it be of myne infirmities: and though I wolde reioyce I shulde not be a fole: for I will saye the trueth. <sup>6</sup> Nevertheless I spare/ <sup>7</sup> lest eny man shulde thinke off me above that he seith me to be/ or heareth of me.

And lest I shulde be exalted out of measure thorowe the abundance of revelacions/ there was geven vnto me <sup>8</sup> [of god]

<sup>22</sup> Wearinesse and painefulnesse, *Gen.* <sup>23</sup> Namely, my dayly cumbrance, my daily care for all, etc. *Cor.* The trouble which privily conspireth against me dayly (*is*) the care, etc. *Bps.* <sup>24</sup> Weake, *Cr. Gen. Bps.* <sup>1</sup> [*Gen. Bps.* begin the chapter here.] <sup>2</sup> For, *Gen.* <sup>3</sup> Such a man, *Gen.* <sup>4</sup> Secret [unspeakable, *B.*] wordes, *Cr. Bps.* Words which cannot be spoken, *Gen.* <sup>5</sup> Are not possible [lawful, *B.*] for man to utter, *Gen. Bps.* <sup>6</sup> But I refraine, *Cor. Gen. Bps.* *C.* adds—myselfe. <sup>7</sup> *Cr.* adds—you. <sup>8</sup> *T. M. Cr.* omit.

<sup>9</sup> vnquietnes of the flesshe/ the messenger of Satan to buffet me : be cause I shulde not be exalted out of measure. For this thyng besought I the lorde thryse/ that it myght depart from me : and he sayde vnto me : my grace is sufficient for the. For my <sup>10</sup> strengthe is made perfait throu weaknes. Very gladly therefore will I reioyce <sup>11</sup> of my weaknes that the <sup>10</sup> strengthe of Christ maye dwell in me. Therefore <sup>12</sup> have delectacion in infirmities/ in rebukes/ in nede/ in persecutions/ in anguysshe/ for Christis sake. For when I am weake/ then am I stronge.

I am made a sole in bostyng my silfe. Ye have compelled me/ I ought to have bene commended of you. For in nothyng was I inferior vnto the chefe apostles. Though I be nothyng/ yet the tokens of an apostle were wrought amonge you with all pacience : with signes/ and wonders/ and <sup>13</sup> myghty dedes. For what is it wherein ye were inferiors vnto wother congregacions ? excepte it be therein that I was not <sup>14</sup> greuous vnto you. Forgeve me this wronge done vnto you. Beholde nowe the thyrd tyme I am redy to come vnto you/ nether will I be <sup>14</sup> grevous vnto you. For I seke not youres but you. Also the children ought nott to laye vpe for the <sup>15</sup> fathers [and mothers :] but the <sup>15</sup> fathers [and mothers] for the children.

I will very gladly bestowe/ and wilbe bestowed for youre soules : though the moare I love you/ the lesse I am loved agayne. But be it that I <sup>16</sup> greved you not : nev'thesse I was crafty and toke you with gile. Did I pill you by eny of them which I sent vnto you ? I desyred Titus/ and with him I sent a brother : Did Titus <sup>17</sup> defraude you of eny thyng ? walked ye not in one sprete ? walked we not in lyke steppes ? Agayne/ thynke ye that we excuse oure selves ? we speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifyinge. For I feare lest it come to passe/ that when I come/ I shall not fynde you soche as I wolde : and I shalbe founde vnto you soche as ye wolde not. I feare lest there be found amonge you <sup>18</sup> lawyng/ envyinge/ wrath/ <sup>19</sup> stryfe/ backbynges/ whisperynges/ swellynges/ and <sup>20</sup> debate. I feare lest when I come

<sup>9</sup> A prick [warning, C.] in the flesh, *Cov. Gen. Bps.* <sup>10</sup> Power, *Cr. Gen.* <sup>11</sup> In my infirmities, *Gen. Bps.* <sup>12</sup> I take pleasure, *Gen.* <sup>13</sup> Great workes, *Gen.* <sup>14</sup> Slouthfull to your hinderance, *Gen.* <sup>15</sup> Parents, *Bps. Gen.* omits—and mothers. <sup>16</sup> Was not chargeable unto you, *Cr. Bps.* Charged. etc *Gen.* <sup>17</sup> Pill, *Gen.* <sup>18</sup> Debates, *Cr. Bps.* Strife. *Gen.* <sup>19</sup> Contentions, *Gen.* <sup>20</sup> Up-  
roars, *Cor.* Seditions, *Cr. Bps.* Discorde, *T. M. Gen.*

agayne/ God <sup>21</sup> brynge me lowe amonge you/ and I <sup>22</sup> be constrained to bewalye many of them which have synned all redy/ and have nott repented of the vnelencees/ and fornicacion/ and wantannes which they have committed.

## The xij. Chapter.

**N**OWE come I the thyrd tyme vnto you: In the mouth of two or thre witnesses shall every worde stonde. I tolde you before/ and tell you before/ <sup>1</sup> as I sayd when I was present with you the seconde tyme/ so wryte I nowe beyng absent to them which in tyme past have synned/ and to all wother: Yf I come agayne/ I will not spare seyng that ye seke experience of Christ which speaketh in me/ which amonge you is not weake/ but is myghty in you. And verely though <sup>2</sup> it cam off weaknes that he was crucified/ yet liveth he thorowe the power of god: and we no dout are weake in hym: but we shall live with him/ <sup>3</sup> by the myght that god gave us to you warde.

Prove your selves whether ye are in the fayth or not. examen youre owne selves. knowe ye nott youre awne selves/ howe that Jesus Christ is in you? excepte ye be castawayes. I trust that ye shall knowe that we are not <sup>4</sup> castawayes. I desyre before god that ye do none evyll/ not that we shulde seme <sup>5</sup> commendable: but that ye shulde do/ that which is honest: <sup>6</sup> and let vs be counted as <sup>7</sup> leawde persons. We can do no thyng agaynst the trueth/ but for the trueth. We are glad when we are weake/ and ye stronge. This also we wisse fore/ even <sup>8</sup> that ye were perfect. Therefore write I these thynges beyng absent/ lest when I am present I shulde vse sharpnes accordyng to the power which the lorde hath geven me/ to edifie/ and not to destroye.

<sup>9</sup> Furthermore brethren <sup>10</sup> fare ye wele/ be perfect/ be of good comforte/ be of one mynde/ <sup>11</sup> live in peace/ and the god of love and peace/ shalbe wit you. Grete one another

<sup>21</sup> Abase me, *Gen.*      <sup>22</sup> Shall bewalye, *Gen. Bps.*      <sup>1</sup> As tho gh I had been present, etc. *Gen. Bps.*      <sup>2</sup> He was crucified of weaknesse [concerning *his* infirmitie, *G.*], *Cr. Gen. Bps.*      <sup>3</sup> Through the power [might, *B.*] of God towards you, *Cr. Gen. Bps.*      <sup>4</sup> Reprobates, *Gen. Bps.*      <sup>5</sup> Approved, *Gen. Bps.*      <sup>6</sup> Though we be, etc. *Gen. Bps.*      <sup>7</sup> Castaways, *Cr. Reprobates, Gen. Bps.*      <sup>8</sup> Your perfection [perfectnesse, *C.*], *Cr. Gen. Bps.*      <sup>9</sup> Finally, *All the Vers.*      <sup>10</sup> Rejoice, *Cor.*      <sup>11</sup> Love [?] in peace, *Gen.*

fo. clxxxviij. The Seconde Epistle to the Corinthyans.

in an holy kysse. All the saynetes salute you. The fa-  
veour of oure lorde Jesus Christ/ and the love of god/ and the  
<sup>12</sup> fellishippe of the holy goost/ be with you all Amen.

The seconde pistle to the Corinthyans  
Sent from Phillippos a citie  
in Macedonia by Titus  
and Lucas.

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<sup>12</sup> Communion. *Gen. Bps.*

The  
Epistle off Paul vnto the  
Gallathians.

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The fyrst Chapter.

**PAUL** an Apostle/ nott off men/ nether by man/ but by  
Jesus Christ/ and by god the father which raysed him  
from deeth/ and all the brethren whych are with me. Vnto  
the congregacion off Galacia.

Grace be with you and peace from god the father/ and  
from oure lorde Jesus Christ/ which gave him silfe for oure  
synnes/ to deliver vs from this present evill worlde/ thorowe the  
will of God oure father/ to whom be prayse for ever Amen.

I marvayle that ye are so sone <sup>1</sup> tourned from hym that  
called you in the grace of Christ/ vnto another gospell/ which  
is <sup>2</sup> nothyng els/ but that there be some which trouble you/  
and intende to pervert the gospell off Christ. Neverthelesse  
though we oure selves/ or an angell from heven/ preache <sup>3</sup> eny  
other gospell vnto you then that which we have preached vnto  
you/ <sup>4</sup> holde hym as acursed. As I sayde before/ so saye I  
nowe agayne/ yf ene man preache eny other thinge vnto you/  
then that ye have receaved/ <sup>4</sup> holde hym acursed. <sup>5</sup> Seke  
nowe faveour off men/ or off God? Other go I abut to please  
men? Yf I stodyed to please men/ I were not the servaunt of  
Christ.

I certifie you brethren/ that the gospell which was preach-  
ed of me/ was not after the manner of men/ nether receaved  
I it of man/ nether was I taught it: but receaved it by the reve-

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<sup>1</sup> Removed, *Gen.*    <sup>2</sup> Not another *Gospel*, *Gen. Bps.*    <sup>3</sup> Other-  
wise, *Gen.*    <sup>4</sup> Let him be, *Cr. Gen. Bps.*    <sup>5</sup> Do I now preach  
man's *doctrine* or God's? *T. M. Gen.* Do I now perswade men or  
God? *Cr. Bps.*

lacion of Jesus Christ. ye have herde of my conversacion in tymes past in <sup>6</sup> the Jewes wayes/ howe that <sup>7</sup> be yonde measure I persecuted the congregacion off god/ and <sup>8</sup> spoyled it: and <sup>9</sup> prevayled in <sup>6</sup> the iewes lawe/ above many of my companions/ which were of myne awne nacion/ and <sup>10</sup> moche more fervently mayntayned the tradicions of <sup>11</sup> the elders.

But when it pleased god/ which seperated me from my mothers wombe/ and called me by his grace/ forto <sup>12</sup> declare his sonne by me/ that I shulde preache hym amonge the hethen: Immediatly I <sup>13</sup> commended not of the matter with flesshe and blood/ nether returned to Jerusalem to them which were Apostles before me: but went my wayes into Arabia/ and cam agayne vnto Damascon. Then after thre yeare I returned to Jerusalem vnto Peter and abode with him .xv. dayes/ no nother off the Apostles sawe I/ save James the lordes brother. The thynges which I write/ beholde/ <sup>14</sup> god knoweth I lye not.

After that I went into the costes of Siria and Cicill: and was unknowen as touchynge my person vnto the congregacions of Jewry/ which were in Christ. But they herde only/ that he which persecuted vs in tyme past/ nowe preacheth the fayth/ which <sup>15</sup> before he destroyed. And they glorified god in me.

#### The seconde Chapter.

**T**HEN xiiij. yeares after that/ I went agayne to Jerusalem with Barnabas/ and toke with me Titus also. Yee/ and I went by revelacion/ and commened with them of the gospell/ which I preache amonge the gentyls: but <sup>1</sup> apart with them which are <sup>2</sup> counted chefe/ lest it shulde have bene thought that I shulde runne/ or had runne in vayne. Also Titus which was with me/ though he were a greke/ yet was not compelled to be circumcised/ <sup>3</sup> and be cause of incommers beyng false brethren/ which cam in amonge wother to spye out oure libertie whych we have in Christ Jesus/ that they might brynge vs into bondage. To whome we gave <sup>4</sup> no roume/ no not for

<sup>6</sup> Jewship, *Cor.* The Jewish religion, *Gen. Bps.* <sup>7</sup> Extremely, *Gen.* <sup>8</sup> Wasted, *Gen.* <sup>9</sup> Profited, *Gen. Bps.* <sup>10</sup> Was much more zealous of, *Gen.* <sup>11</sup> My fathers, *Gen. Bps.* <sup>12</sup> Reveile, *Gen.* <sup>13</sup> Communicated [Communed, *B.*] not with, *Gen. Bps.* <sup>14</sup> Before God, *Cr. Bps. I writnesse* before God, *Gen.* <sup>15</sup> Some time, *Cor.* <sup>1</sup> Between ourselves, *T. M. Specially, Cor. Cr. Particularly, Gen. Privately, Bps.* <sup>2</sup> Esteemed, *Bps.* <sup>3</sup> For all the false brethren that crept in, who came in privily to spye, etc. *Gen.* <sup>4</sup> Not place by subjection, for an hour, *Gen. Bps.*

the space of an houre/ as concernynge to be brought into subieccion: and thatt be cause that the trueth of the gospell myght continue with you.

Of them which seme to be grett (what they were in tyme passed it maketh no matter to me: god <sup>5</sup> loketh on no mans <sup>6</sup> persone) neverthesse they which <sup>7</sup> seme grett/ added nothynge to me: Butt contrary wyse/ when they sawe that the gospell over the vncircumcision was committed vnto me/ as the gospell over the circumcision was vnto Peter (For he that was myghty in Peter in the Apostle shippe over the circumcision/ the same was myghty in me amonge the gentyls) and as sone as James/ Cephas/ and Jhon/ which semed to be pilares/ perceaved the grace thatt was geven vnto me/ they gave to me and Barnabas <sup>8</sup> their hondes) and agreed with vs thatt we shulde preache amonge the hethen/ and they <sup>9</sup> amonge the Jewes: warnynge only that we shulde remember the povre/ which thyng also I was diligent to do.

When Peter was come to Antioche/ I withstode him <sup>10</sup> in the face/ for he was worthy to be blamed. For <sup>11</sup> yerre that certayne cam from James/ he ate with the gentyls: butt when they were come/ he withdrue and seperated hym silfe/ fearynge them which were off the circumcision/ and the wother Jewes dissembled lykewyse/ In so moche that Barnabas was brought into their simulacion also. Butt when I sawe/ thatt they went nott the ryght waye after the trueth of the gospell/ I sayde vnto Peter before all men/ yff thou beyng a Jewe/ livest after the manner off the gentyls and not as do the Jewe: why <sup>12</sup> causdest thou the gentyls to <sup>13</sup> folowe the Jewes? we which are Jewes by nature and not synners off the gentyls/ knowe thatt a man is nott iustified by the dedes off the lawe: but by the fayth of Jesus Christ: and we have beveled on Jesus Christ/ thatt we myght be iustified by the fayth of Christ and not by the dedes of the lawe: be cause thatt noo flesshe shalbe iustified by the dedes of the lawe.

Yf then whill we seke to be made rightewes by Christ/ we oure selves are founde synners/ <sup>14</sup> is not then Christ the min-

<sup>5</sup> Accepteth, *Gen. Bps.*

<sup>6</sup> Outward appearance, *Cov. Cr.*

<sup>7</sup> Are [Seemed, *B.*] the chiefe, *Gen. Bps.*

<sup>8</sup> Their ryght handes

and agreed, *T. M.* The right hand of fellowship, that we *should be apostles*, [that we *shoulde preach*, *G.*], etc. *Cr. Gen. Bps.*

<sup>9</sup> Unto

the circumcision, *Cr. Gen. Bps.*

<sup>10</sup> Openly, *Cr.*

<sup>11</sup> Before,

*Gen. Bps.* <sup>12</sup> Constrainest, *Gen. Compellest, Bps.*

<sup>13</sup> Lyve

as do [Do lyke, *G.*] the Jews. *T. M. Cr. Gen. Bps.*

<sup>14</sup> Is Christ

therefore, the, etc. *Cr. Gen. Bps.*

ister of sinne? god forbid. For yf I bilde agayne that which I destroyed/ then make I my silfe a treaspaser. But I thorowe the lawe am deed to the lawe/ that I myght live vnto God. I am crucified with Christ. I live verely/ yet nowe not I/ but Christ liveth in me. The lyfe which I nowe live in the flesshe/ I live by the fayth of the sonne off god/ which loved me/ and gave hym silfe for me. I<sup>15</sup> despyse not the grace of god: For if rightewesnes come of the lawe/ then<sup>16</sup> is Christ deed in vayne.

## The iiij. Chapter.

**O** FOLISSHE Galathyans: who hath bewiched you/ that ye shulde not<sup>1</sup> beleve the trueth? to whom Jesus Christ<sup>2</sup> was described before the eyes/ and amonge you crucified? This only wolde I learne of you. received ye the sprete by dedes of the lawe? or els by<sup>3</sup> preachinge of the faith? Are ye<sup>4</sup> so vnwyse/ that after ye have begon in the sprete/ ye wolde nowe<sup>5</sup> ende in the flesshe? So many thynges ye have suffred in vayne. Yf it be so that ye have suffered in vayne. Which ministered to you the sprete/ and worketh miracles amonge you doth he itt thorowe the dedes off the lawe? or by preachinge of the faith? Even as Abraham beleved god/ and it was<sup>6</sup> a scribed to him for rightewesnes. Vnderstonde therefore/ thatt they which are off fayth/ are the children of Abraham.

The scripture sawe afore honde/ that god wolde iustifie the hethen thorow fayth/ and<sup>7</sup> shewed before honde glad tydynges vnto Abraham: In the shall all<sup>8</sup> nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abraham. For as many as are und<sup>9</sup> the dedes of the lawe/ are<sup>9</sup> vnder malediccion. For it is written: cursed is every man that continueth not in all thynges which are written in the boke of the lawe to fulfill them. That no man is iustified by the lawe in the sight of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that<sup>10</sup> fulfilleth the thynges contayned in the lawe/ shall live in them. Christ hath<sup>11</sup> delivered vs from the curse of the lawe/ and was made a

<sup>15</sup> Cast away, *Cor.* Abrogate, *Gen.* Rejeet. *Bps.* <sup>16</sup> Christ died without a cause, *Gen.* <sup>1</sup> Obey. *Gen. Bps.* <sup>2</sup> Before was described in your sight, *Gen.* <sup>3</sup> The hearing of faith *preached, Gen.* <sup>4</sup> Such fooles, *Cr. Bps.* <sup>5</sup> Be made perfect by. *Gen.* <sup>6</sup> Imputed, *Gen.* <sup>7</sup> Preached before the Gospel, *Gen.* <sup>8</sup> The Gentiles, *Gen.* <sup>9</sup> Under [Subject to, C.] the curse, *Cr. Gen. Bps.* <sup>10</sup> Shall do these things, *Gen. Bps.* <sup>11</sup> Redcemed, *Gen. Bps.*



cursed for vs (for it is written : Cursed is every one that hangeth on tree) that the blessing of Abraham might come on the gentyls throue Jesus Christe/ that we might receave the promes of the sprete throue fayth.

Brethren I will speake after the manner of men : Though it be but a mans testament/ yet no man <sup>12</sup> despyseth it/ or addeth eny thyng therto when it is <sup>13</sup> once alowed. To Abraham and his seede were the promyses made. He saith not/ in thy seedes as in many : But in thy seede/ as in won/ which is Christ. This I saye that the lawe which <sup>14</sup> began afterwarde/ beyonde iij C. and xxx. yeares/ doth not disanull the testament/ that was confermed of god <sup>15</sup> vnto Christ ward/ to make the promes of none effect. For yf the inheritaunce <sup>16</sup> come off the lawe/ hit commeth not of promes : but god gave it vnto Abraham by promes.

Wherefore then serveth the lawe ? The lawe was added be cause of transgression (till the seede cam vnto which seede the promes was made) and it was ordeyned by angels in the honde of a mediator. A mediator is nott a mediator of one. Butt god is one. Ys the lawe then agaynst the promes off god ? God forbid. Yff there had bene a lawe geven which coude have geven lyfe : <sup>17</sup> then no doute rightewesnes shulde have come by the lawe : but the scripture concluded all thynges vnder sinne/ that the promes by the faith of Jesus Christ/ shulde be geven vnto them that beleve. Before that fayth cam/ we were kept <sup>18</sup> and shut vppe vnder the lawe/ vnto the fayth which shulde afterwarde be <sup>19</sup> declared.

Wherefore the lawe was oure scolemaster <sup>20</sup> vnto the tyme of Christ/ that we myght be made rightewes by fayth. But after that faith is come/ nowe are we no lenger vnder a scolemaster. For ye are all the sonnes of god/ <sup>21</sup> by the faith which is in Christ Jesus. For all ye thatt are baptised/<sup>22</sup> have put Christ on you. Nowe is there no Jewe/ nether greke : there is nether bonde/ nether fre : there is nether <sup>23</sup> man/ nether woman : for all are one thyng in Christ Jesu. yf ye be Christes/ then are ye Abrahams seede/ and heyres by promes.

<sup>12</sup> Doth abrogate, *Gen.* Rejecteth, *Bps.*

<sup>13</sup> Confirmed, *Gen.*

<sup>14</sup> Was four hundred, etc. after, *Gen.*

<sup>15</sup> In respect of Christ, *Gen.*

<sup>16</sup> Be begotten by, *Cor.*

<sup>17</sup> Surely, *Gen.*

<sup>18</sup> Under the law

and shut up unto the faith, etc. *Cr. Gen. Bps.*

<sup>19</sup> Reveiled, *Gen.*

<sup>20</sup> To bring us to Christ, *Gen.*

<sup>21</sup> Because ye believe

in, etc. *Cr.*

<sup>22</sup> *Gen.* adds—into Christ.

<sup>23</sup> Male nor female,

*Gen. Bps.*

## The liij. Chapter.

AND I saye that the heyre as longe as he ys a chylde dif-  
ferth not from a seruaunt/ though he be lorde of all/ but  
is vnder tuters and governers/ vntill the tyme apoynted of the  
father. Even so we/ as longe as we were children/ wer in  
bondage vnder the <sup>1</sup> ordinacions of the worlde : but when the  
<sup>2</sup> tyme was full come/ god sent his sonne borne of a woman/  
and <sup>3</sup> made bonde vnto the lawe/ to redeme them which were  
vnder the lawe : that we <sup>4</sup> thorowe eleccion shulde receave the  
inheritaunce that belongeth vnto the naturall sonnes. Be  
cause ye are sonnes/ God hath sent the sprete of his sonne in  
to oure hertes/ which cryeth abba <sup>5</sup> father. Wherfore nowe  
arte thou not a seruaunt/ but a sonne. yff thou be the sonne/  
thou arte also the heyre of God thorowe Christ.

<sup>6</sup> Notwithstondynge/ when ye knewe not god/ ye did ser-  
vice vnto them/ which by nature were not goddes : butt nowe  
seynge ye knowe god (ye rather are knowen of God) howe is  
it that ye tourne agayne vnto the <sup>7</sup> weake and bedgarly <sup>8</sup> cer-  
rimones/ where vnto <sup>9</sup> agayne ye desyre afresshe to be in bon-  
dage ? ye observe the dayes/ and monethes/ and tymes/ and  
yeares. I feare off you/ lest I have bestowed on you laboure  
in vayne.

Brethren I besech you/ be ye as I am : for I am as ye are.<sup>10</sup>  
Ye have not hurte me. Ye knowe wele howe that thorowe  
infirmite of the flesshe/ I preached the gospell vnto you at the  
fyrst : and <sup>11</sup> my temptacion which I suffered by reason of the  
flesshe/ ye despysed not/ nether abhorred : but receaved me as  
an angell of God : ye as Christ Jesus. <sup>12</sup> Howe happy were  
ye then ? for I beare you recorde that yf it hat bene possible/  
ye wolde have <sup>13</sup> digged out youre awne eyes/ and have geven  
them to me. Am I <sup>14</sup> so greatly become youre enemye/ be  
cause I tell you the trueth ?

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<sup>1</sup> Outward traditions, *Cor.* Rudiments, etc. *Gen. Bps.* <sup>2</sup> Ful-  
nesse of the tyme, *Gen. Bps.* <sup>3</sup> Put under, *Cor.* Made under,  
etc. *Gen. Bps.* <sup>4</sup> Might receive the adoption of sons [children,  
*B.*], *Gen. Bps.* <sup>5</sup> Dear father, *Cor.* <sup>6</sup> But even then, when,  
etc. *Gen.* <sup>7</sup> Impotent, *Gen.* <sup>8</sup> Ordinaunces, *Cr.* Rudiments,  
*Gen. Bps.* <sup>9</sup> As from the beginning ye will bee in bondage  
again ? *Gen.* <sup>10</sup> *Gen.* reads here (transposed)—Brethren, I beseech  
you. <sup>11</sup> My temptation [The trial of me, *G*] which was in the  
flesh, *Cr. Gen. Bps.* <sup>12</sup> What was then your felicitie ? *Cr. Gen.*  
*Bps.* <sup>13</sup> Plucked, *T. M. Cr. Gen. Bps.* <sup>14</sup> Therefore become,  
*T. M. Cr. Gen. Bps.*

They are gelous over you amyssse. Ye they <sup>15</sup> intende to exclude you that ye shulde <sup>16</sup> be fervent to themwarde. It is good alwayes to <sup>17</sup> be fervent/ so it be in a good thynges/ and not only when I am present with you.

My littel children (of whome I travayle in birth agayne vntill Christ be <sup>18</sup> fassioned in you) I wolde I were with you nowe/ and coulde chaunge my voyce/ for I stonde in a doute of you.

Tell me ye that <sup>19</sup> desyre to be vnder the lawe : <sup>20</sup> have ye not herde of the lawe ? For it is written that Abraham had two sonnes/ the one by <sup>21</sup> a bonde mayde/ the wother by a fre woman. Yee and he which was of the bonde woman/ was borne after the flesshe : but he which was of the fre woman/ was borne by promes. <sup>22</sup> Which thynges <sup>23</sup> betoken mistery. For <sup>24</sup> these wemen are two testamentes/ the one from the mounte Sina/ which gendreth vnto bondage/ which is Agar (<sup>25</sup> For mounte Sina is called Agar in Arabia/ and <sup>26</sup> bordreth apou the cite which is nowe Jerusalem) and is in bondage with her Children.

But Jerusalem/ which is above/ is fre : which is the mother of vs all. For it is written : reioyce thou baren/ that bearest no children : breake forthe and crye/ thou that travelest not. For the desolate hath many moo children/ then she which hath an husbnde. Brethren we are <sup>27</sup> after <sup>28</sup> [the maner off] Isaac children of promes : But as then he that was borne <sup>29</sup> carnally/ persecuted hym that was borne <sup>29</sup> spiritually. Even so is it nowe. Neverthelesse what sayth the scripture : <sup>30</sup> Caste a waye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne off the fre woman. So then brethren we are not children of the bonde woman : but off the fre woman.

<sup>15</sup> Would make you to fall back, *Cor.* Would exclude, etc. *Gen.*

<sup>16</sup> Altogether love them, *Gen.*

<sup>17</sup> Love earnestly, *Gen.* Be zealous, *Bps.*

<sup>18</sup> Formed, *Gen.*

<sup>19</sup> Will be, *Gen.*

<sup>20</sup> Do ye

not hear the law ? *Cr. Gen. Bps.*

<sup>21</sup> A servant, *Gen.* [So *post.*]

<sup>22</sup> By the which things another thing is meant. *Gen.*

<sup>23</sup> Betoken

somewhat, *Cor.* Are spoken by an allegorie, *Cr. Bps.*

<sup>24</sup> These

are, etc. *Cr. Bps.* These *mothers* are, *Gen.*

<sup>25</sup> For Agar or Sina is a

mountaine in Arabia, *Gen.*

<sup>26</sup> It reacheth [answereth, *G.*] unto

Jerusalem, *Cor. Gen.*

<sup>27</sup> The children of Isaac according to the

promise, *Cor.*

<sup>28</sup> *Cr. Bps.* omit.

<sup>29</sup> After the flesh . . . After

the spirit, *Cr. Gen. Bps.*

<sup>30</sup> Put away, *T. M. Cr. Bps.* Put out,

*Gen.*

## The v. Chapter.

**S**TOND fast therefore in the libertie wherwith Christ hath made vs fre/ and <sup>1</sup> wrappe nott youre selves agayne in the yoke of bondage. Be hold I Paul saye vnto you/ that if ye be circumeised/ Christ shall proffit you nothyng at all. I testifie agayne to every man which is circumeised that he is <sup>2</sup> bounde to kepe the whole lawe. <sup>3</sup> Ye are gone quyte from Christ as many as are iustified by the lawe/ <sup>4</sup> and are fallen from grace. <sup>5</sup> We lokefor and hope <sup>6</sup> to be iustified by the sprete which commeth of fayth. For in Jesu Christ/ nether <sup>7</sup> is circumeision eny thyng worth/ nether yet vncircumeision/ but fayth which <sup>8</sup> by love is myghty in operacion. Ye did runne wele. Who was a lett vnto you/ that ye shulde not obey the trueth? <sup>9</sup> Even that counsell that is not of hym that called you. A lytel leuen doth leuen the whole lompe of dowe.

I have trust towarde you in god/ that ye will be none other wyse mynded. He that troubleth you shall beare his <sup>10</sup> iudgement/ what soever hebe. Brethren yf I yet preache circumeision: why do I then suffre persecucion? For then <sup>11</sup> had the offence which the crosse geveth ceased. I wolde to god they were <sup>12</sup> sondred from you which <sup>13</sup> trouble you Brethren ye were called in to libertie/ only let not your libertie be an occasion vnto the flesshe but <sup>14</sup> in love serve one another. For all the lawe is fulfilled in one word/ which is this: Thou shalt love thyne neigbour as thy silfe. Yf ye byte and devour one another: take hede lest ye be consumed one of another.

I saye walke in the sprete/ and fulfill not the lustes of the flesshe. For the flesshe lusteth <sup>15</sup> contrary to the sprete/ and the sprete <sup>15</sup> contrary to the flesshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But

<sup>1</sup> Be not intangled againe, *Gen. Bps.*

<sup>2</sup> A debter to doe, *Bps.*

<sup>3</sup> Christ is become but vayne to you, *Cr. Bps.* Ye are abolished from Christ, *Gen.*

<sup>4</sup> Are fallen, etc. *Cr. Bps.* Ye are fallen, etc. *Gen.*

<sup>5</sup> We wait in the spirit of hope to be made righteous by fayth, *Cor.* For we through the spirit waite for the hope of righteousnesse by fayth, *Gen. Bps.*

<sup>6</sup> In the spirite to be justified through faith, *Cr.*

<sup>7</sup> Circumeision availeth any thing, *Gen.* <sup>8</sup> Worketh by love, *Cr. Gen. Bps.*

<sup>9</sup> This persuasion cometh not, etc. *Gen. Bps.* <sup>10</sup> Condemnation, *Gen.*

<sup>11</sup> Is the slaunder of the crosse ceased [abolished, *G.*], *Cr. Gen. Bps.* <sup>12</sup> Rooted out, *Cor.* Separated from you, *T. M. Cr.* Cut off, *Gen. Bps.*

<sup>13</sup> Disquiet, *Gen.* <sup>14</sup> By love of (the spirite), *Cr.* <sup>15</sup> Against, *Gen.*

and yf ye be ledde off the sprete/ then are ye not vnder the lawe. The dedes of the flesshe are manyfest/ whiche are these/ advoutrie/ fornicacion/ vnelennes/ wantannes/ ydolatrie/ withecraft/ hatred/ <sup>16</sup>lawynge/ <sup>17</sup>Ze/ wrath/ <sup>18</sup>stryfe/ sedicion/ <sup>19</sup>parte takynge/ envynge/ murther/ dronkennes/ glottony/ and soche lyke : off the which I tell you before/ as I have tolde you <sup>20</sup>in tyme past/ that they which commit soche tynge shall not be the in heritours of the kyngdom of God : but the frute off the sprete is/ love/ ioye/ peace/ longe sufferynge/ gentlenes/ goodnes/ <sup>21</sup>faythfulness/ meknes/ temperancy : Agaynst suche is there no lawe. They that are Christis/ have crucified the flesshe with the <sup>22</sup>appetites and lustes. <sup>23</sup>Yf we live in the sprete let vs walke in the sprete. Let vs nott be <sup>24</sup>vayne glorious/ provokynge one another/ and envynge one another.

## The vij. Chapter.

**B**RETHREN yff eny man be <sup>1</sup>faullen by chaunce into eny faute : ye which are spretuall/ <sup>2</sup>helpe to amende hym/ in the sprete of meknes : consyderynge thy silfe/ lest thou also be tempted. Beare one anothers burthen : and so fulfill ye the lawe of Christ. Yff a man seme to hym silfe that he is somewhat when in dede he is nothyng/ the same deceaveth <sup>3</sup>hym silfe in his ymaginacion. Let every man prove his awne worke/ and then shall he have reioysynge in his awne silfe/ and not in another. For every man shall beare his awne burthen.

Let hym that is taught in the worde/ <sup>4</sup>minister vnto hym that teacheth hym in all good thynges. Be not deceived/ god is not mocked. For what soever a man soweth/ that shall he reepe. He that soweth in the flesshe/ shall of the flesshe reepe corrupcion : but he that soweth in the sprete/ shall of the sprete reepe lyfe everlastynge. <sup>5</sup>Let vs do good/ and let vs not faynte. For <sup>6</sup>when the tyme is come we shall reepe

<sup>16</sup> Variance, *T. M. Cr. Bps. Debate, Gen.* <sup>17</sup> Emulations, *Gen. Bps.* <sup>18</sup> Contentions, *Gen.* <sup>19</sup> Sectes, *Cov. T. M. Cr. Bps. Heresies, Gen.* <sup>20</sup> Before, *Gen.* <sup>21</sup> Fayth, *Gen. Bps.* <sup>22</sup> Lusts and desires, *Cor. Affections, Cr. Gen. Bps.* <sup>23</sup> [*Cov.* here begins ch. vi.] <sup>24</sup> Desirous of vayne glory, *Gen. Bps.* <sup>1</sup> Taken [Prevented, *B.*] in any, etc. *Cr. Bps.* Fallen by occasion into, *Gen.* <sup>2</sup> Inform, *Cor. Restore, Gen. Bps.* <sup>3</sup> His owne mind, *Cr. Himselfe in his owne fantasie, Bps.* <sup>4</sup> Make him that hath taught him, partaker of all *his* goods, *Gen.* <sup>5</sup> Let us not be wery of well-doing, *Cr. Gen. Bps.* <sup>6</sup> In due season, *Gen. Bps.*

<sup>7</sup> with out werynes. Whill we have therfore tyme lett vs do good vnto all men/ and specially/ vnto them which are off the housholde of fayth.

Beholde how large a letter I have written vnto you with myne awne honde. As many as <sup>8</sup> desyre with vttwarde ape-  
raunce to please carnally/ they constrayne you to be circum-  
cised/ only be cause they wolde nott suffre persecucion <sup>9</sup> with  
the crosse off Christ. For they them selves which are cir-  
cumcised kepe not the lawe: but desire to have you circum-  
cised that they myght reioyce in youre flesshe. God forbid  
that I shulde reioyce but in the crosse of oure lorde Jesu  
Christ/ wher by the worlde is crucified <sup>10</sup> as touchynge me/  
and I as concernynge the worlde. For in Christ Jesu nether  
circumcision awayleth eny thyng at all nor vncircumcision:  
but a newe creature. And as many as walke acordynge to  
this rule/ peace be on them/ and mercy/ and apon <sup>11</sup> Israhel  
that pertayneth to god. From hence forth/ let no man put  
me to busynes. For I beare in my bodye the markes of the  
lorde Jesu. Brethren the grace off oure lorde

Jesu Christe be with youre sprete/

Amen.

Vnto the Galathians written  
from Rome.

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<sup>7</sup> Without ceasing, *Cor.* If we faint not, *Gen. Bps.* <sup>8</sup> Will  
please, etc. *Cor.* Desire to make a fayre shew in the flesh, *Gen. Bps.*  
<sup>9</sup> For, *Cr. Gen. Bps.* <sup>10</sup> Unto me and I unto the world, *Cr. Gen.*  
*Bps.* <sup>11</sup> The Israel of God, *Gen. Bps.*

## The

# Epistle of Paul to the Ephesians.

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## The fyrst Chapter.

**PAUL** an apostle off Jesu Christ/ by the will off God.  
To the saynctes at Ephesus/ and to <sup>1</sup> them whiche be-  
leve on Jesus Christ.

Grace be with you and peace from god oure father/ and  
from the lorde Jesus Christ.

Blessed be God the father of oure lorde Jesus Christ/ which  
hath blessed vs with all maner of spirituall blessinges in hev-  
enly thynges by Christ/ accordynge as he had chosen vs in  
hym thorowe love/ before the foundation of the worlde was  
layde/ that we shuldebe <sup>2</sup> sayntes/ and <sup>3</sup> with out blame in his  
sight. <sup>4</sup> And ordeyned vs before <sup>5</sup> vnto him silfe that we  
shulde be chosen to heyses thorowe Jesus Christ/ accordynge  
to the pleasuer of his will/ to the prayse of <sup>6</sup> his glorious grace/  
where with he hath made vs accepted in the beloved.

By whom we have redempcion thorow his blud/ that is to  
saye the forgevenes off synnes/ accordynge to the riches of  
his grace/ <sup>7</sup> which grace he shed on vs abundantly in all  
wisdom/ and <sup>8</sup> prudency. And hath opened unto vs the mis-  
tery of his will accordynge to his pleasure/ and perposed the  
same in hym silfe <sup>9</sup> to have it declared when the tyme were  
full come/ <sup>10</sup> that all thynges/ bot the thynges which are in

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<sup>1</sup> The faithful in, etc. *Gen. Bps.*    <sup>2</sup> Holy, *Cr. Gen. Bps.*    <sup>3</sup> With-  
out blame before him, through [in, *G.*] love, *All the Vers.* [‘Thorowe  
love’ transposed. See the text.]    <sup>4</sup> Who hath predestinate us to  
be adopted [to the adoption of children, *B.*] by Jesus Christ unto him-  
selfe, *Gen. Bps.*    <sup>5</sup> To receive us as chyldren thro’ Jesus Christ,  
etc. *Coc.*    <sup>6</sup> The glorie of his grace, *All the Vers.*    <sup>7</sup> Where-  
of he hath ministered to us abundantly, *Cr.* When he hath abound-  
ed [been abundant, *G.*] toward us, *Gen. Bps.*    <sup>8</sup> Understanding,  
*Gen.*    <sup>9</sup> That in the dispensation of the fulnesse of the times,  
*Gen. Bps.*    <sup>10</sup> That he might set up all things perfectly by Christe,  
bothe the thynges which, etc. *Cr.*

heven/ and also the thynges which are in erthe/ shulde be gaddered togedder/ even in Christ: <sup>11</sup> that is to saye in hym in whom we are <sup>12</sup> made heyres/ and were therto predestinate accordynge to the purpose off hym which worketh all thynges after the purpose off his owne will/ that we shulde be vnto the prayse off his glory/ which <sup>13</sup> before hoped in Christ.

In whom also ye (after that ye herde the worde off trueth/ I mean the gospell off youre health/ wherin ye beleved) were sealed with that holy sprete off promes/ which is the earnest off oure inheritaunce/ <sup>14</sup> to redeme the possession purchased vnto the laude of his glory.

Wherefore even I (after that I herde off the fayth which ye have in the lorde Jesu/ and love vnto all the saynctes) cease not to geve thanks for you/ makyng mención off you in my prayers/ that the God off oure lorde Jesus Christ/ and the father off glory/ myght geve vnto you the sprete of wisdom/ and <sup>15</sup> open to you the knowledge of hym silfe/ and lighten the eyes of youre myndes/ that ye myght knowe what <sup>16</sup> thyng that hope is/ where vnto he hath called you/ and <sup>17</sup> howe glorious the riches of his inheritaunce is upon the saynctes/ and what is the excedyng greatnes off his power to vs warde/ which beleve accordynge to the workynge off that his mighty power/ which he wrought in Christ/ when he raysed hym from deeth/ and sett hym on his right honde in hevenly thynges/ above all <sup>18</sup> rule/ power/ and myght/ and dominacion/ and above all names that are named/ nott in this worlde only/ but also in the worlde to come. And hath <sup>19</sup> put all things under his fete/ And <sup>20</sup> hath made him above all thynges/ the heed of the congregacion/ which is his body/ and fulnes of hym/ that filleth all in all thynges.

### The ij. Chapter.

**A**ND hath quickened you also that were deadd in treaspasse and synne/ in the which in tyme passed ye walked/ ac-

<sup>11</sup> In whom also we are chosen, being predestinate, *Gen. Bps.*  
<sup>12</sup> Come to the inheritance, *Cov.* <sup>13</sup> Before believed, *Cr. Bps.*  
 First trusted, *Gen.* <sup>14</sup> For the recovering of. *Cr.* Until the redemption of, *Gen. Bps.* <sup>15</sup> Revelation through the knowledge of him, *Cr. Gen. Bps.* <sup>16</sup> Is the hope of his calling, *Gen. Bps.*  
<sup>17</sup> What the riches of his glorious inheritance [of the glory of his inheritance, *B.*], *Gen. Bps.* <sup>18</sup> Principalities, *Gen.* <sup>19</sup> Made all things subject under, etc. *Gen.* <sup>20</sup> Hath appointed, *Gen.* Gave him (*to be*), *Bps.*



cordynge to the course of this worlde/ and after the <sup>1</sup> governer/ that rueleth in the ayer/ the sprete that worketh in the children off vnbelefe/ amonge the which we also had oure conversacion in tyme past/ in the lustes of oure flesshe/ and fullfilled the will off the flesshe/ and of the mynde : and were <sup>2</sup> naturally the children of wrath/ even as wele as worther.

But God which is rich in mercy thorow the greate love wherwith he loved vs/ even when we were deed by synne/ hath quickened vs with Christ <sup>3</sup> (For by grace are ye saved) and with hym hath rayseed vs vppe/ and with hym hath made vs sitte <sup>4</sup> in heevenly thynges/ thorowe Jesus Christ/ For to shewe in <sup>5</sup> tymes to come the excedynge ryches of his grace/ in kyndues to vs warde/ thorowe Christ Jesus. For by grace are ye made safe throwe fayth/ and that not off youre selves : For it is the gyfte of God/ and commeth not of workes/ lest eny man shulde bost hym silfe. For we are his workmanship/ created in Christ Jesu vnto good workes/ vnto the which god ordeyned vs before/ that we shulde walke in them.

Wherefore remember that ye beyng in tyme passed gentyls in the flesshe, and were called vncircumcision off them which are called circumcision in the flesshe/ which circumcision is made by hondes : Remember I saye/ that ye were att that tyme with outen Christ/ <sup>6</sup> and were reputed aliantes from the commen welth of Israhel/ and were <sup>7</sup> freedde from the testaments of promes/ and had nohope/ and were with out god in this worlde. but nowe <sup>8</sup> in Christ Jesu/ ye whych <sup>9</sup> a whyle agoo were farre off/ are made neye by the bloude off Christ.

For he is oure peace/ whych hath made off both wone/ and hath broken doune <sup>10</sup> the wall in the myddes/ that was a stoppe bitwene vs/ <sup>11</sup> and hath also put away thorowe his flesshe/ the cause of hatred (thatt is to saye/ the lawe of commaundement/ <sup>12</sup> contayned in the lawe written) for to make of twayne wone newe man in hym silfe/ so makynge peace : and to reconcile bothe vnto god in one body throwe his crosse/ and slewe hattred <sup>13</sup> therby : and cam and preached peace to you

<sup>1</sup> Prince, *Cor. Gen.*      <sup>2</sup> By nature, *Cr. Gen. Bps.*      <sup>3</sup> By  
(whose) grace ye are saved, *Gen. Bps.*      <sup>4</sup> Among them of heaven,  
*Cr.*      <sup>5</sup> Ages, *Gen. Bps.*      <sup>6</sup> Being aliauntes, *Cr. Gen. Bps.*  
<sup>7</sup> Straungers, *All the Vers.*      <sup>8</sup> By means of, *Cr.*      <sup>9</sup> Sometime,  
*Cr. Bps. Once. Gen.*      <sup>10</sup> The wall that was a stoppe, *Cor. T. M.*  
*Cr.* 'The stoppe of the partition wall, *Gen.* The middle wall that was  
a stop, *Bps.*      <sup>11</sup> In abrogating [Taking away, *B.*] through his  
flesh, the hatred, etc. *Gen. Bps.*      <sup>12</sup> Which standeth [*Contyned,*  
*B.*] in ordinances, *Gen. Bps.*      <sup>13</sup> Through his owne selfe, *Cor.*

which were a farre of/ and to them that were neye. For thorowe hym we bothe have an <sup>14</sup> open waye in/ in one sprete vnto the father.

Nowe therefore ye are no moare <sup>15</sup> strangers and foreners : but citesyns with the saynctes/ and of the housholde of god : and are bilt upon the foundation of the apostles and prophetes/ Jesus Christ beyng the heed corner stone/ in whom <sup>16</sup> every bildyng coupled togedder/ groweth vnto an holy temple in the lorde/ in whom ye also are bilt togedder/ and made an habitacion for god in the sprete.

### The iij. Chapter.

**F**OR this cause I Paul <sup>1</sup> the servaunt of Jesus am in bondes/ For youre sakes which are gentyls. Yf ye have herde of the <sup>2</sup> ministracion of the grace of god which is geven me to you warde : For by revelacion shewed he this mistery vnto me/ as I wrote above in feawe wordes/ wher by/ when ye rede ye maye <sup>3</sup> knowe myne vnderstondyng in the mistery of Christ/ which mistery <sup>4</sup> in tymes passed was nott opened vnto the sonnes of men as it is nowe <sup>5</sup> declared vnto his holy apostles and prophetes by the sprete : that the gentyls shulde be inheritours also/ and of the same body/ and partakers off his promis that is in Christ/ be the meanes of the gospell/ wherof I am made a minister/ by the gyfte of the grace of god geven vnto me/ after the workyng of his power.

Vnto me the lest of all sayntes is this grace geven/ thatt I shulde preache amonge the gentyls the vnsearchable ryches off Christ/ and to <sup>6</sup> geve light to all men/ that they myght knowe what is the felyshippe of the mistery/ which from the begynnyng off the worlde hath bene hid in God which made all thynges thorowe Jesus Christ/ to the intent/ that nowe vnto <sup>7</sup> the ruelars and powers in <sup>8</sup> heven myght be knowen by the congregacion the manyfolde wisdom of god/ accordyng to the eternall purpose/ which he purposed in Christ Jesu oure

<sup>14</sup> Entrance, *Cr. Gen. Bps.*

<sup>15</sup> Guests and strangers, *Cor.*

<sup>16</sup> What buyldyng soever is coupled together, it groweth, etc. *Cr.* All the building, etc. *Gen. Bps.*

<sup>1</sup> Am a prisoner of Jesus Christ, for you, etc. *Cr. Gen. Bps.* [*All the Vers. omit—'the servant.'*] <sup>2</sup> Office, *Cov. Dispensation, Gen.*

<sup>3</sup> Understande my knowledge, *Cr. Bps.*

<sup>4</sup> In other ages, *Gen. Bps.* <sup>5</sup> Reveiled, *Gen. Bps.*

<sup>6</sup> Make all men see what is, etc. *T. M.* Make cleare unto all men what, etc. *Gen.* Bring to light to all men what, etc. *Bps.*

<sup>7</sup> Principalities, *Gen.* <sup>8</sup> Heavenly thyngs [*places, G.*], *Cr. Gen.*

lorde/ by whom we <sup>9</sup> are bolde to drawe neye in that trust/ whiche we have by fayth on hym. Wherefore I desire/ that ye faynt not <sup>10</sup> because of <sup>11</sup> myne adversities which I suffre for you : which is youre prayse.

For this cause I bowe my knees vnto the father of oure lorde Jesus Christ/ <sup>12</sup> which is father over all thatt ys called father In heven and in erth/ that he wolde graunt you acordynge to the ryches of his glory/ thatt ye maye be strenghted <sup>13</sup> [with myght] by his sprete in the inner man/ that Christ maye dwell in youre hertes by fayth/ that ye beyng roted and grounded in lowe/ myght be able to comprehend wyth all sayntes/ what ys thatt bredth and length/ depth and heyth : and to knowe <sup>14</sup> what is the love off Christ/ which love passeth knowledge : that ye might be fulfilled with <sup>15</sup> all maner off fulnes which commeth off God.

Vnto hym that ys able to do excedynge aboundantly/ above all that we axe or thynke/ accordynge to the power thatt worketh in vs/ be prayse in the congregacion by Jesus Christ/ <sup>16</sup> thorowe out all generacions from tyme to tyme Amen.

### The liij. Chapter.

**I** THERFORE <sup>1</sup> which am in bondes for the lordes sake <sup>2</sup> exhorte you/ thatt ye walke worthy off the vocation wher with ye are called/ in all humblenes of mynde/ and meknes/ and longe sufferynge/ <sup>3</sup> forbearinge one another thorowe love/ <sup>4</sup> and that ye be dyligent to kepe the vnitie of the sprete in the bonde of peace/ beyng one body/ and one sprete/ even as ye are called in one hope of youre callynge. Let therbe but one lorde/ one fayth/ one baptim : one god and father of all/ whiche is above all/ thorowe all/ and in vs all.

Vnto every one of vs is geven grace acordinge to the measure of the gyft of Christ. wherefore he sayth : <sup>5</sup> He is gone vppe an hye/ and hath ledde captivitie captive/ and hath geven

<sup>9</sup> Have boldnesse and entrance with confidence by fayth, etc. *Cr. Gen. Bps.*

<sup>10</sup> At my tribulations for you, *Gen. Bps.*

<sup>11</sup> My tribulations, *Cr.*

<sup>12</sup> Which is in erth, that he wolde graunt, etc. *Gen. Bps.*

<sup>13</sup> *Gen.* omits.

<sup>14</sup> The excellent love of the knowledge of Christ, *Cr.*

<sup>15</sup> All the fulnesse of God, *Gen. Bps.*

<sup>16</sup> At all times forever and ever, *Cov.*

Throughout all ages worlde without ende [all generations for ever, *G.*], *Cr. Gen. Bps.*

<sup>1</sup> A prisoner in the Lorde [of the Lordes, *C.*], *Cr. Gen. Bps.*

<sup>2</sup> Pray, *Gen.*

<sup>3</sup> Supporting, *Gen.*

<sup>4</sup> Endeavouring to keepe, *Gen. Bps.*

<sup>5</sup> When he went up [ascended, *G.*] on high, he ledde, *Cr. Gen. Bps.*

gyftes vnto men. That he ascended: what meaneth it/ butt that he also descended fyrst into the lowest parties of the erth? He that descended/ is even the same also that ascended vppe/ even above all hevens/ <sup>6</sup> to fulfill all thynges.

And <sup>7</sup> the very same/ made some Apostles/ some prophetes/ some Evangelistes/ some <sup>8</sup> Shepperdes/ some Teachers: <sup>9</sup> that the saintes might have all thynges necessary to worke and minister with all/ to the edifyng of the body of Christ/ tyll we <sup>10</sup> every wone (<sup>11</sup> in the vntic of fayth/ and knowledge of the sonne of god) [growe vppe] vnto a parfayte man/ after the measure <sup>12</sup> of age which is in the fulnes off Christ: Thatt we hence forth be no moare chyldren waverynge and carried with every wynde of doctryne/ by the <sup>13</sup> wylynes of men and craftynes/ <sup>14</sup> wher by they laye a wayte for vs to deceave vs.

Butt lett vs folowe the trueth in lowe/ and in all thynges growe in hym which is the heed/ that ys to saye Christ/ in whom all the body ys <sup>15</sup> coupled and knet togedder/ in every ioynt/ <sup>16</sup> wherewith one ministreth to another (accordynge to the <sup>17</sup> operacion as every parte hath his measure) and <sup>18</sup> increaseth the body/ vnto the edifyng of it silfe in love.

This I saye therefore/ and testifie in the lorde/ that ye hence forth walke not as wother gentyls walke/ in vanities off their mynde/ <sup>19</sup> blynded in their vnderstondynge/ beyng straungers from the lyfe which is in god/ thorowe the ignorancy that is in them/ be cause off the blyndnes off their hertes: which beyng past <sup>20</sup> repentaunce have geven them selves vnto wantannes/ to worke all manner of vnclennes even with gredynes. But ye have not so learned Christ/ Yf so be ye have herde off hym/ and are taught in hym/ even as the trueth is in Jesu: <sup>21</sup> so as concernynge the conversation in tyme past/ laye from

<sup>6</sup> That he might fill, *Gen.*

<sup>7</sup> He gave some, etc. *Gen. Bps.*

<sup>8</sup> Pastours, *Gen.* <sup>9</sup> Whereby the saints might be coupled together

by commune service, *Cov.* To the edifyng of the saintes, to the work and ministration, *Cr.* To the gathering together of the saintes, for [into, *B.*] the worke of the ministrie [of ministration, *B.*], *Gen. Bps.*

<sup>10</sup> All come, *C.* All meete together, etc. *Gen. Bps.* [*C. G. B.* omit—'grow uppe.']

<sup>11</sup> Unto one manner of fayth, *Cov.* <sup>12</sup> Of the full perfect [the perfect, *Cov.*] age of Christ, *Cov. Cr.*

<sup>13</sup> Deceit, *Gen.* <sup>14</sup> To the laying wayte of deceit, *Bps.* <sup>15</sup> Coupled together, and one member hangeth by another throughout all the joints, *Cov.*

<sup>16</sup> For the furniture thereof, *Gen.* Yeelding nourishment, *Bps.*

<sup>17</sup> Effectual power in the measure of every part, *Gen. Bps.* <sup>18</sup> Maketh that the body groweth, *Cov.* <sup>19</sup> Darkened in their cogitation, *Gen. Bps.*

<sup>20</sup> Feeling, *Gen. Bps.* <sup>21</sup> To laye downe, accordinge to the former conversation, *Bps.*

you that olde man/ which is corrupte thorowe the <sup>22</sup> deceava-  
ble lustes/ and be ye renued in the sprete off youre myndes/  
and put on that newe man/ which <sup>23</sup> after a godly wyse/ is  
shapen in rightewesnes/ and <sup>24</sup> true holynes. Wherfore putt  
away lyinge/ and speake every man trueth vnto his neighbour/  
for as moche as we are members one off another. Be angry/  
but synne nott: lett nott the sonne goo doune upon youre  
wraithe/ geve noplac vnto <sup>25</sup> the backbyter/ let hym that stole  
steale no moare/ but let hym rather labour <sup>26</sup> with his hondes  
some good thinge/ that he maye have to geve vnto hym that  
nedeth.

Let no filthy communicacion procede out of youre mouthes :  
but thatt whych is good <sup>27</sup> to edefye with all/ when nede ys :  
that it maye <sup>28</sup> have faueour with the heares. And greve not  
the holy sprete off God/ by whome ye are sealed vnto the  
daye of redempcion. Let all bitternes/ fearsnes and wrath/  
<sup>29</sup> rorynge and cursyd speakyng/ be put awaye from you/  
with all <sup>30</sup> maliciousnes. be ye courteouse one to another/  
be <sup>31</sup> mercifull forgevyng one another/ even as God <sup>32</sup> for  
Christes sake forgave you.

The v. Chapter.

**BE** ye <sup>1</sup> counterfeters of god as dere children/ and walke in  
love even as Christ loved us/ and gave hym silfe for vs/  
an offerynge and a sacrifice of a swete saver to god. So that  
fornicacion/ and all vnclennes/ or coveteousnes/ be not once/  
named amonge you/ as it be commeth saynetes: nether filthy-  
nes/ nether folishe talkyng/ nether gestinge/ which are not  
comly: but rather gevyng of thankes. For this ye knowe/  
that no whormonger/ other vnclene person/ or coveteous per-  
son (which is the worshipper off ymages) hath any inheri-  
taunce in the kyngdom of Christ/ and of god.

Let no man deceave you with vayne wordes. For thorowe  
soche thynges commeth the wrath off god upon the chyldren  
of vnbelefe. Be not therefore companions with them. Ye  
were once dercknes/ but are nowe light in the lorde.

<sup>22</sup> Lusts of error, *Bps.*      <sup>23</sup> After [*T. M.* adds—the inage of] God  
is shapen [created, *G*], *T. M. Cr. Gen. Bps.*      <sup>24</sup> True in holynes, *Cr.*  
Holynesse of trueth, *Bps.*      <sup>25</sup> The devyll, *Gen. Bps.*      <sup>26</sup> Work-  
inge with his handes the thing that is good, *Gen. Bps.*      <sup>27</sup> To the  
use of edifying, *Gen.*      <sup>28</sup> Be gracious to hear, *Cov.* Minister  
grace unto, *Cr. Gen. Bps.*      <sup>29</sup> Crying and evil speaking, *Gen.*  
<sup>30</sup> Noughtinesse.      <sup>31</sup> Tender hearted, *Gen.*      <sup>32</sup> In Christ,  
*Cov.*      <sup>1</sup> Followers, *All the Vers.*

Walke as Children of light. For the frute off the sprete is/ in all goodnes/ rightewesnes/ and trueth. <sup>2</sup> Accept thatt which is <sup>3</sup> pleasyng to the lorde : and have no fellishippe with the vnfrutful workes of dercknes : but rather rebuke them. For it is shame even <sup>4</sup> to name those thynges which are done of them in secrete : but all thinges/ when they are rebuked of the light/ are manifest. For whatsoever is manifest/ that same is light. Wherefore he sayth : awake thou that slepest/ and stond vppe from deeth/ and Christ shall geve the light.

Take hede therefore that ye walke circumspectly : not as foles : but as wyse/ <sup>5</sup> redemyng the tyme : for <sup>6</sup> the dayes are evyll : wherfore/ be ye nott vnwyse : but vnderstond what the will of the lorde is/ and be not dronke with wyne/ wherein is excesse : but be fulfilled with the sprete/ speakyng vnto youre selves in psalmes/ and ymmes/ and spretuall songes/ syngyng and <sup>7</sup> playyng to the lorde in youre hertes/ gevyng thanks all wayes for all thynges in the name of oure lorde Jesu Christ to god the father : submittynge youre selves one to another in the feare of god.

Wemen submit youre selves vnto youre awne husbandes/ as vnto the lorde : For the husbände is the wyves heed/ even as Christ is the heed off the congregacion/ and the same is <sup>8</sup> the saveoure <sup>9</sup> off the body. Therefore as the congregacion is in subieccion to Christ/ lykwyse let the wyves be in subieccion to their husbandes in all thinges. Husbandes love youre wyves/ even as Christ loved the congregacion/ and gave him silfe for it/ to sanctifie it/ and censed it <sup>10</sup> in the fountayne of water thorowe the worde/ <sup>11</sup> to make it vnto hym silfe/ a glorious congregacion with oute spote/ or wrynckle or eny soch thyng : but that it shulde be holy and with out blame.

So ought men to love their wyves/ as their awne bodies. He that loveth his wyfe/ loveth hym sylfe. For no man ever yet/ hated his awne flesshe : Butt norysshith/ and cherisith itt : even as the lorde doth the congregacion : for we ar members of hys body/ off his flesshe/ and of his bones. For this cause shall a man leave father and mother/ and shall <sup>12</sup> continue with hys wyfe/ and two shalbe made one flesshe. This is a grett secrete/ but I speake bitwene Christ and the congrega-

<sup>2</sup> Serchyng, *Cr.* Approving, *Gen. Bps.*      <sup>3</sup> Acceptable, *Bps.*  
<sup>4</sup> To speak of, *Gen.*      <sup>5</sup> Winning occasion, *Cov.*      <sup>6</sup> It is a miserable time, *Cov.*      <sup>7</sup> Making melodie, *All the Vers.*      <sup>8</sup> He that ministreth salvation to, *Cr.*      <sup>9</sup> Of his bodie, *Gen.*      <sup>10</sup> With the washing of water, *Gen.*      <sup>11</sup> That he might present, *Bps.*  
<sup>12</sup> Cleave unto, *Cov.* Be joyned, *Cr. Bps.*

cion. <sup>13</sup> Neverthelesse do ye so that every one off you love hys wyfe truely even as hym sylfe : And lett the wyfe se that she feare her husbunde.

## The vi. Chapter.

**C**HYLDREN obey youre fathers and mothers in the lorde : for so is it right. Honoure father and mother/ that is the fyrst commaundement that hath eny promes/ that <sup>1</sup> thou mayest be in goode estate/ and live longe on the erthe. Fathers/ move not youre chylde to wrath : butt brynge them vppe <sup>2</sup> with the norter and informacion off the lorde. Servautes be obedient vnto youre <sup>3</sup> carnall masters/ with feare and tremblynge/ in synglenes of youre hertes/ as vnto Christ : not <sup>4</sup> with service <sup>5</sup> in the eye sight as <sup>6</sup> men pleasers : butt as the servautes of Christ/ doynge the wyll off god from the herte with good will/ even as though ye served the lorde/ and not men. And remember that what soever good thyng eny man doeth/ thatt shall he receive agayne off the lorde/ whether he be bonde or fre. And ye masters/ do even the same thynges vnto them/ puttyng away threatenynge : and remember thatt even your master also is in heven/ nether is there eny respecte off persone with hym.

Finally/ my brethren be stronge in the lorde/ and in the power of his myght. Put on the armour of god/ that ye maye <sup>7</sup> stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst flesshe and bloud : but agaynst <sup>8</sup> ruele/ agaynst power/ and agaynst <sup>9</sup> worldly ruelars of the dareknes of this worlde/ agaynst <sup>10</sup> spretuall wickednes <sup>11</sup> in hevenly thynges.

For this cause take vnto you the armoure off god/ that ye maye be able to resist in the evyll daye/ and <sup>12</sup> to stonde perfect in all thynges.

<sup>13</sup> Therefore, every one of you, *do ye so* ; let every one love, *Gen. Bps.*

<sup>1</sup> Thou mayst prosper, *Cr. Bps.* It may be well with thee, *Gen.*

<sup>2</sup> Through the doctrine, *Cr.* For the instruction, *Gen. Bps.* <sup>3</sup> Bodilye masters, *Cr. Bps.* Masters according to the flesh, *Gen.*

<sup>4</sup> Do-  
yng service to the eie, *Cr.* <sup>5</sup> To the eye, *Gen. Bps.* <sup>6</sup> They

that go about to please men, *Cr.* <sup>7</sup> Stand [Be able to stand, *G.*]

against the assaults, etc. *Cr. Gen. Bps.* <sup>8</sup> Principalities, *Gen.*

<sup>9</sup> The rulers of the world, of the darkness, etc. *Cov.* Worldly rulers,

even governours of the, etc. *Cr.* The worldly governours [*G.* adds—

*the princes*] of the darkness, etc. *Gen. Bps.* <sup>10</sup> The spirit of

wickednesse, *Cov.* Spiritual craftinesse, *Cr.* <sup>11</sup> Under the heven,

*Cov.* For hevenly things, *T. M.* In the hie places, *Gen.* In hevenly

places, *Bps.* <sup>12</sup> Having finished all things, stand fast, *Gen. Bps.*

Stonde therefore and youre loynes gyrd aboute with veritie/ havynge on the brest plate of rightewesnes/ and <sup>13</sup> shood with shewes prepared by the gospell of peace. Above all take to you the shelde off fayth/ wherwith ye maye quenche all the fyrie dartes of the wicked. and take the helmet off healt/ and the swerde of the sprete/ which is the worde of god/ and praye all wayes with all manner prayer and supplicacion : and that in the sprete : and watch thervnto with all <sup>14</sup> instance and supplicacion for all saynetes/ and for me that vtteraunce maye be geven vnto me/ that I maye open my mought boldly/ to <sup>15</sup> vtter the secretes of the gospell/ wher of I am <sup>15</sup> a messenger in bondes/ that there in I maye speake <sup>15</sup> frely/ as it becommeth me to speake.

But that ye maye also knowe <sup>16</sup> what condicion I am in/ and what I do/ Tichicus my deare brother and faythfull minister in the lorde/ shall shewe you off all thynges/ whom I sent vnto you for the same purpose/ that ye myght knowe <sup>16</sup> what case I stonde in/ and that he myght comfort youre hertes.

Peace be with the brethren/ and love with fayth from god the father/ and from the lorde Jesu Christ. Grace be with all them which love oure lorde Jesus Christ  
<sup>17</sup> in puernes/ Amen.

Sent from Rome vnto the Ephesians by Tichicus.

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<sup>13</sup> Shod upon your fete with the gospel of peace, that ye may be prepared, *Cor.* And having shoes on your fete, that ye may be prepared for, etc. *Cr.* Your fete shod with the preparation of, etc. *Gen. Bps.* <sup>14</sup> Perseverance, *Gen.* <sup>15</sup> Publish . . . the ambassadour . . . boldly, *Gen.* <sup>16</sup> My affairs, *Gen. Bps.* <sup>17</sup> Unfaynedly, *Cor.* In sinceritie, *Cr. Bps.* To their immortalitie, *Gen.*



## The

# Epistle of Paul to the Philippians.

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## The fyrst Chapter.

**PAUL** and Timotheus the servauntes of Jesu Christ. To all <sup>1</sup> [the saynetes in Christ Jesu] which are at Philippos/ with the bisshaps/ and <sup>2</sup> deacons.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christe.

I thanke my god <sup>3</sup> with all remembraunce off you/ all wayes in my prayers for you all/ and praye with gladnes/ be cause of the fellowship which ye have in the gospell from the fyrst daye vnto nowe/ and am <sup>4</sup> suerly certified off this/ that he which began a god worke in you shall performe it vntill the daye off Jesus Christ/ as it becommeth me so to iudge off you all/ because I have you <sup>5</sup> in my herte/ <sup>6</sup> and have you also every one companions off grace with me/ even in my bondes as I defende/ and stablisse the gospell.

God beareth me recorde howe greatly I longe after you all <sup>7</sup> from the very herte rote in Jesus Christ. And this I praye/ that youre love maye increase more and more in knowledge/ and in all <sup>8</sup> fealynges/ that ye myght <sup>9</sup> accepte thinges most excellent/ that ye myght be pure and <sup>10</sup> soche as shulde hurte nomannes conscience/ vntill the daye of Christ/ filled with the frutes of rightewesnes/ which frutes come by Jesus Christ vn- to the glory and laude of God.

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<sup>1</sup> *Cor.* omits.      <sup>2</sup> Ministers, *Cor.*      <sup>3</sup> As oft as I remember you (which I always do) in all my prayers, etc. *Cov.* Having you in perfect memorie, *Gen.*      <sup>4</sup> Persuaded, *Gen. Bps.*      <sup>5</sup> In my heart and in my bondes [In remembrance that both in my bandes, and, *G.*] in the defence and confirmation, etc. ye all were [all being, *B.*] partakers of my grace, *Gen. Bps.*      <sup>6</sup> Forasmuch as ye are all, etc. *Cr.*      <sup>7</sup> In the bowels of, *Bps.*      <sup>8</sup> Experience, *Cor.* Understanding, *Cr.*      <sup>9</sup> Prove what is best, *Cor.* Discern things that differ, *Gen. Bps.*      <sup>10</sup> Such as offende no man, *Cr.* Without offence, *Gen. Bps.*

I wolde ye vnderstode brethern that <sup>11</sup> my busynes is hap-  
pened vnto the gretter furtherynge off the gospell. So that  
my bondes in Christ are <sup>12</sup> manifest thorowe out all the iudge-  
ment hall : and in all wother places/ in so moche that many  
off the brethren in the lorde <sup>13</sup> are boldned thorowe my bondes/  
and dare more <sup>14</sup> largely speake the worde <sup>15</sup> [with out feare.]  
Some there are which preache Christ of envie and stryfe/ and  
some off good will. The one parte preacheth Christ off  
<sup>16</sup> stryfe/ and not purely/ supposynge to adde more <sup>17</sup> aduersi-  
tie to my bondes. The wother parte of love/ be cause they  
se that <sup>18</sup> I am sett to defend the gospell.

<sup>19</sup> What thinge is this ? <sup>20</sup> Notwithstondynge by all maner  
wayse/ whether it be <sup>21</sup> by occasion or <sup>22</sup> of trueth/ yet Christ  
is preached : and therefore I ioye. Yee and will ioye. For  
I knowe that this shalbe for my health/ thorowe youre prayer/  
and <sup>23</sup> ministringe of the sprete of Jesu Christ/ as I hertely  
loke fore and hope/ that in nothings I shall be ashamed : but  
that with all confidence/ as all wayes in tymes past/ even soo  
nowe Christ shalbe magnified in my body/ whether it be  
thorowe lyfe/ or els death. For Christ is in me <sup>24</sup> lyfe/ and  
deeth is to me avauntage.

<sup>25</sup> Yf it chaunce me to live in the flesshe/ that is to me frut-  
full forto worke/ and what to chose I wote not. <sup>26</sup> I am con-  
strayned of two thynges : <sup>27</sup> I desyre to be lowsed/ and to be  
with Christ/ which thinge is best of all. Neverthelesse to  
abyde in the flesshe is moare nedfull for you. And this am I  
sure of/ that I shall abyde/ and with you all continue/ for the  
furtherence and ioye of youre fayth/ that ye may moare  
abundantly reioyce in Jesus Christ thorowe me/ by my com-  
mynge to you agayne.

Only let your conversacion be/ as it be commeth the gos-

<sup>11</sup> The thinges which came [happened, C.] unto me, have turned  
[chaunged, C. come, B.] to the, etc. *Cr. Gen. Bps.* <sup>12</sup> Famous,  
*Gen.* <sup>13</sup> Being encouraged, *Cr. Bps.* <sup>14</sup> Boldly, *Cr. Frank-*

ly, *Gen.* Plentifully, *Bps.* <sup>15</sup> *Gen.* omits. <sup>16</sup> Contention, *Gen.*  
<sup>17</sup> Affliction, *Gen. Bps.* <sup>18</sup> I lie here, *Cov.* <sup>19</sup> What then?  
*All the Vers.*

<sup>20</sup> So that Christ be preached, all [any, B.] maner  
wayes, *T. M. Cr. Bps.* <sup>21</sup> Under a pretence or sincerely [by truth,  
B.], *Gen. Bps.* <sup>22</sup> Of true meaning, *Cov. T. M. Cr.* <sup>23</sup> By the  
helpe of, *Gen.* <sup>24</sup> Both in life and in death advantage, *Gen.*

<sup>25</sup> But inasmuch as to live in the flesh is fruitful to me, *Cov.* And  
whether to live, etc. were profitable for me [this be the fruit of my la-  
boure, B.], *Gen. Bps.* <sup>26</sup> For both these things lie hard upon me, etc.  
*Cov.* I am greatly in doubt on both sides, *Gen.* I am in a straight

betwixt two, *Bps.* <sup>27</sup> Having a desire to depart, *Bps.*

pell of Christ: that whether I come and se you/ or els be absent/ I maye yet heare of <sup>28</sup>you/ that ye continue in one sprete/ and in one soule <sup>29</sup>labouryng as we do to mayntayne the fayth of the gospell/ and in nothyng fearynge youre aduersaries: which is to them a token of perdicion/ and to you a signe of health/ and that of god For vnto you it is geuen/ that not only ye shulde beleve on Christ: but also suffre for his sake/ and have even the same fyght which ye sawe me have and nowe heare of me.

**The ij. Chapter.**

**I**F there be amonge you eny consolacion in Christ/ yf there be eny <sup>1</sup>comfortable love/ yf there be eny fellowshipe of the sprete/ yff there be eny compassion <sup>2</sup>on mercy/ fulfill my ioye/ that ye <sup>3</sup>drawe one waye/ havynge one love/ beyng of one acorde/ and of one mynde/ that nothyng bedone thorowe stryfe or vayne glory/ but in meknes of mynde. Let every person thynke every other man better then hym silfe/ <sup>4</sup>so that ye considre every man/ not what is in hym silfe: But what is in wother men.

Let the same mynde be in you the which was in Christ Jesu: Which beyng in the <sup>5</sup>shape off god/ and thought it not robbery to be equall with god. Neverthesse he made hym silfe of no reputacion/ and toke on hym the <sup>5</sup>shape of a servaunte/ and <sup>6</sup>became lyke vnto men/ and was founde in <sup>7</sup>his aparell as a man. He humbled hym silfe and becam obedient vnto the death/ even the death of the crosse. Wherefore God hath exalted hym/ and geven hym a name above all names: that in the name off Jesus shulde every knee bowe/ both of thynges in heven/ and thynges in erth and thynges vnder erth/ and that all tonges shulde confesse that Jesus Christ is the lorde vnto the prayse of god the father.

Wherefore my dearly beloved/ as ye have always obeyed/ not when I was present only/ but nowe moche more in myn absence/ even so <sup>8</sup>performe youre owne health with feare

<sup>28</sup> Your condition, *Cr.* Your matters, *Gen. Bps.* <sup>29</sup> Fighting together through the fayth, etc. *Gen.* Holding together in defence of the fayth, *Bps.* <sup>1</sup> Comfort of love, *Cr. Gen. Bps.* <sup>2</sup> Of mercy, *T. M.* Or mercy, *Tav.* And mercy, *Cr. Gen. Bps.* <sup>3</sup> Be lyke minded, *Cr. Gen. Bps.* <sup>4</sup> Look not every man on his own things, and every man also on the things of others, *Cr. Gen. Bps.* <sup>5</sup> Form, *Gen. Bps.* <sup>6</sup> Was made lyke unto [in the likeness of, *B.*], *Gen. Bps.* <sup>7</sup> Shape, *Gen.* Figure, *Bps.* <sup>8</sup> Worke out [Make an ende of, *G.*] youre owne salvation, etc. *T. M. Cr. Gen. Bps.*

and trembynge. For it is god which worketh in you/ both  
 9 the will and also the dede/ even of 10 good will.

Do all thynge with out murmurynge and 11 disputynge/ that  
 ye maye be 12 faute lesse/ and pure/ and the sonnes of God/  
 with out rebuke/ in the middes of a 13 croked/ and a perverse  
 nacion/ amonge which 14 se that ye shyne as lightes in the  
 worlde/ 15 holdinge fast the worde of lyfe/ vnto my reioysynge  
 in the daye of Christ/ that I have not runne in vayne/ nether  
 have labored in vayne. Yee and though I be offered vppe on  
 16 youre sacrifice and youre servinge of god in the fayth: I  
 17 reioyce with you all. For the same cause also/ 17 reioyce  
 ye/ and reioyce ye with me.

I trust in the lorde Jesus forto sende Timotheus shortly/ vn-  
 to you/ that I also maye be off good comferte/ when I knowe  
 18 what case ye stonde in. For I have no man that is so lyke  
 mynded to me/ 19 which with so pure affeccion careth for  
 youre matters. For all wother seke their awne/ and not that  
 which is Jesus Christes. Ye knowe the proffie of hym/ howe  
 that as a sonne with the father/ 20 so with me bestowed he his  
 labour apou the gospell. Hym trust I to sende as sone as I  
 knowe 21 howe it will go with me. I trust in the lorde that I  
 also my silfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto  
 you/ my companion in laboure and felowesodier/ youre  
 22 Apostle/ and 23 my minister at my nedes. For he longed  
 after you/ and was full off hevines/ be cause that ye had herde  
 saye that he 24 shulde be sicke/ and no doute he was sicke/  
 and that neye vnto deeth/ but god had mercy on hym: not  
 on hym only/ but on me also/ lest I shulde have had sorowe  
 opon sorowe.

I sent hym therfore the 25 diligentiar/ that when ye shulde  
 se hym/ ye myght reioyce agayne/ and I myght be the lesse  
 sorowfull. Receave hym therfore in the lorde with all glad-

9 To will and to do, *Bps.* 10 His good pleasure, *Gen.* 11 Reasonings, *Gen.* 12 Such as no man can complain on: and unfayned sonnes of God, *Cr.*

13 Naughtie and crooked, *Gen.* 14 Ye shine, *Gen.* Shine ye, *Bps.* 15 Holding forth, *Gen.* 16 The offering and sacrifice [The sacrifice and service, *G. B.*] of your fayth, *All the Vers.*

17 I am glad . . . be ye glad, *Gen.* 18 Your state, *Gen. Bps.* 19 Who will faithfully [naturally, *B.*] care, *Gen. Bps.*

20 He hath served with me in, *Gen. Bps.* 21 My state, *Bps.* 22 Messenger, *Gen.* 23 Which ministered unto me at nede [such things as I wanted, *G.*], *Cr. Gen.*

24 Had been, *Cr. Gen. Bps.* 25 More diligently, *Cr. Gen. Bps.*

nes/ and make moche off soche : be cause that for the worke off Christ <sup>26</sup> [he went so farre/ that] he was nye vnto deeth/ and regarded not his lyfe/ to fulfill that service which was lakyng on youre parte towarde me.

The *iiij.* Chapter.

**M**OROVER brethren myne/ reioyce in the lorde/ It greveth me not to write <sup>1</sup> the very same thynges vnto you. For to you it is asure thyng. Beware of dogges/ beware off evyll workers Beware of <sup>2</sup> dissencion : For we are circumcision which worshippe god in the sprete/ and reioyce in Christ Jesu/ and have no confidence in the flesshe : though I <sup>3</sup> have wher off I myght reioyce in the flesshe. Yf eny worther man thynketh that he hath wer off he myght trust in the flesshe : moche moare I : circumcised the eyght daye/ off the kyndred off Israhell/ off the trybe of Beniamyn an Ebrue borne of the Ebrues : as concernyng the lawe/ a pharisaye/ and as concernyng <sup>4</sup> ferventnes I persecuted the congregacion/ and as touchyng the rightewesnes which is in the lawe I was <sup>5</sup> soche a won as no man coulede complayne on.

But the thynges that were <sup>6</sup> wynnyng vnto me I counted losse for Christes sake. Ye I thynke all thynges but losse for <sup>7</sup> that excellent knowledges sake of Christ Jesu my lorde : For whom I have counted all thyng losse/ and do iudge them but donge/ that I myght wyne Christ/ and myght be founde in hym/ nott havynge myne awne rightewesnes which is off the lawe : But that which spryngeth off the ffayth which is in Christ. I mean the rightewesnes which commeth of God throwe fayth <sup>8</sup> in knowynge hym/ and the <sup>9</sup> vertue of his resurreceion/ and the fellowshipe of his <sup>10</sup> passions/ that I myght be conformable vnto his death/ yf by eny meanes I myght attayne vnto the resurreccion from death.

Not as though I had all redy <sup>11</sup> receaved it/ other were all redy parfeet : but I folowe/ yf that I maye comprehende that/ <sup>12</sup> wherin I am comprehended of Christ Jesu. Brethren I counte

<sup>26</sup> *Gen. Bps.* omit.      <sup>1</sup> One thing often, *Cr.* The same things often, *Bps.*      <sup>2</sup> The concision, *Gen. Bps.*      <sup>3</sup> Might also have confidence, *Gen. Bps.*      <sup>4</sup> Zeal, *Gen.*      <sup>5</sup> Unrebukeable, *T. M. Cr.* *Gen.* Blamelesse, *Bps.*      <sup>6</sup> Vauntage, *T. M. Cr. Gen. Bps.*      <sup>7</sup> The excellency of the knowledge, *Cr. Bps.*      <sup>8</sup> That I maye knowe, *Cr. Gen. Bps.*      <sup>9</sup> Power, *Bps.*      <sup>10</sup> Afflictions, *Gen.*      <sup>11</sup> Attayned, *T. M. Cr. Gen. Bps.* [So *G. B.* vs. 13.]      <sup>12</sup> For whose sake also I am, *Gen.*

not my silfe that I have gotten it: but one thyng<sup>13</sup> I saye: I forget that which is behynde me/ and<sup>14</sup> stretche my silfe vnto that which is before me and<sup>15</sup> preace vnto to the mark apoynted/ to obtayne the rewarde of the hie callinge of God in Christ Jesu. Let vs therfore as many as be perfect be thus wyse mynded: and yf ye be wother wyse minded/<sup>16</sup> I praye God open even this vnto you. Neverthelesse in that where vnto we are come/ let vs procede by one rule/ that we maye<sup>17</sup> be off one acorde.

Brethren counterfayte me/ and loke on them which walke even so/ as ye have vs for an ensample. For many walke (off whom I have tolde you often/ and nowe tell you wepyng) that they are the enemyes off the crosse off Christ/ whose ende is dampnacion/ whose God is their bely<sup>18</sup> and glory to their shame/ which<sup>19</sup> are worldely mynded. But oure conversacion is in heven/ from whence we loke for the saveour<sup>20</sup> Jesus Christ/ which shall chaunge into another fassion oure vile bodies/ that they maye be fassioned lyke vnto his glorious body/ acordynge to the workynge wherby he is able to subdue all thynges vnto hym silfe.

### The iiii. Chapter.

**H**ERFORE brethren dearly beloved and longed for/ my ioye and crowne/ so continue<sup>1</sup> beloved in the lorde. I praye Evodias/ and beseche Sintiches that they be of one acorde in the lorde. Yee and I beseche the faythfull yock-felowe/ helpe the wemen which labored with me in the gossell/ and with Clement also/ and with wother my labour felowes/ whose names are in the boke off lyfe. Reioyce in the lorde alwaye/ and agayne I saye reioyce. Lette youre<sup>2</sup> softenes be knowen vnto all men. The lorde is even at honde. Be<sup>3</sup> nott carfull: butt in all thynges<sup>4</sup> shewe youre peticion

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<sup>13</sup> I do, *Gen.*      <sup>14</sup> Endeavour, *Cr. Gen. Bps.*      <sup>15</sup> (Accordinge to the mark appointed), I prease to the rewarde, *Cr.* Follow hard [*Preasse, B.*] towards the marke for the prize of the, etc. *Gen. Bps.*  
<sup>16</sup> God shall reveile [open, *C.*], *Cr. Gen. Bps.*      <sup>17</sup> Minde one thing, *Gen.*  
<sup>18</sup> Whose glory is, *T. M. Gen.*      <sup>19</sup> Minde earthly things, *Gen. Bps.*      <sup>20</sup> *All the Vers.* add—even the Lord.      <sup>1</sup> In the Lorde, ye beloved, *T. M. Cr. Gen. Bps.*      <sup>2</sup> Patient minde, *Gen. Bps.*  
<sup>3</sup> Carefull for nothing, *Cr. Bps.* Nothing carefull, *Gen.*      <sup>4</sup> Let your petition be manifest, *Cr. Bps.* Let your requests be shewed, *Gen.*

vnto god in prayer and suplecacion with gevyng of thankes. and the peace off god which passeth all vnderstondyng<sup>5</sup> kepe youre hertes/ and myndes in Christ Jesu.

Furthermore brethren/ whatsoever thynges are true/ whatsoever thynges are honest/ whatsoever thynges are iust/ whatsoever thynges are pure/ whatsoever thynges pertayne to love/ whatsoever thynges are off honest reporte/ yff there be<sup>6</sup> eny verteous thynges/ yf there be<sup>7</sup> eny laudable thynges/ <sup>8</sup> those same have ye in youre mynde/ which ye have both learned and receaved/ herde and also sene in me: those thynges do/ and the god of peace shalbe with you. I reioysed in the lorde greatly/ that nowe at the last ye are revived<sup>9</sup> and are wexed myndfull of me agayne in that whein ye were also myndfull/ but ye lacked apورتunitie. I speake not be cause of necessitie/ For I have learned in whatsoever estate I am/ therwith to be content. <sup>10</sup> I can both cast doune my silfe/ I can also excede. Every where/ and in all thynges I am instructed/ both to be full/ and to be hongry: <sup>11</sup> to have plenty/ and to suffre nede. I can do all thynges thorow <sup>12</sup> [the helpe off] Christ/ which strengtheth me. Nott wistondyng ye have welc done/ that ye <sup>13</sup> bare parte with me in my tribulacion.

Ye <sup>14</sup> of Phillippos knowe that in the begynnynge of the gospell/ when I departed from Macedonia/ no congregacion <sup>15</sup> bare parte with me as concernyng gevyng and receavyng but ye only. For when I was in Tessalonica/ ye sent once/ and afterwarde agayne/ vnto my <sup>16</sup> nedes: nott that I desyre <sup>17</sup> abundant frute on youre parte. I receaved all/ and have plentie. I was even filled after that I had receaved of Epa-phroditus/ that which cam from you/ an odour <sup>18</sup> that smelleth swete/ a sacrifice accepted and plesaunt to God. My god

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<sup>5</sup> Shall preserve, *Gen.* Shall keepe, *Bps.* <sup>6</sup> Any virtue, *Cr.*  
*Gen. Bps.* <sup>7</sup> Any praise, *Cr. Gen. Bps.* *Cr.* adds—(of learnynge.)  
<sup>8</sup> Thinke on these things, *Gen. Bps.* <sup>9</sup> Again to care for me, where-  
in ye also were carefull, *T. M. Cr. Bps.* Again to care for me, where-  
in notwithstanding ye were carefull, *Gen.* <sup>10</sup> I can be low and  
I can be high, *Cor.* I knowe how to be lowe and I knowe howe to  
excede, *Cr. Bps.* I can be abased and I can abound, *Gen.* <sup>11</sup> To  
abounde and to have want, *Gen. Bps.* <sup>12</sup> *Cr. Bps.* omit. <sup>13</sup> Did  
communicate to my affliction, *Gen. Bps.* <sup>14</sup> Phillippians, *Gen.*  
*Bps.* <sup>15</sup> Communicated, *Gen. Bps.* <sup>16</sup> Necessitie, *Cr. Gen.*  
*Bps.* <sup>17</sup> Fruit that it be abundant in your reckoning, *Cor.* The  
fruite which may further your reckoning, *Gen.* Fruit abounding to  
your account, *Bps.* <sup>18</sup> Of a sweet smell, *Cr. Bps.*

<sup>19</sup> fulfill all youre nedes thorowe his <sup>20</sup> glorious ryches in Jesu Christ.

Vnto God and oure father be prayse for ever more Amen.

Salute all the sanctes in Christ Jesu. The brethren which are with me grete you. All the sanctes salute you. and most of all they which are of <sup>21</sup> the Emperours housholde. The grace off oure lorde Jesu Christ be with you all Amen.

Sent from Rome by Epaphroditus.

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<sup>19</sup> Shall supplye [fulfill, *G.*], *Cr. Gen. Bps.*  
[in, *B.*] glory, *Gen. Bps.*

<sup>20</sup> Riches with

<sup>21</sup> Cesars, *Gen. Bps.*



## The

# Epistle off Paul vnto the Colossians.

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## The fyrst Chapter.

**PAUL** an Apostle off Jesu Christ by the will of god/ and brother Timotheus.

To the sayntes which are at Colossa: and <sup>1</sup> brethren that beleve in Christ.

Grace be with you and peace from god oure father/ and from the lorde Jesus Christ.

We geve thanks to god the father of our lorde Jesus Christ alwayes for you in oure prayers/ sence we herde of your fayth which ye have in Christ Jesu: and of the love which ye beare to all sayntes for the hopes sake which is layde vppe in store for you in heven/ of which hope ye have herde <sup>2</sup> by the true worde off the gospell/ which is come vnto you/ even as it is in to all the world/ and is fruitfull as it is amonge you/ from the fyrst daye in the which ye herde of it/ and <sup>3</sup> had experience of the grace of god in the trueth/ as ye learned of Epaphra/ oure deare felowe servaunt/ which is for you a faythfull minister in Christ/ which also declared vnto vs your love/ <sup>4</sup> [which ye have] in the sprete.

For this cause we also/ sence the day we herde of hit have not ceasyd prayinge for you/ and desiryng that ye myght be fulfilled with the knowledge of his will/ in all wisdom and spretuall vnderstandyng/ that ye might walke worthy of the lorde <sup>5</sup> in all thynges that please/ beyng frutfull in all good workes and encreasyng in the knowledge of God strengthened

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<sup>1</sup> Faithful brethren in Christe, *Gen. Bps.*      <sup>2</sup> By the worde of truth *which is the Gospell, Gen.* Before in the worde of truth of the Gospell, *Bps.*      <sup>3</sup> Truly knewe the grace of God in truth, *Bps.*  
<sup>4</sup> *Bps.* omits.      <sup>5</sup> That in all thinges ye may please, *Cr.* To [And, *G.*] please *him* in al thinges, *Cor. Gen.* In all pleasing, *Bps.*

with all myght/ throwe hys glorious power/ vnto all pacience/ and longe sufferynge/ with ioyfulness/ gevyng thanks unto the father which hath made vs mete to be part takers of the enheritaunce of saynctes in the light.

which hath delivered vs from the power of dercknes/ and hath translated vs in to the kyngdom of his dere sonne/ in whom we have redempcion thorowe his bloud/ that is to saye forgevenes of sinnes/ which is the ymage of the invisible god/ <sup>6</sup> fyrst begotten <sup>7</sup> before all creatures: for by him were all thynges created/ thynges that are in heaven/ and thynges that are in erth: thynges visible/ and thynges invisible: whether they be <sup>8</sup> maieste or lordshippe/ other rule or power. All thynges are created by hym/ and <sup>9</sup> in him/ and he is before all thynges/ <sup>10</sup> [and in hym all thynges <sup>11</sup> have there beyng.]

And he is the heed of the body/ that is to wit of the congregacion/ he is the begynnyng and fyrst begotten of the deed/ that in all thynges he might have the preeminence. For it pleased the father that in hym shulde all fulnes dwell/ and by him to reconcile all thynges vnto hym silfe/ <sup>12</sup> and to set at peace by him throw the bloud of his crosse both thynges in heven and thynges in erth.

And you (which were in tymes past <sup>13</sup> straungers/ and eny- mes/ <sup>14</sup> be cause youre myndes were set in evyll workes) hath he now reconciled in the body of his flesshe thorowe deeth/ to make you holy/ and <sup>15</sup> soche as no man coulde complayne on/ and with out faut in his awne sight/ yf ye continue grounded and stablysshed in the faith/ and be not moved awaye from the hope of the gospel/ whereof ye have herde/ <sup>16</sup> howe that it is preached amonge all creatures/ which are under heven/ wher of I Paul am made a minister.

Nowe ioye I in my <sup>17</sup> passions which I suffre for you/ and fulfill <sup>18</sup> that which is behynde off the afflictions off Christ in my flesshe for his boddies sake/ which is the congregacion/ wher of am I made a minister acordynge to the <sup>19</sup> ordinaunce of god/ which ordinaunce was given me vnto you warde/ to

<sup>6</sup> The first borne of, etc. *Gen. Bps.*      <sup>7</sup> Of all creatures, *T. M. Cr.*  
<sup>8</sup> Thrones or dominions or principalities, *Gen. Bps.*      <sup>9</sup> For, *Cr. Gen.*  
<sup>10</sup> *Cr.* omits.      <sup>11</sup> Consiste, *Gen. Bps.*      <sup>12</sup> Whether they be thynges on earth or in heaven, that through the blood on his cross he might make peace even through his awne selfe, *Cov.*      <sup>13</sup> Farre off, *Cr.*      <sup>14</sup> By cogitation in evill workes, *Bps.*      <sup>15</sup> Unblameable, *All the Vers.*      <sup>16</sup> And which hath been preached, *Gen.*  
<sup>17</sup> Sufferings [*T. M.* adds—which I suffer], *All the Vers.*      <sup>18</sup> The rest of the, etc. *Gen.*      <sup>19</sup> Dispensation of God which is given me, *Gen. Bps.*

fulfill the worde of god/ that mistery hid sence the world began/ and <sup>20</sup> sence the begynnyng <sup>21</sup> of generacions: But nowe is opened to his saynctes/ to whom god wolde make knowen <sup>22</sup> the glorious riches of his mistery amonge the gentyls/ which riches is Christ in you/ the hope of glory/ whom we preach <sup>23</sup> warnyng all men/ and teachyng all men in all wisdom/ <sup>24</sup> to make all men parfait in Christ Jesu: Wherin I also labour and stryve/ <sup>25</sup> even as farforth as hys <sup>26</sup> workyng worketh in me myghtely.

### The seconde Chapter.

**I** WOLDE ye knewe what fyghting I have for youre sakes and for them of Ladicia/ and for as many as have not sene my <sup>1</sup> parson in the flesshe/ that their hertes myght be comforted and knet togedder in love/ and in all riches <sup>2</sup> of full vnderstondyng/ <sup>3</sup> for to knowe the mistery off God <sup>4</sup> the father and of Christ in whom are hid all the treasures of wisdom and knowledge. This I saye lest eny man shulde begylde you with <sup>5</sup> entysyng wordes. For though I be absent in the flesshe/ yet am I present with you in the sprete ioyng and beholding the order that ye kepe/ and your stedfast fayth in Christ. As ye have therefore receaved Christ Jesu the lorde/ even so walke roted and bylt in hym/ and <sup>6</sup> stedfaste in the fayth/ as ye have <sup>7</sup> learned: and therin be plenteous in gevyng thanks.

Beware lest eny man <sup>8</sup> [come and] spoyle you thorowe philosophy and <sup>9</sup> disceatfull vanitie/ thorowe the tradicions of men/ and <sup>10</sup> ordinacions after the worlde/ and not after Christ. For in him dwelleth all the fulnes of the godheed boddyly/ and ye are <sup>11</sup> full in him/ which is the heed of all <sup>12</sup> rule and power/ in whom also ye are circumcised with circumcision made with out hondes/ by puttyng of <sup>13</sup> the sinfull boddy of

<sup>20</sup> From all ages, *Gen.*      <sup>21</sup> Of time, *Cor.*      <sup>22</sup> What is the riches of this glorious mysterie, *Gen.* What is the ryches of the glorie of this mysterie, *Bps.*      <sup>23</sup> Admonishing, *Gen.*      <sup>24</sup> That we may present every man, etc. *Gen. Bps.*      <sup>25</sup> According to his working which, etc. *Gen. Bps.*      <sup>26</sup> Strength, *Cr.*      <sup>1</sup> Face, *Bps.*      <sup>2</sup> Of the full assurance [Of certaintie, *B.*] of understanding, *Gen. Bps.*  
<sup>3</sup> Which is the knowledge of, *Cor.*      <sup>4</sup> Even the father, *Gen.* And of the father, *Bps.*      <sup>5</sup> Persuasion of wordes, *Bps.*      <sup>6</sup> Stablished, *Cr. Gen. Bps.*      <sup>7</sup> Bene taught, abounding therein with thanksgiving, *Gen. Bps.*      <sup>8</sup> *Cr. Gen. Bps.* omit.      <sup>9</sup> Vaine deceit, *Gen. Bps.*      <sup>10</sup> After the rudiments of the world, *Gen. Bps.*  
<sup>11</sup> Complete, *All the Vers.*      <sup>12</sup> Principalitie, *Gen. Bps.* [So vs. 15.]  
<sup>13</sup> The bodye of the flesh, subjecte to sinne, *Bps.*

the flesshe/ thorowe the circumcison that is in Christ/ In that ye are buryed with him thorowe baptim/ in whom ye are also rysen agayne <sup>14</sup> thorowe faith/ that is wrought by the operacion of god which raysed hym from death.

And hath with him quyckened you also which were deed in synne and in the vncircumcison of youre flesshe/ and hath forgiven <sup>15</sup> vs oure trespasses/ and hath <sup>16</sup> put out the obligacion that was agaynst us/ made in the lawe written/ and thatt hath he taken out of the waye/ and hath fastened it on his crosse/ and hath spoyled rule and power/ and hath made a shewe of them openly/ and hath triumphed over them in <sup>17</sup> his awne persone.

Let noman therefore <sup>18</sup> trouble youre consciences aboute meate and dryncke/ or <sup>19</sup> for a pece of an holydaye/ <sup>20</sup> as the holydaye of the newe mone or of the saboth daye/ which are nothings but shaddowes of thynges to come: but the body is in Christ. Lett noo man <sup>21</sup> make you shute at a wronge marke/ <sup>22</sup> which after his awne ymaginacion walketh in the humbleness <sup>23</sup> of angels/ thynges which he never sawe: causelesse puft vppe with his fleshly mynde/ and holdeth not <sup>24</sup> the heed/ wher of all the body <sup>25</sup> by ioyntes and couples receaveth norissment/ and is knet togedder/ and increaseth with the in creasyng that commeth of god.

Wherefore if ye be deed with Christ from <sup>26</sup> doctrine of the worlde: Why as though ye yet lived in the worlde/ are ye <sup>27</sup> ledde with tradicions <sup>28</sup> [of them that saye]? Touche not/ Tast not/ Handle not: which all perysshe with the vsyng of

<sup>14</sup> Through the faith of the operation, etc. *Gen. Bps.* <sup>15</sup> Your trespasses, *Gen. Bps.* <sup>16</sup> Blotted out [Putting out, *G.*] the hand-

writing of ordinances, that was agaynst us, which was contrary to us, *Gen. Bps.* <sup>17</sup> The same *crosse*, *Gen. Hym selfe, Bps.* <sup>18</sup> Con-

demne [Judge, *B.*] you in meate, etc. *Gen. Bps.* <sup>19</sup> In respect of, *Gen.* In part of, *Bps.* <sup>20</sup> Or of the new moone, *Gen. Bps.* <sup>21</sup> At

his pleasure bear rule over you by humblenes of minde and worship-

ping of angels, advauncing himselfe in those things which he never saw, rashly puft up, *Gen.* Beguile you of victorie in the hum-

blennesse and worshipping of angels, intruding *himselc* into those things which he hath not scene, causelesse, puft up, *Bps.* <sup>22</sup> Which

after his own choosing walketh in humblenes and spirituality of angels, things which he never saw and is vaine, and puft up, etc. *Cor.* By the humblenes and holines of angels, in the things, etc. *Cr.*

<sup>23</sup> *T. M* adds—and holiness. <sup>24</sup> Himselfe to the head, *Cor.*

<sup>25</sup> Furnished and knit together by joyntes and bandes, *Gen.* By joyntes and bandes, having nourishment ministred and knit together, *Bps.*

<sup>26</sup> The ordinances, *T. M. Cr. Gen.* The rudiments, *Bps.* <sup>27</sup> Bur-

thened, *Gen.* <sup>28</sup> *Cr. Gen. Bps.* omit.

them/ and are after the commaundmentes/ and doctryns of men : which thynges <sup>29</sup> have the similitude of wisdom in chosen holynes/ and humblenes/ and in that they spare not the body/ and do the flesshe no worschyppe unto his nede.

The lff. Chapter.

**I**F ye be then rysen agayne with Christ seke those thynges which are above/ where Christ sitteth on the right honde of god. Set youre affeccion on <sup>1</sup> thynges that are above/ and not on thynges which are on the erth. For ye are deed/ and youre lyfe is hid with Christ in god. When Christ which is oure lyfe shall <sup>2</sup> shewe hym sylfe/ then shall ye also apere with hym in glory.

Mortifie therefore youre members which are on the erth/ fornicacion/ vncleennes/ <sup>3</sup> vnnaturall lust/ evyll concupiscence/ and covetousnes which is worshippinge off ydols: for which thynges sakes the wrath of god falleth on the <sup>4</sup> chylde[n] off vnbeleve. In which thynges ye walked once/ when ye lived in them.

But nowe put ye also awaye from you all thynges/ wrath/ <sup>5</sup> fearsnes/ maliciousnes/ <sup>6</sup> cursed speakyng/ <sup>7</sup> filthy speakyng out of youre mouthes. Lye not one to another/ seyng that ye have put off the olde man with his workes/ and have putt on the nue/ which is renued <sup>8</sup> in knowledge <sup>9</sup> [of god/] after the ymage of hym that made hym/ where is nether greke nor iewe/ circumcision nor vncircumcision/ Barbarous or Sithian/ bonde or fre: Butt Christ is all inall thynges.

Nowe therefore as elect of god/ holy and beloved/ put on tender mercie/ kyndnes/ humblenes of mynde/ meknes/ longe sufferyng/ forbearyng one another/ and forgevyng one another (if eny man have a quarrell to a nother) even as Christ forgave you/ even so do ye. Above all these thynges put on love/ which is the bonde of perfectnes/ and the peace of god

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<sup>29</sup> Have a shine of wisdom, through chosen spiritualitie and humblenesse, *Cor.* Outwardly have the similitude of wisdom by superstition and humblenesse of mynde and by hurtyng of the bodye, and in that they do the flesshe, *Cr.* Have a shewe of wisdom in voluntarie religion and humblenesse of minde and in not sparing the bodye: neither have they it in any estimation [not in any honour, *B.*] to satisfie the flesh, *Gen. Bps.* <sup>1</sup> Heavenly thynges and not on earthye thynges, *Cr.* <sup>2</sup> Appear. *Gen. Bps.* <sup>3</sup> Inordinate affections, *Cr. Bps.* <sup>4</sup> Disobedient children, *Cr.* <sup>5</sup> Anger, *Gen.* <sup>6</sup> Blasphemie, *Bps.* <sup>7</sup> Filthy communication, *Cr. Bps.* <sup>8</sup> Into the know ledge and image, *Cr.* <sup>9</sup> *Cr. Gen. Bps. omit.*

<sup>10</sup> rule in youre hertes/ to the which peace ye are called in one body: and <sup>11</sup> se thaye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. <sup>12</sup> Teache and exhorte youre awne selves/ in psalmes/ and hymnes/ and spretuall songs <sup>13</sup> which have favour with them/ syngyng in youre hertes to the lorde. And all thinges (whatsoever ye do in worde or dede) do in the name of the lorde Jesu/ gevinge thanks to god the father by him.

Wyves submit youre selves vnto youre awne husbandes/ as it is comly in the lorde. Husbandes love youre wyves and be nott bitter vnto them. Children obey youre <sup>14</sup> fathers and mothers/ in all thinges/ for that is wcle pleasyng vnto the lorde. Fathers <sup>15</sup> rate not youre children/ lest they be <sup>16</sup> of a desperate mynde. Servauntes be obedient vnto <sup>17</sup> your bodyly masters in all thynges: not with eye service as men pleasers/ but in synglenes of herte fearyng god. And whatsoever ye do/ do it hertely as though ye did it to the lorde/ and not vnto men/ remembryng that of the lorde ye shall receive the rewarde of inheritaunce/ for ye serve the lorde Christ. But he that doth wronge/ shall receive for the wronge that he hath done: for there is no respect of persons. <sup>18</sup> Ye masters do vnto youre servauntes that which is just and equall/ remembryng that ye have also a master in heven.

### The iiiij. Chapter.

**C**ONTINUE in prayer and watch in the same with thanks gevyng/ prayng also for vs that god open unto us the dore of vtterance/ that we may speake the mistery of Christ (wherfore I am in bondes) that I may vtter it/ as it becometh me to speake. Walke wisely to them that are with out/ and <sup>1</sup> redeme the tyme. Let your speache alwaye <sup>2</sup> have faueoure with it and <sup>3</sup> be salted/ that ye maye knowe howe to answer every man.

<sup>4</sup> The deare brother Tichicos shall <sup>5</sup> tell you off all my busy-

<sup>10</sup> Have the victorie in, etc. *Bps.* <sup>11</sup> Be ye amiable, *Gen.*  
<sup>12</sup> Teaching and admonishing, *Gen. Bps.* <sup>13</sup> Singing with grace in your hearts, *Cr. Gen. Bps.* <sup>14</sup> Elders, *Cov. Parents, Gen. Bps.*  
<sup>15</sup> Provoke not (to anger), *Cr. Gen. Bps.* <sup>16</sup> Discouraged, *Gen. Bps.* <sup>17</sup> Them that are your masters, according to the flesh, *Gen.*  
<sup>18</sup> [*Gen. Bps.* begin ch. iv. with this verse.] <sup>1</sup> Lose no opportunitie, *Cr.* <sup>2</sup> Be favourable, *Cov.* Be well-favoured, *T. M.* Be gracious, *Gen.* Be in grace, *Bps.* <sup>3</sup> Powdred with salt, *T. M. Cr. Gen. Bps.* <sup>4</sup> Of all my busines shall ye be certified by Tichicus, the beloved brother, etc. *Cr.* <sup>5</sup> Declare unto you all my state, *Gen. Bps.*

nes/ which is a faythfull minister/ and felowe servaunt in the lorde/ whom I have sent vnto you for the same purpose/ that he myght knowe <sup>6</sup> how ye do/ and might comfort youre hertes/ with one Onesimus a faythfull/ and a beloved brother/ which is one of you. They shall shewe you of <sup>7</sup> all thynges which are adoynge here.

Aristarchus my preson felowe saluteth you/ and Marcus Barnabassis sisters sonne : as touchynge whom/ ye receaved commaundementes. Yff he come vnto you receive hym : and Jesus which is called Justus/ which are of the circumcision. These only are my workfelowes vnto the kyngdom of god which were vnto my consolacion. Epaphras the servaunt of Christ/ which is one of you/ saluteth you/ and all wayes <sup>8</sup> laboreth fervently for you in prayers that ye may stonde perfect/ and <sup>9</sup> full in all that is the will off God. I beare hym recorde that he hath <sup>10</sup> a fervent mynde towarde them of Laodicia and them of Hierapolis. Deare Lucas the phisicion greteth you/ and Demas. Salute the brethren which are of Laodicia/ and salute Nymphas/ and the congregacion which is in his house. And when the pistle is reed of you/ make that it be reed in the congregacion of the Laodicians also : and that ye lyke wyse rede the pistle <sup>11</sup> of Laodicia.

And saye to Archippus : Take hede to thyne office that thou hast receaved in the lorde/ that thou fulfill it. The salutacion by the honde of me Paul. Remember my bondes. <sup>12</sup> Grace be with you/ Amen.

Sent from Rome by Tichicus  
and Onesimus.

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<sup>6</sup> What ye do, *Cr.* Your state, *Gen. Bps.* <sup>7</sup> All things here, *Gen.* <sup>8</sup> Striveth for you, *Gen.* <sup>9</sup> Filled, *Bps.* <sup>10</sup> A great zeale for you, *Gen. Bps.* <sup>11</sup> Written from Laodicea, *Gen.* From Laodicea, *Bps.* <sup>12</sup> The grace (of our Lord Jesus Christ) be with you, *Cr.*

The  
Fyrst Pistle off Paul to the  
Tessalonians.

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The fyrst Chapter.

**PAUL**, Silvanus/ and Timotheus.

Vnto the congregacion of the Tessalonians/ in God the father/ and in the lorde Jesus Christ.

Grace be with you/ and peace from god oure father/ and from the lorde Jesus Christ.

We geve god thanks all waye for you all/ makyng e men-  
tion of you in oure prayers with outt ceasyng/ <sup>1</sup>and call to  
remembraunce <sup>2</sup>youre worke in the faythe/ and labour in love  
and <sup>3</sup>perseveraunce in the hope of oure lorde Jesus Christ/  
in the sight of God oure father: be cause we knowe breth-  
ren beloved <sup>4</sup>of god howe that ye are electe For oure gos-  
pelle <sup>5</sup>cam not vnto you in worde only/ but also in power/ and  
also in the holy gost and in moche <sup>6</sup>certaynte/ as ye knowe  
howe that we behaved oure selves amonge you/ for youre  
sakes.

And ye counterfayted vs/ and the lorde: and receaved the  
worde in moche affliction/ with ioye of the holy gost: so that  
ye were an ensample to all that beleve in Macedonia/ and  
Achaia. For from you sounded out the worde off the lorde/

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<sup>1</sup> And call you to remembrance because of your worke, *Cr.* Re-  
membering your effectual faith and diligent love and the patience of  
your hope in our Lorde, *Gen.*

<sup>2</sup> The worke of your faith, *Cr.*  
*Bps.* <sup>3</sup> Your patience in hope, which is our Lorde, etc. before  
God, *Cor.* Because ye have continued in the hope, etc. *Cr.* Patient  
abyding in the hope, *Bps.*

<sup>4</sup> That ye are elect of God, *Gen.*

<sup>5</sup> Hath not been with you, *Cor.*

<sup>6</sup> Assurance, *Gen.*



nott in Macedonia and Achaia only: but youre fayth also which ye have vnto god/ spred her silfe abroad in all quartars/ so gratly that it nedeth not vs to speake eny thyng at all: for they them selves shewe of you what maner of entrynge in we had vnto you/ and howe ye tourned to god from ymages forto serve the livynge and true god/ and for to loke for his sonne from heven/ whom he rayseed from death: I mean Jesus which delivereth vs from the wrath to come.

The seconde Chapter.

**F**OR ye youre selves brethren knowe of oure entraunce in vnto you/ howe that it was not in vayne: but even after that we had suffered before and where shamfully entreated at Phillippos (as ye wele knowe) then were we bolde in oure God to speake vnto you the gospell off God/ with moche strivynge. Oure exhortacion was not <sup>1</sup> to brynge you to errour/ nor yet to vncleennes/ nether was it with gyle: but as we were alowed of God/ <sup>2</sup> that the gospell shulde be commytted vnto vs: even so we speake/ not <sup>3</sup> as though we entended to please men/ butt God/ which trieth oure hertes.

Nether <sup>4</sup> was oure conversacion at eny tyme with flatterynge wordes (as ye wele knowe) nether <sup>5</sup> in cloked coveteousnes/ God is recorde: nether sought we prayse of men/ nether of you/ nor yet of eny wother/ when we myght have bene <sup>6</sup> chargeable/ as the apostles of Christ: but we were <sup>7</sup> tender amonge you/ even as a norse cheressheth her children/ <sup>8</sup> so was oure affeccion towarde you oure goode will was to have dealte vnto you/ not the gospell off god only: but also oure owne soules/ be cause ye were deare vnto vs.

Ye remember brethren oure labour and travayle. For we labored daye and nyght/ be cause we wolde not be <sup>9</sup> grevous vnto eny off you/ and preached you the gospell of God. Ye are witnesses/ and so is god/ howe holyly and iustly

<sup>1</sup> Of deceyte, neyther of unclennesse, etc. *Gen. Bps.*      <sup>2</sup> To be put in credite with the Gospell. *Bps.*      <sup>3</sup> As though we could please, *Cor.* As they that please, *Cr. Gen.* As pleasing, *Bps.*      <sup>4</sup> Have we gone about with, etc. *Cor.* Did we ever [at any time, *B.*] use flatterynge, etc. *Gen. Bps.*      <sup>5</sup> Waited for our own profit, *Cor.* By occasion of coveteousnesse, *Cr.* Coloured coveteousnesse, *Gen.* Cloake of coveteousnesse, *Bps.*      <sup>6</sup> In authoritie, *Cr. Bps.*      <sup>7</sup> Gentle, *Gen.*      <sup>8</sup> Even so had we heartily affection towards you and would with good will have dealt, *Cor.* So were we [Thus being, *G.*] affectioned towards you, *Cr. Gen.* So being tenderly affected, etc. *Bps.*      <sup>9</sup> Chargeable, *Cr. Gen. Bps.*

<sup>10</sup>(that noman coulde blame vs) we behaved oure selves amonge you that beleve/ as ye knowe howe that we <sup>11</sup> exhort- ed and comforted/ and besought every one off you/ as a father his children/ that ye wolde walke worthy of the lorde/ which hath called you vnto his kyngdom and glory.

For this cause thanke we god without ceasyng/ be cause that when ye receaved <sup>12</sup> of vs the worde/ wherwith God was preeched/ ye receaved it not as the worde of man: but even as it was in dede/ the worde of God/ which worketh in you that beleve. For ye brethren did counterfaite the congregacions of god which in iewry are in Christ Jesu: for ye have suffered <sup>13</sup> lyke thynges of youre kynsmen/ as we oure selves have suffered of the Jewes/ <sup>14</sup> which as they kylled the lorde Jesus and their <sup>15</sup> one prophetes/ even so have they persecuted vs/ and God they please not/ and are contrary to all men: and forbid vs to preach vnto the gentyls/ that they myght be saved/ to fulfill their synnes: For the wrath off God is come on them/ even to the vtmost.

For as moch brethren as we are kept from you for a season/ <sup>16</sup> as concernyng the bodyly presence but not in the herte/ we <sup>17</sup> enforced the more to se <sup>18</sup> you personally with great desire/ and therefore we wolde have come vnto you/ I Paul <sup>19</sup> once and agayne: but Satan <sup>20</sup> withstode vs. For what is oure hope or ioye/ or eroune off reioysyng? are not ye in the presence off oure lorde Jesus Christ at his commyng? yes ye are oure glory and ioye.

### The iiij. Chapter.

**W**HERFORE sence we coulde no lenger forbear/ <sup>1</sup> hit pleased vs to remayne at Athens alone/ and sent Timotheus oure brother and minister of god/ and <sup>2</sup> oure laboure felowe in the gospell of Christ/ to stablysshe you/ and to com- forte you <sup>3</sup> ovre youre fayth/ that no man shulde be moved in

<sup>10</sup> Unblameably, *All the Vers.* <sup>11</sup> Bare such affection unto every one of you, as a father doth, etc. exhorting, etc. *Cr.* <sup>12</sup> Of us the worde of the preaching of God, *Cor. Gen.* Of us the worde wherwyth ye learned to know God, *Cr.* The worde of God which ye have heard of us, *Bps.* <sup>13</sup> The same things of your own countrymen, even as they, etc. *Gen. Bps.* <sup>14</sup> Who both killed, *Gen. Bps.* <sup>15</sup> [i. e. own.] <sup>16</sup> Concerning sight, *Gen.* In person, *Bps.* <sup>17</sup> Have hasted, *Cov.* <sup>18</sup> Your face, *Gen.* [So ch. iii. 10.] <sup>19</sup> At least once or twice, *Gen.* <sup>20</sup> Hindered, *Gen. Bps.* <sup>1</sup> We thought it good, *Cr. Gen. Bps.* <sup>2</sup> Helper, *Cov.* Helper forth of our labour, *Cr.* Felowe labourer, *Bps.* <sup>3</sup> Concerning, *Cr. Bps.* Touching, *Gen.*

these afflictions. For ye youre selves knowe that we are even apoynted there vnto. For verely when <sup>4</sup>I was with you/ I tolde you before that we shulde suffre tribulacion even as it cam to passe/ and as ye knowe. For this cause/ when I coule no lenger forbear/ <sup>5</sup>I sent that I myght have knowl- edge of youre fath/ lest <sup>6</sup>haply the tempter had tempted you/ and that oure labour had bene bestowed in vaync.

Nowe latly when Timotheus cam from you vnto vs and <sup>7</sup>declared to vs youre fayth/ and youre love/ and howe that ye have good remembrance of vs all wayes/ desyringe to se vs/ as we desyre to se you. Therfore brethren <sup>8</sup>had I conso- lacion in you/ in all oure <sup>9</sup>adversite/ and necessite <sup>10</sup>through youre fayth. For nowe are we alive if ye stonde <sup>11</sup>stedfast in the lorde. For what thanks can we recompence to god agaync for you/ <sup>12</sup>over all the ioye that we ioye for youre sakes before oure god/ whyle we nyght and daye praye ex- cedyngly/ that we myght se you presently/ and myght <sup>13</sup>ful- fill that which is lackynge in youre fayth.

God hym silfe oure father/ and oure lorde Jesus Christ gyde oure iorney vnto you: and the lorde increace you/ and make you/ <sup>14</sup>flowe over in love one towarde another/ and towarde all men/ even as we do towarde you/ <sup>15</sup>to stablysshe youre hertes that they myght be with out ought to be complayned on/ in holynes before God oure father/ at the commynge of oure lorde Jesus Christ/ with all is saynctes.

### The **iii**. Chapter.

**F**VRTHERMORE we beseche you brethren/ and exhorte you in the lorde Jesus/ that ye increace more and more/ even as ye have receaved of vs/ howe ye ought to walke and to please God. Ye remember what commaundementes we gave you <sup>1</sup>in the name of the lorde Jesu. For this is the will

<sup>4</sup> We were, *Cr. Gen. Bps.*

<sup>5</sup> I sent *him* to knowe, *Gen. Bps.*

<sup>6</sup> By some means, *Cr. Bps.* In any sort, *Gen.*

<sup>7</sup> Shewed us of,

*Cov.* Brought the good tydings of, *Gen. Bps.*

<sup>8</sup> We have receav-

ed consolation by you, *Cr.* <sup>9</sup> Affliction, *Gen.*

<sup>10</sup> Because of,

<sup>11</sup> Fast, *Gen. Bps.*

<sup>12</sup> Because of this joye that we have concerning you, *Cov.* For all the joye wherewith we reioice [joye, *B*], *Gen. Bps.*

<sup>13</sup> Accomplish that, etc. *Gen.* Refrayne the wantings of your fayth, *Bps.*

<sup>14</sup> Abound, *Gen. Bps.*

<sup>15</sup> To make your hearts [That

your hearts may be, *Cov.*] stable and unblameable, *Cov. T. M. Cr. Gen.*

To stablishe your hearts unblameable, *Bps.*

<sup>1</sup> By [In, *T. M.*] the

Lorde, etc. *T. M. Cr. Gen. Bps.*

of god/<sup>2</sup> which is youre sanctifynge/ that ye shulde abstayne from fornicacion/ that every one of you shulde knowe howe to<sup>3</sup> kepe his vessel in sanctifynge and honoure/ and not in the lust of concupiscence/ as do the hethen/ which knowe not god/ that no man<sup>4</sup> goo beyonde/ and defraude his brother<sup>5</sup> in bargaynynge/ be cause the lorde is a venger of all such thynges: as we<sup>6</sup> tolde you before tyme/ and testified vnto you. For god hath not called vs unto vncleennes: but unto sanctifynge. He therefore that despiseth/<sup>7</sup> despiseth not man/ but God/ which hath<sup>8</sup> sent his holy sprete amonge you.

But as touchyng brotherly love/ ye nede not that I wryte unto you. For ye are taught of god to love on another. Ye and that thyng verely ye do vnto all brethren/ which are thorowe out all Macedonia.<sup>9</sup> We besече you brethren thatt ye encrease/ more and more/ and that ye studdy to be quyete/ and<sup>10</sup> to medle with youre owne busynes/ and to worke with youre owne hondes/ as we commaunded you: that ye maye<sup>11</sup> behave youre selves honestly toward them that are with out and that nothyng be lackyng vnto you.

I wolde not brethren have you ignoraunt as concernyng them which are fallen aslepe/ that ye sorowe not as wother do which have no hope. For yf we beleve that Jesus died/ and rose agayne: even so them also which slepe<sup>12</sup> by Jesus/ will god bryng agayne with hym. And this saye we vnto you in the worde of the lorde/ that we which live and are remaynyng in the commyng of the lorde/ shall not<sup>13</sup> come yerre they/ which slepe. For the lorde hym silfe shall descende from heven with a shute/ and the voyce off the archangyll/ and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which live and remayne/ be caught vppe with them also in the cloudes to mete the lorde in the ayer. And so shall we ever be with the lorde. Wherefore comfort youre selves one another with these wordes.

<sup>2</sup> Even that ye should be holye, *T. M.* Even your holinesse, *Cr. Bps.* <sup>3</sup> Possess, *Gen. Bps.* <sup>4</sup> Go to farre, *T. M.* Oppress, *Cr. Gen. Bps.*

<sup>5</sup> In any matter, *Gen. Bps.* <sup>6</sup> Also forewarned you, *Bps.* <sup>7</sup> *Gen.* adds—*these things.* <sup>8</sup> Even [*Also, B.*]

given you, *Gen. Bps.* <sup>9</sup> But we, etc. *Gen. Bps.* <sup>10</sup> To do your owne, etc. *Bps.* <sup>11</sup> Walke honestly, *Bps.* <sup>12</sup> In Jesus, *Gen.*

<sup>13</sup> Prevent them, *Gen. Bps.*

## The v. Chapter.

**O**F the tymes and seasons brethren ye have no nede that I write vnto you: for ye youre selves knowe perfectly/ that the daye of the lorde shall come even as a thefe in the nyght. When they shall saye <sup>1</sup> peace and no daunger/ then commeth on them soden destruccion/ as <sup>2</sup> the travalyng off a woman with childe/ and they shall nott scape. But ye brethren are not in dareknes/ that that daye shulde <sup>3</sup> come on you as it were a thefe. Ye are all the children of light/ and the chyldren of the daye: we are nott off the nyght/ nether off dareknes.

Therefore let us not slepe as do wother: but let vs watch and be sober. For they that slepe/ slepe in the nyght: and they that be dronken/ are dronken in the nyght. But lett vs which are of the daye be sober/ <sup>4</sup> armed with the brest plate of fayth and love/ and with hope of health/ as an helmet. For god hath not apoynted vs <sup>5</sup> unto wrath: but to obtain health by the meanes off our lorde Jesu Christ/ which died for vs: that whither we wake or slepe/ we shulde live togedder with him.

Wherfore <sup>6</sup> comforte youre selves togedder/ and edyfie one another/ even as ye do.

We beseche you brethren/ thatt ye knowe them which laboure amonge you/ and <sup>7</sup> have the oversight of you in the lorde/ and <sup>8</sup> geve you exhortacion/ that ye have them <sup>9</sup> the more in love/ For their workes sake/ and be at peace <sup>10</sup> with them. We <sup>11</sup> desyre you brethren <sup>12</sup> warne them that are vnruely/ comforte the feble mynded/ <sup>13</sup> forbear the weake <sup>14</sup> have continuall patience towarde all men. Se that none recompence evyll for evyll vnto eny man: but ever folowe that whiche is good/ both amonge youre selves/ and to all men. Reioyce ever. Praye continually. In all thynges geve thankes. For this is the will off God in Christ Jesu towarde you.

<sup>1</sup> Tush, it is peace, *Cor.* Peace and all things are safe, *Cr.* Peace and safety, *Gen. Bps.* <sup>2</sup> The pain of a woman travailing, *Cor.*

Sorowe upon, *Bps.* <sup>3</sup> Overtake, *Bps.* <sup>4</sup> Putting on, *Gen. Bps.*

<sup>5</sup> To provoke wrath unto ourselves, *Cr.* <sup>6</sup> Exhort [Comfort, *C.*

*B.*] one another, *Cr. Gen. Bps.* <sup>7</sup> Are over you, *Gen.* <sup>8</sup> Ad-

monish you, *Gen. Bps.* <sup>9</sup> In hie reputation in love, *Cr. Bps.* In

singular love, *Gen.* <sup>10</sup> Among yourselves, *Gen. Bps.* <sup>11</sup> Ex-

hort, *Bps.* <sup>12</sup> Admonish, *Gen.* <sup>13</sup> Lifte up, *Cr. Bps.* Bear

with, *Gen.* <sup>14</sup> Be patient, *Cr. Gen. Bps.*

Quenche not the sprete/ despise nott prophesyng. <sup>15</sup> ex-  
amen all thynges. Kepe that which is good. abstayne from  
all <sup>16</sup> suspicious thyng. The very god of peace sanctifie you  
thorow out. And I praye God that youre whole sprete/ soule/  
and body/ be <sup>17</sup> kept faultlesse vnto the commynge of oure  
lorde Jesus Christ. faythfull is he/ which called you: which  
will also do it. Brethren/ praye for vs. Grete all the breth-  
ren with an holy kysse. I charge you in the lorde/ that  
this pistle be redde vnto all <sup>18</sup> the wholy brethren.

The grace off the lorde Jesus Christ be with  
you Amen.

The fyrst pistle vnto the Tesselonyans  
written from Athens.

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<sup>15</sup> Trie, *Gen.* <sup>16</sup> Evyll appearance, *Cr.* Appearance of evil,  
*Gen. Bps.* <sup>17</sup> Preserved: so that in nothing ye may be blamed in  
the coming, *Cr.* Kept blamelesse unto, *Gen.* Preserved blamelesse  
in, *Bps.* <sup>18</sup> The brethren the Saints, *Gen.*

The  
Secoude Pistle of Paul to the  
Tessalonyans.

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The fyrst Chapter.

**PAUL**, Silvanus, and Timotheus.

Vnto the congregacion off the Tessalonyans, which are in god oure father/ and in the lorde Jesus Christ.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for you brethren/ as itt is mete/ be cause that youre fayth groweth excedyngly/ and every one of you <sup>1</sup>swymmeth in love towarde another betwene youre selves/ so that we reioyce off you in the congregacions off god/ over youre pacience and faith in all youre persecucions/ and tribulacions that ye suffre: which is a token of the rightewes/ iudgement of god/ that ye are counted worthy of the kyngdom of god/ for which ye also suffre. Hit is verely a rightewes thyng with god/ to recompence tribulacion to them that trouble you: and to you which are troubled rest with vs/ <sup>2</sup>when the lorde Jesus shall shewe hym sylfe from heven/ wyth <sup>3</sup>his myghty angels in flammyng fyre/ rendryng vengeance vnto them that knowe not god/ and to them that obeye nott vnto the gospell off oure lorde Jesu Christ/ which shalbe punnysshed with everlastyng <sup>4</sup>damnacion/ from the presence of the lorde/ and from the glory of his power/ when he shall come/ to be gloryfied in his saynctes/ and to be made marvelous in all them that beleve: be cause oure testimonye that we had vnto you/ was beleved <sup>5</sup>even the same

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<sup>1</sup> Aboundeth, *Gen. Bps.*  
etc. *Bps.*

<sup>2</sup> In the revelation of the Lord Jesus,  
<sup>3</sup> The angels of his power, *Cov. Cr. Bps.*

<sup>4</sup> Per-  
dition, *Gen.*

<sup>5</sup> In that day, *Gen. Bps.* [*Cr. G. B.* omit the words  
in crotchets.]

daye [that we preched it.] Wherefore we praye all wayes for you that oure god make you worthy of the callynge/ and fulfill <sup>6</sup> all delectacion off goodnes/ and the worke off fayth/ with power: that the name off oure lorde Jesus Christ may be gloryfied in you/ and ye in hym/ thorowe the grace of oure God/ and of the lorde Jesus Christ.

The seconde Chapter.

**W**E besече you brethren by the commynge of oure lorde Jesu Christ/ and <sup>1</sup> in that we shall assemble vnto hym/ that ye be nott sodenly moved from youre mynde/ and be not troubled/ nether by sprete/ nether by wordes/ nor yet by letter/ <sup>2</sup> which shulde seme to come from vs/ as though the daye of Christ were at honde. Let no man deceave you by eny means/ for <sup>3</sup> the lorde commeth not/ excepte there come <sup>4</sup> a departynge fyrst/ and that that <sup>5</sup> synfull man be opened/ the sonne of perdicion which is an adversarie/ and <sup>6</sup> is exalted above all that is called god/ or <sup>7</sup> that is worshipped: so that he <sup>8</sup> shall sitt in temple of god/ <sup>9</sup> and shewe hym silfe as god.

Remember ye not/ that when I was yet with you/ I tolde you these thynges? and nowe ye knowe what with holdeth: even that he myght be <sup>10</sup> vttered at his tyme. For alre dy the mistery off iniquytie worketh. <sup>11</sup> Only he that holdeth/ let him nowe holde/ vntill hit be taken out of the waye/ and then shall that wicked be vttered/ whom the lorde shall consume with the sprete off hys mouth/ and shall <sup>12</sup> destroye with the aparence of his commynge/ even hym whose commynge is by the workynge off Satan/ with all <sup>13</sup> lyinge power/ signes/ and wonders: and in all deceavablenes off vnrightewesnes/ amonge them that perysshe: be cause they have nott receaved the love off the trueth/ thatt they myght have bene saved. And therefore god shall sende them stronge delusion/ that they shulde beleve lyes: thatt all they myght be damned which beleved not the trueth/ but had pleasure in vnrightewesnes.

<sup>6</sup> All the good pleasure of his goodness [of goodness, B.], *Gen. Bps.*  
<sup>1</sup> By our assembling, *Gen. Bps.*      <sup>2</sup> As it were [As, B.] from us, *Gen. Bps.*  
<sup>3</sup> That day shall not come except, *Gen.*      <sup>4</sup> A falling away, *Bps.*  
<sup>5</sup> Man of sinne be disclosed [revealed, B.], *Gen. Bps.*      <sup>6</sup> Exalteth himselfe, *Gen.*      <sup>7</sup> God's service, *Cor.*      <sup>8</sup> Doth sit as God, *Gen.* As God sitteth. *Bps.*      <sup>9</sup> Boasting himselfe, *Cr.*  
<sup>10</sup> Revealed, *Gen. Bps.*      <sup>11</sup> Till he which now onely letteth be taken, *Cr.* Only he which now letteth [witholdeth, G.] will let, *Gen. Bps.*  
<sup>12</sup> Abolish [Destroy, B.] with the brightness, *Gen. Bps.*  
<sup>13</sup> Power and signs and lying wonders [wonders of lying, B.], *Gen. Bps.*



We <sup>14</sup> are bounde to geve thankes alwaye to god for you brethren beloved off the lorde/ for be cause that God hath from the begynnyng chosen you to health/ thorowe sanctifyng off the sprete/ and thorowe <sup>15</sup> belevynge the trueth: where vnto he called you by oure gospell/ to obtayne the glory <sup>16</sup> [that commeth] of oure lorde Jesu Christ.

Therefore brethren stonde fast and kepe the <sup>17</sup> ordinacions/ which ye have <sup>18</sup> learned: whether it were by oure preachynge/ or by oure pistle: Oure lorde Jesu Christ hym silfe/ and god oure fater/ which hath loved vs/ and geven vs everlastynge consolacion/ and goode hope thorowe grace/ comferte youre hertes/ and stablysshe you <sup>19</sup> in all sayinge/ and goode doynge.

**The iij. Chapter.**

**F**VRTHERMORE brethren praye for vs/ that the worde of god maye have fre passage/ and be gloryfied/ as it is with you: and that ye maye be delivered from vnreasonable and <sup>1</sup> evyll men. For all men have not fayth: but the lorde is faythfull/ which shall stablysshe you/ and kepe you from evyll. We <sup>2</sup> have confidence throw the lorde to you warde/ that ye both do/ and will do/ that which we commaunde you. And the lorde gyde youre hertes vnto the love off God/ and <sup>3</sup> pacience of Christ.

We <sup>4</sup> requyre you brethren in the name of our lorde Jesu Christ/ that ye withdrawe youre selves from every brother that walketh inordinatly/ and not after the <sup>5</sup> institucion which ye receaved of vs. Ye youre selves knowe howe ye ought to counterfayte vs. For we behaved not oure selves inordinatly amonge you. Nether toke we breed of eny man for nought: but we wrought with laboure and <sup>6</sup> travayle nyght and daye/ be cause we wolde not be <sup>7</sup> grevous to eny off you: nott butt that we had auctorite: but to make oure selves an insample vnto you/ to counterfayte vs. For when we were with you/

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<sup>14</sup> Ought, *Gen.* [So ch. i. 3.]      <sup>15</sup> Fayth of the truth, *Gen. Bps.*  
<sup>16</sup> *Cr. Gen. Bps.* omit.      <sup>17</sup> Instructions which ye have been taught, eyther by word, *Gen.*      <sup>18</sup> Been taught, *Bps.*      <sup>19</sup> In all doctrine and good doynge [workes, *C.*], *Cov. T. M.* In all good saying and doing, *Cr. Bps.* In every word and good worke, *Gen.*      <sup>1</sup> Cruel, *Cov. Froward, Cr.*      <sup>2</sup> Are persuaded of you through the Lorde, *Gen.*      <sup>3</sup> The patient wayting for Christ, *Cr. Bps.* The wayting for of Christ, *Gen.*      <sup>4</sup> Commaunde, *Gen. Bps.*      <sup>5</sup> Instruction, *Gen.*      <sup>6</sup> Sweat, *Cr.*      <sup>7</sup> Chargeable, *Cr. Gen. Bps.*

this we warned you off/ that if there were eny which wolde  
nott worke/ that the same shulde not eate.

We have herde <sup>8</sup> [saye no dout] that there are some which  
walke among you inordinatly/ and worke not at all/ but are  
besybodies. Them that are soche/ we commaunde and ex-  
horte in the name off oure lorde Jesu Christe/ that they worke  
with quyetnes/ and eate their breed. Brethren be not weary  
in well doynge. Yff eny man obey nott oure sayinges/ <sup>9</sup> send  
vs worde off hym by a letter: and have no companie with  
hym/ that he maye be a shamed: And count hym not as an  
enemy: but <sup>10</sup> warne hym as a brother.

The very lorde off peace/ geve you peace all wayes/ by  
all meanes. The lord be with you all. The salu-  
tacion off me Paul with myne awne honde.

This is the token in all pistles. So I write.

The grace of oure lorde Jesus be with  
you all Amen.

Sent from Athens.

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<sup>8</sup> Saye that, *T. M. Cr. Gen. Bps.* omit.  
*Gen.* Signifie him by an Epistle, *Bps.*

<sup>9</sup> Note him by a letter,  
<sup>10</sup> Admonish, *Gen.*

The  
**Fyrst Pistle off Paul vnto  
 Timotheus,**

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**The fyrst Chapter.**

**PAUL** an Apostle of Jesus Christ/ by the <sup>1</sup> commaundement of god oure savioure/ and of the lorde Jesu Christ/ which ys oure hope.

Vnto Timothe <sup>2</sup> hys naturall sonne in the fayth.

Grace mercy and peace from god oure father/ and from the lord Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia/ even so do that thou <sup>3</sup> warne some that they <sup>4</sup> teache no other wysc: nether geve hede to fables and genealogies/ which are endlessse/ and brede <sup>5</sup> doutes/ more then godly edyfyinge which is by faith: for the ende of the commaundement is love that commeth off a pure herte and of a good conscience/ and of fayth vnfayned: from the which thynges/ some have erde/ and have turned vnto vayne iange-lynge/ <sup>6</sup> be cause they wolde be doctours in the scripture and yett vnderstonde nott what they speake/ nether wherof they afferme.

We knowe that the lawe is god/ yf a man vse it lawfully/ <sup>7</sup> vnderstandinge this/ howe that the lawe is not geuen vnto a righteous man/ butt vnto the <sup>8</sup> vnrighteous and disobedient/ to the vngodly and to synners/ to vnholy and <sup>9</sup> vnclean/ to mur-therers of fathers and murtherers of mothers/ to <sup>10</sup> manquel-

<sup>1</sup> Commission, *Cr. Bps.*

<sup>2</sup> My [A, B.] naturall sonne, *Cor.*

*Gen. Bps.*

<sup>3</sup> Commaunde, *All the Vers.*

<sup>4</sup> Follow no straunge

doctryne, *Cr. Teach no other doctrine, Gen. Bps.*

<sup>5</sup> Questions,

*Gen. Bps.*

<sup>6</sup> They would be [Coveting to be, B.] doctours of the

Lawe, *Gen. Bps.*

<sup>7</sup> Knowing, *Cr. Gen. Bps.*

<sup>8</sup> Lawlesse,

*Gen. Bps.*

<sup>9</sup> Prophane, *Gen.*

<sup>10</sup> Manslayers, *Cr. Gen. Bps.*

lars and whormongers: to <sup>11</sup> them that defile them selves with mankynde: to menstealers: to lyars and to periured/ and <sup>12</sup> [so forth] yf there be eny wother thyng that is contrary to holsome doctryne accordyng to the <sup>13</sup> glorious gospell off the <sup>14</sup> holy god/ which gospell is committed vnto me.

And I thanke <sup>15</sup> hym that hath made me stronge <sup>16</sup> in Christ Jesu oure lorde: for he counted me <sup>17</sup> true/ and put me in office/ when before I was a blasphemar/ [and a persecuter/] and <sup>18</sup> a tyraunt. Neverthelesse <sup>19</sup> I obtayned mercy because I did it ignorauntly/ in vnbelefe: but the grace of oure lorde was more abundant/ with fayth and love/ which is in Christ Jesu.

This is a true saynge/ and by all meanes worthy to be receaved/ that Christ Jesus cam into the worlde to save synners/ of whom I am chefe: Notwithstondyng <sup>20</sup> vnto me was mercy geven/ that <sup>21</sup> Jesus Christ shulde fyrst shewe on me all <sup>22</sup> long pacience/ vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto <sup>23</sup> god/ kyng everlastyng/ <sup>24</sup> immortall/ invisible/ and wyse only/ be honoure and prayse for ever and ever Amen.

This commaundement commit I unto the sonne Timotheus/ accordyng to the prophesies which <sup>25</sup> in tyme past were prophesied off the/ that thou in them shouldest fyght a good fyght/ havynge fayth and good conscience/ which some have put awaye from them/ and as concernyng fayth have made shipwracke. of whose nombre is Himeneus/ and Alexander/ which I have delivered vnto Satan/ that they might be taught not to blaspheme.

### The ij. Chapter.

**I** EX HORTE therefore that <sup>1</sup> above all thynges prayeers/ supplicacions/ <sup>2</sup> petitions/ and gevyng of thanks/ behad

<sup>11</sup> Buggerers, *Gen.*      <sup>12</sup> *Cr. Gen. Bps.* omit.      <sup>13</sup> Gospell of the glory, *Cor. T.M. Cr. Bps.*      <sup>14</sup> Blessed, *All the Vers.*      <sup>15</sup> Christ Jesus, etc. which hath made me, *Cr. Bps.*      <sup>16</sup> That is Christ, etc. *Gen.*      <sup>17</sup> Faithful and put me in his service [into the ministerie, *B.*], *Gen. Bps.*      <sup>18</sup> An oppressor, *Gen. Bps.* *B.* omits the clause in crotchets.      <sup>19</sup> I was received to, *Gen.*      <sup>20</sup> For this cause obtayned I [was I received to, *G.*] mercy, *Cr. Gen.* For this cause was mercy shewed unto me, *Bps.*      <sup>21</sup> In me the fyrst, Jesus Christ should shew, *Bps.*      <sup>22</sup> Longe suffering, *Gen. Bps.*      <sup>23</sup> The king everlasting, etc. unto God only wise, *Gen. Bps.*      <sup>24</sup> Incorruptible, *Bps.*      <sup>25</sup> Went before upon thee, *Gen. Bps.*      <sup>1</sup> First of all, *Gen. Bps.*      <sup>2</sup> Intercessions, *Gen. Bps.*

for all men : for kynges/ and for all that are in <sup>3</sup> preeminence/ thatt we may live a quyet and a peasable life/ in all godlines and honestie. For that is good and accepted in the sight of god oure savioure/ which wolde have all men saved/ and to come vnto the knowledge of the trueth. For there is one god/ and one mediator bitwene god and man/ which is the man Christ Jesus/ which gave hym silfe a raansom for all men/ <sup>4</sup> that it shulde be <sup>5</sup> preached at his tyme/ where vnto I am apoynted a preacher/ and an apostle (I tell te trueth in Christ and lye not) beyng the teacher of the gentyls in fayth and veritie.

I woll therefore that the men praye every where/ lyftyng vppe pure hondes without wrath/ or <sup>6</sup> arguynge. Lykwyse also the wemen that they arraye them selves in <sup>7</sup> manerly aparell with shamfastnes/ and <sup>8</sup> honest behaveour/ not with broyded heare/ other golde/ or pearles/ or costly <sup>9</sup> araye : butt <sup>10</sup> [with suche] as becommeth wemen that professe <sup>11</sup> the worshippynge of God thorow good workes. Let the woman learne in silence with all subicccion. I suffre not a woman to teache/ nether to <sup>12</sup> have auctoritie over a man : butt forto be in silence. For Adam was fyrst formed/ and then Eve. Also Adam was not deceaved/ butt the woman was deceaved/ and was in transgression. Notwithstandynge they shalbe saved thorow bearynge off children/ yff they continue in the fayth and in love/ and <sup>13</sup> in sanctifying.

## The lii. Chapter.

**T**HIS is a true sayinge : Yff a man <sup>1</sup> covet the office of a bisshope/ he desyreth <sup>2</sup> a good worke. Ye and a bisshope/ must be <sup>3</sup> faultlesse/ the husband of one wyfe/ <sup>4</sup> sober/ <sup>5</sup> of honest behaveoure/ <sup>6</sup> honestly aparelled/ <sup>7</sup> harberous/ apt to

<sup>3</sup> Authoritie, *All the Vers.* <sup>4</sup> A testimonie in due times, *Gen.*  
*Bps.* <sup>5</sup> Testified, *T. M. Cr.* <sup>6</sup> Doubting, *Gen.* Reasoning,  
*Bps.* <sup>7</sup> Comely, *All the Vers.* <sup>8</sup> Discreet behaviour, *Cov.*  
*T. M. Cr. Bps.* Modestie, *Gen.* <sup>9</sup> Apparell, *Gen.* <sup>10</sup> *Cr. Gen.*  
*Bps.* omit. <sup>11</sup> Godlinesse, *Cr. Bps.* The feare of God, *Gen.*  
<sup>12</sup> Usurpe, *Cr. Gen. Bps.* <sup>13</sup> Holinesse with discrecion [with mo-  
 destie, *G. B.*], *All the Vers.* <sup>1</sup> Desire, *Gen. Bps.* <sup>2</sup> An hon-  
 est, *Cr.* A worthy, *Gen.* <sup>3</sup> Blamelesse, *Cr. Bps.* Unreprovea-  
 ble, *Gen.* <sup>4</sup> Diligent, *Cr.* Watching, *Gen. Bps.* <sup>5</sup> Discreet,  
*Cov. T. M.* Sober, *Cr. Gen. Bps.* <sup>6</sup> Mannerly, *Cov.* Discret, *Cr.*  
 Modest, *Gen.* Comely apparelled, *Bps.* <sup>7</sup> A keper [lover, *B.*] of  
 hospitalitie, *Cr. Bps.*

teache/ not <sup>8</sup> drunken/ no <sup>9</sup> fyghter/ not geven to filthy lucre: but gentle/ <sup>10</sup> abhorrynge fightyng/ abhorrynge covetousnes/ and won that <sup>11</sup> rueleth his owne housse honestly/ havynge children <sup>12</sup> vnder obedience/ with all honeste. For yf a man cannot rule his owne housse/ how shall he care for the congregacion of god. <sup>13</sup> He may not be a yonge man/ lest <sup>14</sup> he swell and faule into the <sup>15</sup> iudgement of <sup>16</sup> the evyll speaker. He must also be wele reported off amonge them which are with outforth/ lest he fall into rebuke/ and into the snare off <sup>16</sup> the evyll speaker.

Lykwyse must the <sup>17</sup> deacons be honest/ not double tonged/ nott geven unto moche <sup>18</sup> drynkyng/ nether <sup>19</sup> vnto filthy lucre: butt havynge the mistery of the fayth in pure conscience. And let them fyrst be proved/ and then lett them minister/ <sup>20</sup> yf they be founde faultlesse.

Even so must their wyves be <sup>21</sup> honest/ not evyll speakers: butt sober/ and faythfull in all thynges. Let the deacons be the husbendes of one wyfe and such as rule their children wele/ and their owne housholdes. For they that minister well/ get them selves good degre/ and greate libertie in the fayth/ which is in Christ Jesu.

These thynges write I vnto the/ trustyng to come shortly vnto the. <sup>22</sup> And yff I come not/ that thou mayst yet have knowledge howe thou oughtest to behave thy silfe in the housse off God/ which is the congregacion off the livynge God/ the pillar and grounde of trueth. And with out <sup>23</sup> naye gret is that mistery of godlines. God was <sup>24</sup> shewed in the fleshe/ was iustified in the sprete/ was sene off angels/ was preached vnto the gentyly/ was beleved on in <sup>25</sup> erth and received vnto the glorie.

#### The iij. Chapter.

**T**HE sprete speaketh evydently that in the latter tymes some shall departe from the fayth/ and shall geve hede

<sup>8</sup> Not given to overmuch wine [to wine, G.], *Cr. Gen. Bps.* <sup>9</sup> Striker, *Gen. Bps.* <sup>10</sup> No fighter nor covetous, *Gen.* <sup>11</sup> Ruleth well his own house, *Cr. Bps.* <sup>12</sup> In subjection with reverence [gravitie, B.], *Cr. Bps.* <sup>13</sup> Not a young scholar, *All the Vers.* <sup>14</sup> He being puffed up, fall into the condemnation of the devyll, *Gen. Bps.* <sup>15</sup> Condemnation, *Gen. Bps.* <sup>16</sup> The devil, *Gen. Bps.* <sup>17</sup> Ministers be grave [honest, C.], *Cr. Bps.* <sup>18</sup> Wine, *Cr. Gen. Bps.* <sup>19</sup> Greedie of, *Bps.* <sup>20</sup> So that no man be able to reprove them, *Cr.* <sup>21</sup> Grave, *Bps.* <sup>22</sup> But if I tary long, *All the Vers.* <sup>23</sup> Doubt, *Cr. Bps.* <sup>24</sup> Controversie, *Gen.* <sup>25</sup> Manifested, *Gen.* Shewed manifestly, *Bps.* <sup>25</sup> The world, *Gen.*

vnto spretes of errure/ and <sup>1</sup> dyvlysshe doctryne <sup>2</sup> off them which speake falce thorow ypocrisy/ and have their consciences <sup>3</sup> marked with an hott yeron/ forbyddyng to marry/ and commaundyng to abstayne from meates/ which god hath created to be receaved with gevyng thanks/ off them which beleve/ and have knowen the trueth/ for all the creatures of God are good : and nothyng to be refused/ yff it be receaved with thanks gevyng : For it is sanctified by the worde of god and prayer. Yff thou shalt put the brethren in remembrance of these thynges/ thou shalt be a good minister of Jesu Christ which has bene nourished vppe in the wordes of fayth/ and good doctryne/ which doctryne thou hast continually followed. But cast away <sup>4</sup> vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercyse proffiteth lytell : Butt godlines is <sup>5</sup> good vnto all thynges/ as a thyng which hath promyses of the lyfe <sup>6</sup> that is nowe/ and off the lyfe to come. This is a sure sayng/ and <sup>7</sup> of all parties worthy to be receaved. For therefore we laboure and suffre rebuke/ be cause we <sup>8</sup> beleve in the livyng god/ which is the savioure off all men/ butt specially of those that beleve. Suche thynges commaunde and teache. Let no man despyse thy youth : but be vnto them that beleve an insample/ in worde/ in conversacion/ in love/ in sprete/ in fayth and in purenes.

Till I come geve attendaunce to redyng/ to exhortacion/ and to doctryne. Despyse not the gyfte that is in the/ which was geven the thorow prophesy/ and with leying on of the hondes <sup>9</sup> of a seniour. These thynges exercyse/ and geve thy silfe vnto them/ that all men maye se howe thou proffetes. Take hede vnto thy silfe and vnto <sup>10</sup> learnyng/ and continue therin. For if thou shalt so do thou shalt save thy silfe/ and them that heare the.

### The b. Chapter.

**R**EBUKE not a seniour<sup>1</sup> : but exhorte hym as a father/ and the yonger men as brethren/ the elder wemen as

<sup>1</sup> Doctrines of devils, *Gen. Bps.*

<sup>2</sup> Which speak lies, *Gen.*

<sup>3</sup> Burned, *Gen.* Seared, *Bps.*

<sup>4</sup> Prophane, *Gen. Bps.*

<sup>5</sup> Profitable, *Cr. Gen. Bps.*

<sup>6</sup> Present, *Gen.*

<sup>7</sup> By all means, *Cr.*

*Gen. Bps.*

<sup>8</sup> Have a stedfast hope, *Cr.* Trust, *Gen.* Have hoped,

*Bps.*

<sup>9</sup> Of the elders, *Cov. T. M.* By the authoritie of presthode [of the eldership, *B.*], *Cr. Bps.* Of the companie of the eldership, *Gen.*

<sup>10</sup> Doctrine, *Bps.*

<sup>1</sup> *Cr.* adds—rigorously.

mothers/ the yonger as sisters/ with all purenes. Honoure widdowes which are <sup>2</sup>true wyddowes. Yf eny wyddowe have children or neveus/ let them learne fyrst to <sup>3</sup>ruelc their owne houses godly/ and to recompence their <sup>4</sup>elders. For that is <sup>5</sup>good and exceptable before God. She that is a very wyddowe/ and <sup>6</sup>frendlesse/ <sup>7</sup>putteth her trust in god/ and continueth in supplicacion and prayer nyght and daye: but she that liveth in pleasure/ is deed <sup>8</sup>even yet alive. And suche thynges commaunde/ that they maye be without <sup>9</sup>faut. Yf there be eny that provideth not for his owne/ and <sup>10</sup>namely for them of his housholde the same denyeth the fayth/ and is worsse then an infyde.

Let no wyddowe be <sup>11</sup>chosen vnder threscore yere olde/ and soche a wone as was the wyfe off one man/ and well reported off in good workes: yf she have noressed children/ yf she have <sup>12</sup>bene liberall to straungers/ yf she have wessed the saynctes fete/ yf she have ministered vnto them which were in adversitie/ yf she were continually geven vnto all maner good workes. The yonger widdowes refuse. For when they have begonne to wexe wantan/ <sup>13</sup>to the dishonoure of Christ/ then will they mary/ haveynge damnacion/ be cause they have <sup>14</sup>despised their fyrst fayth. And also/ they learne to <sup>15</sup>goo from housse to housse ydle/ ye not ydle only/ but also <sup>16</sup>tryflynge and busy bodies/ speakynge thynges which are not comly.

I will therefore that the yonger wemen mary and beare children/ and <sup>17</sup>gyde the housse/ and geve none occasion to the adversary to speake <sup>18</sup>evyll. For many of them are all redy turned bake/ <sup>19</sup>[and are gone] after Satan. And yf eny/ <sup>20</sup>man or woman that beleveth have widdowes/ lett them <sup>21</sup>minister vnto them/ and let not the congregacion be charged: that <sup>22</sup>hytt maye <sup>21</sup>have sufficient for them that are widdowes in dede.

<sup>2</sup> Widdowes in deede, *Gen. Bps.* [So vs. 5.] <sup>3</sup> Shew godlinesse towards their own house, *Gen.* <sup>4</sup> Kindred, *Gen.* Elder kinsfolkes, *Bps.*

<sup>5</sup> An honest thing, *Gen.* <sup>6</sup> Left alone, *Gen. Bps.*

<sup>7</sup> Hopeth, *Bps.* <sup>8</sup> While she liveth, *Gen.* Being alive, *Bps.*

<sup>9</sup> Rebuke, *Cr.* <sup>10</sup> Specially, *Bps.* <sup>11</sup> Taken into the number, *Gen.*

<sup>12</sup> Been harbourous, *Cov.* Lodged strangers, *Cr. Gen. Bps.*

<sup>13</sup> Against Christ, *Cr. Gen. Bps.* <sup>14</sup> Broken, *Cov. T. M. Gen.*

Cast away, *Cr. Bps.* <sup>15</sup> Wander, *Bps.* <sup>16</sup> Tatlers, *Cr. Bps.*

Prattlers, *Gen.* <sup>17</sup> Governe, *Gen.* <sup>18</sup> Slanderously, *Bps.*

<sup>19</sup> *Gen. Bps.* omit. <sup>20</sup> Faithful man or faithful woman, *Gen.*

<sup>21</sup> Sustaine them, *Bps.* <sup>22</sup> They which are right widdowes, may have enough, *Cov.*



The seniours that rule wele <sup>23</sup> are worthy of double honoure/ most specially they which labour in the worde and <sup>24</sup> in teachynge. For the scripture sayth: Thou shalt not musell <sup>25</sup> [the mouth of] the oxe that treadeth out the corne. And the labourer is worthy of his <sup>26</sup> rewarde. Agaynst a senioure receave none accusation: but vnder two or thre witnesses. Them that synne rebuke openly that wother maye feare.

<sup>27</sup> I testifie before god/ and the lorde Jesus Christ/ and the elect angels/ that thou observe these thynges with out <sup>28</sup> hasty iudgement/ and do nothings parcially. Laye hondes sodenly on no man nether be part taker of wother menes synnes. Kepe thy silfe pure. Drynke no lenger water/ but vse a lytell wyne/ for thy stommakes sake/ and thynne often <sup>29</sup> diseases.

Some mennes synnes are open before honde <sup>30</sup> and goo before vnto iudgement: some mennes synnes <sup>31</sup> folowe after. Lykwyse also good workes are manyfest before honde/ and they that are other wyse/ cannot be hid.

#### The vj. Chapter.

**L**ET as many servauntes as are vnder the yoke counte their masters worthy of all honour/ that the name of god/ and his doctrine be not evyll spoken off. Se that they which have belevynge masters despyse them nott be cause they are brethren: but so moche the rather do service/ for as moche as they are <sup>1</sup> belevynge and beloved and part takers of the benefite.

These thynges teache and exhorte. Yf eny man <sup>2</sup> teache other wyse/ and <sup>3</sup> is not content with the wholesome wordes of the lorde Jesu Christ/ and with the doctrine off godlines/ he is puste vpp and knoweth nothyng: but <sup>4</sup> wasteth his braynes aboute questions/ and stryfe off wordes/ wher off sprynge envie/ stryfe/ <sup>5</sup> realinges/ evyll surmysinges <sup>6</sup> superfluous disputynges <sup>7</sup> [in scolus] of men with corrupte myndes/ <sup>8</sup> and destitute of the trueth/ which thinke that lucre is godlines. From

<sup>23</sup> Let them be counted worthy, *Bps.*      <sup>24</sup> Doctrine, *Gen.*      <sup>25</sup> *Bps.* omits.      <sup>26</sup> Wages, *Gen.*      <sup>27</sup> I charge thee, *Gen.*      <sup>28</sup> Hastinesse of judgment, *Cr. Bps.*      <sup>29</sup> Infirmities, *Gen.*      <sup>30</sup> So that they may be judged aforehand, *Cor.*  
<sup>31</sup> Shall be manifest hereafter, *Cov.*      <sup>1</sup> Faithfull, *Gen.*      <sup>2</sup> Followe other doctryne, *Cr.*      <sup>3</sup> Agreeeth not unto, *Cov.*      Encline not unto, *Cr.*      Consenteth not unto, *Gen. Bps.*      <sup>4</sup> Doteth, *Gen. Bps.*  
<sup>5</sup> [i. e. railings.]      <sup>6</sup> Vaine, *All the Vers.*      <sup>7</sup> [i. e. in schools.—*All the Vers.* omit the words.]      <sup>8</sup> That are robbed, *Cov. Cr.*

soche seperate thy silfe. <sup>9</sup> Godliness is great <sup>10</sup> riches/ yf a man be content with that he hath. For we brought nothyng into the worlde/ <sup>11</sup> and it is a playne case that we can cary nothyng out.

When we have fode and rayment/ <sup>12</sup> let vs theirwith be content. They that wilbe ryche/ faule into temptacion/ and snares/ and into many folysshe and noysome lustes/ which droune men in perdicion/ and destruccion. For <sup>13</sup> covetousnes is the rote of all evyll/ which whill some lusted after/ they erde from the feyth/ and <sup>14</sup> tanglyd them selves with many sorowes. But thou <sup>15</sup> which arte the man of god/ flye soche thynges. Folowe rightewcsnes/ godlines/ <sup>16</sup> love/ patience/ meknes. Fyght a good fyght of fayth. Lay holde on eternall lyfe/ where vnto thou arte called/ and hast professed a good profession before many witnesses.

I geve the charge in the sight off God/ which quickneth all thynges/ and before Jesus Christ/ which vnder Poncius Pilate witnessed a good <sup>17</sup> witnessyng/ that thou kepe the commaundement with out spott/ <sup>18</sup> so that noman fynde faute wyth the/ vntyll the aperyng of oure lorde Jesus Christ/ which <sup>19</sup> aperyng (when the tyme ys come) he shall shewe that is blessed and <sup>20</sup> myghty only/ kyng of kynges/ and lorde of lordes/ which only hath immortalitie/ and dwelleth in light thatt no man can attayne/ whom never man sawe/ nether can se : vnto whom be honoure and <sup>21</sup> rule everlastyng Amen.

Charge them that are ryche in this worlde/ that they be not <sup>22</sup> excedyng wyse/ and that they trust not in the vncertayne ryches/ but in the livyng god/ which geveth vs abundantly all thynges to enioye them/ and that they do good and be ryche in good workes/ and redy to <sup>23</sup> geve/ and to distribute/ <sup>24</sup> laying vppe in store for them selves/ a good foundacion agaynst the tyme to come/ that they maye obtayne eternall lyfe.

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<sup>9</sup> Howbeit it is a great advantage whoso is godly and holdeth himselfe content with that he hath, *Cov.* <sup>10</sup> Gain, *Gen.* Lucre, *Bps.* <sup>11</sup> Neyther may we eary, etc. *Cr.* And it is certaine, *Gen. Bps.* <sup>12</sup> We must, etc. *Cr. Bps.* <sup>13</sup> Covetousness [The desire, G. Love, B.] of money, *Cr. Gen. Bps.* <sup>14</sup> Perced themselves through, *Gen. Bps.* <sup>15</sup> O man of God, *Gen. Bps.* <sup>16</sup> *Cr. Gen. Bps.* add—fayth. <sup>17</sup> Confession, *Gen.* Profession, *Bps.* <sup>18</sup> Unre-bukeable, *All the Vers.* <sup>19</sup> In his tymes, *Cov. Cr. Bps.* In due times, *Gen.* <sup>20</sup> Prince onely, *Gen. Bps.* <sup>21</sup> Empire, *Cov.* Power, *Gen. Bps.* <sup>22</sup> Proude, *Cov.* Hye minded, *Cr. Gen. Bps.* <sup>23</sup> Give and distribute with a good will, *Cov.* Geve and glad [gladly, C.] to distribute, *Cr. Bps.* Distribute and communicate, *Gen.* <sup>24</sup> Gather-  
ing up, *Cov.*

O Timothe <sup>25</sup> save that which is geven the to kepe/ and avoyde  
<sup>26</sup> vngostly vanities of voyces/ and oppositions of sci-  
 ence falsly so called/ which science/ whyll  
 some professed/ they have erred as  
 concernynge the fayth.  
 Grace be with the  
 Amen.

Sent from Laodicia/ which is the  
 chefest city of Phrigia  
 Pacaciana.

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<sup>25</sup> Keepe that which is committed to thee, *Gen.*      <sup>26</sup> Ungostlie,  
 vaine wordes, *Cov.*    Prophane and vaine babblings, *Gen. Bps.*

The  
 Seconde Pistle off Paul unto  
 Timothe.

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The fyrst Chapter.

**P**AUL an Apostle of Jesu Christ/ by the will of god/  
<sup>1</sup> to preache the promes of lyfe/ which lyfe is in Christ  
 Jesu.

To Timothe <sup>2</sup> his beloved sonne Grace/ mercy/ and peace/  
 from god the father/ and from Jesus Christ oure lorde.

I thanke god/ whom I serve from myn elders with pure  
 conscience/ that with out ceasyng I <sup>3</sup> make mencion of the  
 in my prayers nyght and daye/ desyrng to se the/ myndfull  
 off thy teares: so that I am filled with ioye/ when I call to  
 remembraunce the vnfayned fayth that is in the/ which dwelt  
 fyrst in thy graunmoder Lois/ and in thy mother Evnica:  
 and am assuered that itt dwelleth in the also.

Wherfore <sup>4</sup> I warne the that thou stere vppe the gyfte of god  
 which is in the/ by the puttyng on of my hondes. For god  
 hath not geven to vs the sprete of feare: but of power/ and  
 of love/ and of <sup>5</sup> honest behaveour. Be not a shamed <sup>6</sup> to tes-  
 tyfye of oure lorde/ nether be ashamed of me/ which am  
 bounde for his sake: but <sup>7</sup> suffre adversitie with the gospell  
 also thorowe the power of god/ which saved vs/ and called vs  
 with an holy callynge/ not after oure dedes/ but for his pur-

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<sup>1</sup> According to the promise of lyfe, *Cr. Gen. Bps.*      <sup>2</sup> My, *Gen.*  
*Bps.*      <sup>3</sup> Have remembrance, *Gen. Bps.*      <sup>4</sup> Put thee in re-  
 membrance, *Gen. Bps.*      <sup>5</sup> Right understanding, *Cov.* Soberness  
 of mynd, *T. M.* Sobreness, *Cr.* A sounde minde, *Gen. Bps.*      <sup>6</sup> Of  
 the testimonie of our Lorde, nether [*C. adds—be ashamed*] of mee  
 [*C. adds—which am*] his prisoner, *Cr. Gen. Bps.*      <sup>7</sup> Bee partaker  
 of the afflictions of the Gospell according to, etc. *Gen.*

pose and grace/ which grace was geuen vs thorowe Christ Jesu before the worlde was/ but is nowe declared openly by the apearynge off oure savioure Jesus Christ/ which hath<sup>8</sup> put awaye death/ and hath brought lyfe and immortalite vnto light thorowe the gospell/ where vnto I am apoynted a preacher/ and an Apostle/ and a teacher off the gentyls: for the which cause I also suffre this. neverthelesse I am not ashamed. For I knowe<sup>9</sup> whom I have beleved/ and am<sup>10</sup> sure that he is able to kepe that which I have committed to his keypyng agaynst that daye.

<sup>11</sup> Se that thou have the ensample of the holsome wordes which thou herdest of me/ in fayth and love which is in Jesu Christ. That good thyng whiche was committed to thy keypyng/ kepe in the holy gost which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos and Hermogenes. the lorde gave mercie vnto the housse off Onesiphoros/ for he ofte refreshed me/ and was not a shamed off my chayne: but when he was at Rome he sought me out very dilligently/ and founde me. The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And<sup>12</sup> in howe many thynges he ministered vnto me at Ephesus thou knowest very wele,

### The seconde Chapter.

**T**HOU therefore my sonne be stronge in the grace that is in Christ Jesu. And what thynges thou hast herde off me/<sup>1</sup> many bearynge witnes/ the same<sup>2</sup> delivre to faythfull men/ whyeh<sup>3</sup> are apte to teache wother. Thou therfore suffre affliction a sa good soudier off Jesu Christ. No man that warreth/ entanglith hym silfe wyth<sup>4</sup> worldely busynes/ and thatt be cause he wolde please hym that hath chosen him to be a soudier. And though a man stryve for a mastery/ yett ys he not crouned/ excepte he<sup>5</sup> strive lauffully. The<sup>6</sup> husbaunde man that

<sup>8</sup> Taken away the power of death, *Cor.* Abolished death, *Gen.*

<sup>9</sup> And am sure that he (in whom I have put my trust) is able, *Cr.*

<sup>10</sup> Perswaded, *Gen. Bps.*

<sup>11</sup> Hold thee after the ensample,

*Cor.* Keepe the true paterne, *Gen.* See thou have the paterne, *Bps.*

<sup>12</sup> How much, *Cor.*

<sup>1</sup> By many witnesses, *Cr. Gen. Bps.*

<sup>2</sup> Commit,

*Gen. Bps.*

<sup>3</sup> Shalbe able, *Cr. Gen.*

<sup>4</sup> The affayres of

this life, *Gen. Bps.*

<sup>5</sup> Strive as he ought to do, *Gen.* Wrestle

lawfully, *Bps.*

<sup>6</sup> The husbandman must labour before he, etc. *Gen.*

The labouring husbandman must first be a partaker of, etc. *Bps.*

laboreth must fyrst receive off the frutes. Consider what I saye. The lorde geve the vnderstandynge in all thynges.

Remember that Jesus Christ beyng off the sede of David/ rose agayne from deth accordynge to my gospell/ where in I suffre truble as an evill doar/ even vnto bondes. but the worde of god was not bounde. Herfore I suffre all thinges/ for the electes sakes/ thatt they might also obtayne that helth which is in Christ Jesu/ with eternall glory.

It is a <sup>7</sup> true sayinge/ if we be deed with him/ we also shall live with hym. Yf we <sup>8</sup> be pacient/ we shall also raigne with him. If we denye him/ he also shall denye vs. Yf we <sup>9</sup> beleve not/ yet abideth he faithfull. He cannot denye hym silfe. Of these thynges put them in remembraunce. and <sup>10</sup> testifie before the lorde/ that they <sup>11</sup> stryve not about wordes/ which is to no proffet/ but to pervert the heares.

Studdy to shewe thy silfe <sup>12</sup> laudable vnto god/ a workman that needeth not to be ashamed/ <sup>13</sup> divydyng the worde of trueth <sup>14</sup> iustly. <sup>15</sup> Vngostly and vayne voyces passe over. For they shall <sup>16</sup> encrease vnto gretter vngodlynes/ and their wordes shall fret even as doth a cancre. of whose nombre ys hymeneos/ and Philetos/ which as concernynge the trueth have erred/ sayinge that the resurreccion is past all redy/ and do destroye the fayth <sup>17</sup> of divers persones.

But the <sup>18</sup> sure grounde of god remayneth/ and hath this seale : the lorde knoweth them that are his/ and let every man that calleth on the name of Christ/ departe from iniquitie. Notwithstandynge in a grete housse are not only vesselles off golde and of silver : but also of wood and of erthe : Some for honoure/ and some vnto dishonoure. Yf a man pourdge hym silfe <sup>19</sup> from suche felowes/ he shalbe a vessell sanctified vnto honoure mete for the <sup>20</sup> lorde/ and prepayred unto all good worles.

Lustes of youth <sup>21</sup> avoyde/ and folowe rightewesnes/ fayth/ love/ and peace/ with them that call on the lorde with pure

<sup>7</sup> Faithful, *Bps.*      <sup>8</sup> Suffer, *Gen.*      <sup>9</sup> Be unfaithful, *Bps.*  
<sup>10</sup> Protest, *Gen.*      <sup>11</sup> Folowe no contencyous wordes, *Cr.*      <sup>12</sup> Ap-  
 proved, *Gen. Bps.*      <sup>13</sup> Distributyng, *Cr.*      <sup>14</sup> Aright, *Gen.*  
 Rightly, *Bps.*      <sup>15</sup> Ungostly vanities of voyces, etc. *Cr.* Stay pro-  
 phane and vaine babblings, *Gen.* Prophane voyces of vanities, etc.  
*Bps.*      <sup>16</sup> Helpe much to ungodlinesse, *Cov.*      <sup>17</sup> Of some, *Cr.*  
*Bps.* Of certaine, *Gen.*      <sup>18</sup> Sure ground [Strong fundation, *B.*]  
 of God standeth still, *Cr. Bps.* Fundation of God remaineth sure,  
*Gen.*      <sup>19</sup> From such men, *Cr.* From these, *Gen. Bps.*      <sup>20</sup> Uses  
 of the Lorde, *Cr. Bps.*      <sup>21</sup> Flee from, *Gen.*

herte. Folishe and vnlearned questions put from the remembrynge that they <sup>22</sup> do but make stryfe. But the seruaunt of the lorde must not stryfe: but must be <sup>23</sup> peasable vnto all men <sup>24</sup> and redy to teache/ and <sup>25</sup> won that can suffre the evyll in meknes/ and can informe them that resist/ <sup>26</sup> yf that god att any tyme will geve them repentaunce for to knowe the trueth: that they may <sup>27</sup> wake out of slepe agayne/ out off the snare off the devyll/ which are nowe <sup>28</sup> taken off hym at his will.

## The iij. Chapter.

**T**HIS vnderstond/ that in the last dayes shall come paelous tymes: For the men shalbe lovers of their awne selves/ Coveteous/ Bosters/ Proude/ <sup>1</sup> Cursed speakers/ disobedient to father and mother/ vnthankfull/ <sup>2</sup> vnholly/ <sup>3</sup> churlysshe/ <sup>4</sup> stubborn/ falce accusars/ <sup>5</sup> ryatours/ feerce/ despysers of them which are good/ traytours/ heddy/ hye mynded/ <sup>6</sup> gredy apon voluptousnes more then the lovers of god/ havynge <sup>7</sup> a similitude off godly lyvyng/ but have denyed the power there of. <sup>8</sup> Soche abhorre. For of this sorte are they which <sup>9</sup> entre into houses/ and <sup>10</sup> brynge into bondage wymmen laden with synne/ which wemen are ledde of divers lustes/ ever learnynge/ and never able to come vnto the knowledge of the trueth.

As James and Jambres withstode Moses/ even so do these resist the trueth. men they are off corrupt myndes/ <sup>11</sup> and leawde as concernynge the fayth: but they shall prevayle no lenger. For there madnes shalbe <sup>12</sup> vttered vnto all men as thers was: but thou hast <sup>13</sup> sene the experience of my doctryne/ <sup>14</sup> ordinaunce/ purpose/ fayth/ longe sufferynge/ love/

<sup>22</sup> Gender, *Cr. Gen. Bps.*      <sup>23</sup> Gentle, *Cr. Gen. Bps.*      <sup>24</sup> Apt to teach, *All the Vers.*      <sup>25</sup> One that can forbear the evill, *Cov.* Suffering evyll, [the evyll men patiently, *G.*] with meekness instructing them that are contrarie minded, *Gen. Bps.*      <sup>26</sup> *Cr.* adds — the truth.      <sup>27</sup> Turn again, *Cov.* Come to themselves agayne, *T. M. Cr. Bps.* Come to amendment, *Gen.*      <sup>28</sup> Holden captive, *Cr.* Taken captive, *Bps.*      <sup>1</sup> Blasphemous, *Bps.*      <sup>2</sup> Ungodly, *Bps.*      <sup>3</sup> Unkind, *Cov. T. M. Cr.* Without natural affection, *Gen. Bps.*      <sup>4</sup> Truce-breakers, *All the Vers.*      <sup>5</sup> Intemperate, *Gen.*      <sup>6</sup> Lovers of pleasure, *Gen. Bps.*      <sup>7</sup> A similitude of godlinesse, *Cr.* A shewe [A forme, *B.*] of godlinesse, *Gen. Bps.*      <sup>8</sup> Turne away from [Avoid, *C.*] such, *Cov. Gen. Bps.*      <sup>9</sup> Run from house to house, *Cov.* Creep into houses, *Gen.*      <sup>10</sup> Lead captive simple women, *Gen. Bps.*      <sup>11</sup> Reprobate, *Gen. Bps.*      <sup>12</sup> Evident, *Gen.* Manifest, *Bps.*      <sup>13</sup> Fully knowen [Folowed, *B.*] my doctrine, *Gen. Bps.*      <sup>14</sup> Fashion [Maner, *G.*] of lyving, *T. M. Cr. Gen. Bps.*

pacience/ persecucions/ and affliccions which happened vnto me att Anthioche/ at Iconium/ and at Iystra: which persecucions I suffered <sup>15</sup> [paciently/] and from them all the lorde delivered me. Ye and all that will live godly in Christ Jesu/ must suffre persecucions. But the evyll men and disceavers/ shall wexe worsse and worsse/ whill they deceave/ and are deceived them selves.

But continue thou in the thynges which thou hast learned/ <sup>16</sup> which also were committed vnto the seynge thou knowest off whom thou hast learned them. and for as moche also as thou hast knowen <sup>17</sup> holy scripture of a chylde/ which is able to make the wyse vnto health throwe fayth/ which is in Christ Jesu. For all scripture <sup>18</sup> given by inspiracion of god/ is profitable <sup>19</sup> to teache/ to improve/ <sup>20</sup> to informe/ and to instruct in rightewesnes/ that the man of god maye be <sup>21</sup> perfet/ and prepared vnto all good workes.

### The iiii. Chapter.

**I** <sup>1</sup> TESTIFIE therefore before god/ and before the lorde Jesu Christ/ which shall iudge quicke and deed at his aperyng <sup>2</sup> in his kyngdom/ preache the word/ <sup>3</sup> be fervent/ be it in season or out of season. Improve/ rebuke/ exhorte with all longe suffering.<sup>4</sup> For the tyme will come/ when they wyll nott suffer wholsome doctryne: butt after their awne lustes shall <sup>5</sup> they (whose eares ytche) gett them an heepe of teachers/ and shall turne their eares from the trueth/ and shalbe geven vnto fables. Butt watch thou in all thynges/ and suffre adversitie/ and do the worke off an evangelist/ <sup>6</sup> fulfill thyne office vnto the vtmost.

For I am nowe redy to be offered/ and the tyme of my departyng is at honde. I have fought a good fight/ and have <sup>7</sup> fulfilled my course/ and have kept the fayth. From hence forth is layde vppe for me a croune of rightewesnes/ which the lorde that is a righteous iudge shall geve me at that daye.

<sup>15</sup> Gen. omits. <sup>16</sup> And art persuaded thereof; Gen. <sup>17</sup> The scriptures from an infant, Bps. <sup>18</sup> (Is) given, Gen. Bps. <sup>19</sup> To doctrine, to reprove, Bps. <sup>20</sup> To amende; T. M. Cr. To correct, Gen. To correction, Bps. <sup>21</sup> Absolute, being made perfect unto, etc. Gen. Perfect, instructed unto, etc. Bps. <sup>1</sup> Charge thee, Gen. <sup>2</sup> And in his, etc. Gen. And hys, etc. Bps. <sup>3</sup> Be instant, in season, etc. Gen. Bps. <sup>4</sup> All the Vers. add—and doctrine. <sup>5</sup> Having their ears itehing, Gen. <sup>6</sup> Make thy ministerie fully knowen, Gen. Fulfyl thy ministerie, Bps. <sup>7</sup> Finished, Gen.



nott to me only: but vnto all them that love his commynge.  
<sup>8</sup> Make spede to come vnto me atonce.

For Demas hath <sup>9</sup> left me/ and hath <sup>10</sup> loved this present worlde/ and is departed into Tessalonica. Crescens is gone to Galacia/ and Titus vnto Dalmaecia. Only Lucas is with me. Take Marke and bringe him <sup>11</sup> with the/ for he is necessary vnto me for to minister. and Tichichus have I sent to Ephesus. the cloke that I lefte at troada with Carpus when thou comest bryngge with the/ and the bokes/ but specially the parchement. Alexander the coppersmyth <sup>12</sup> did me moche evyll/ the lorde rewarde him accordynge to his dedes/ of whom be thou ware also. For he <sup>13</sup> with stode oure preachynge sore. At my fyrst answeyngge for my silfe/ no man assisted me/ but all forsoke me. I praye god/ that it maye nott be layde to their charges: nott with stondynge the lorde assisted me/ and strengthened me/ that by me the preachyng <sup>14</sup> shulde be fulfilled to the vtmost/ and that all the gentyls shulde heare/ And I was delivered out of the mouth of the lyon/ And the lorde shall delivre me from <sup>15</sup> all yvell doynge/ and shall kepe me vnto his hevenly kyngdom. To whom be prayse for ever and ever Amen.

Salute prisca and Aquila/ and the houssholde of Onesiphorus. Erastus abode at Corinthum. Trophimos I left at Miletum sieke. Make spede to come before winter. Eubolus gretith the/ and Pudes/ and Linus/ and Claudia/ and all the brethren. The lorde Jesus Christ be with thy sprete.  
 Grace be with you Amen.

The seconde pistle written from Rome vnto  
 Timothye/ when Paul was presented the  
 seconde tyme vppe/ before the  
 Emperoure Nero.

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<sup>8</sup> Do thy diligence to come shortly unto me, *Cr. Bps.* <sup>9</sup> Forsaken. *Cr. Gen. Bps.* <sup>10</sup> Embraced, *Gen.* <sup>11</sup> With me to the ministration, etc. *Cor.* With thee, for he is profitable unto me, etc. *Cr. Gen. Bps.* <sup>12</sup> Shewed, *Bps.* <sup>13</sup> Hath greatly withstand, *Cr. Bps.* <sup>14</sup> Myght be fully knowen, *Gen.* <sup>15</sup> Every evyll worke, *Gen. Bps.*

## The

# Epistle of Paul vnto Titus.

## The fyrst Chapter.

**PAUL** the seruaunt of god and an Apostle of Jesu Christ<sup>1</sup> to preache the fayth of goddis electe/ and the knowledge off the trueth/ which trueth is<sup>2</sup> in servyng god in hope of eternall lyfe god that cannot lye/ hath promysed before<sup>3</sup> the worlde began: but hath<sup>4</sup> at the tyme apoynted<sup>5</sup> opened his worde by preachynge/ which preachynge is committed vnto me/ by the commaundment of god oure saveoure.

To Titus<sup>6</sup> his naturall sonne in the commen fayth.

Grace mercie and peace from God the father/ and from the lorde Jesu Christ oure saveoure.

For this cause left I the in Creta/ that thou shuldest<sup>7</sup> performe that which was lackynge and shuldest ordeyne seniours in every cite as I apoynted the. Yf eny be<sup>8</sup> soche as no man can complayne on/ the husbande of one wyfe/ hayng faythfull children/ which are not<sup>9</sup> sclandred off royote/ nether are disobedient. For a bisshoppe must be<sup>8</sup> soche as no man can complayne on/ as<sup>10</sup> it be commeth the minister off God not<sup>11</sup> stubborne/ not angrye/ <sup>12</sup>no dronkarde <sup>13</sup>no fyghter/ not geuen to filthy lucre: butt<sup>14</sup> herberous/ one that loveth goodnes/ <sup>15</sup>of honest behaveour/ righteous/ <sup>16</sup>holy temperat/

<sup>1</sup> Accordinge to, *Cr. Gen. Bps.*

<sup>2</sup> After [Accordinge to, *G.*]

godlinesse, *T. M. Cr. Gen. Bps.*

<sup>3</sup> The times of the worlde, *Cor.*

<sup>4</sup> In due time, *Gen.* <sup>5</sup> Made his word manifest, *Gen. Bps.* <sup>6</sup> My, *Gen. Bps.*

<sup>7</sup> Refourme the things that are unperfecte [are leste, *B.*], *Cr. Bps.* Continue to redresse the things that remayne, *Gen.*

<sup>8</sup> Fautlesse, *T. M.* Blamelesse, *Cr. Bps.* Unreproveable, *Gen.* <sup>9</sup> Accusable of riote or untractable, *Bps.*

<sup>10</sup> The stewarde of God, *Cr. Gen. Bps.* <sup>11</sup> Froward, *Gen.* <sup>12</sup> Not given to wine, *Cr. Gen. Bps.*

<sup>13</sup> No striker, *Gen. Bps.* <sup>14</sup> A keper [A lover, *B.*] of hospitalitie, *Cr. Bps.* <sup>15</sup> Sobre mynded, *T. M.* Sober, *Cr. Bps.* Wise, *Gen.*

<sup>16</sup> Godlye, *Cr. Bps.*

<sup>17</sup> and suche as cleaveth vnto the true worde of doctryne/ thatt he maye be able to exhorte with wholsom <sup>18</sup> learnynge/ and to improve them that saye agaynst it.

For there are many <sup>19</sup> disobedient and <sup>20</sup> talkers off vanitie/ and disceavers off myndes/ <sup>21</sup> namly they off the circumcision/ whose mouthes must be stopped/ which <sup>22</sup> pervert whole houses/ teachynge thynges which they ought nott/ be cause off filthy lucre. Won beyng of them selves/ which was <sup>23</sup> a poyet of their owne sayde: The Cretayns are always lyars/ evyll beastes/ and slowe belies. This witnes is true/ wherfore rebuke them sharply/ that they maye be sounde in the fayth/ and not takynge hede to iewes fables/ and commaundementes of men/ which turne from the trueth. Vnto the pure/ are all thynges pure: but vnto them that are defiled/ and vnelevynge/ is nothyng pure: but even the very myndes and consciences off them are defiled. They <sup>24</sup> confesse that they knowe god: but with dedes they de nye hym and are abhominable/ and disobedient/ and vnto all good workes <sup>25</sup> discommendable.

## The ij. Chapter.

**B**V T speake thou that which becommeth wholsome learnynge: That the elder men be <sup>1</sup> sober/ honest/ discrete/ sounde in the fayth/ in love and in pacience. And the elder wemen lyke wyse that they be in soche <sup>2</sup> rayment/ as be com meth holynes/ not false accusars/ not geven to moche drinkynge/ but teachers of <sup>3</sup> honest thynges/ that they <sup>4</sup> nurter the younge wemen forto love their husbandes/ to love their children/ to be <sup>5</sup> of honest behaveoure/ chast/ <sup>6</sup> huswyfly/ good/ and obedient vnto their aune husbandes/ that the worde of god be not evyll spoken of. Yonge men lykwyse exhorte that they be <sup>7</sup> of honest manners.

Above all thynges shewe thy silfe <sup>8</sup> an insample of good

<sup>17</sup> Holding fast the faithfull worde according to, *Gen. Bps.* <sup>18</sup> Doctrine, *Gen. Bps.* [So ch. ii. 1.] <sup>19</sup> Unruly, *Cr. Bps.* <sup>20</sup> Vaine talkers, *Gen. Bps.* <sup>21</sup> Specially, *Cr. Bps.* Chiefly, *Gen.* <sup>22</sup> Subvert, *Gen. Bps.* <sup>23</sup> A prophet, *Gen.* <sup>24</sup> Say, *Cor. Professe, Gen.* <sup>25</sup> Unmeet, *Cor. Unapt, Cr. Reprobate, Gen. Bps.* <sup>1</sup> Sober, sage, *Cr. Watching, grave, Bps.* <sup>2</sup> Behaviour, *Gen. Bps.* <sup>3</sup> Good things, *Bps.* <sup>4</sup> Make [Instruct, *G.*] the young women to be sober-minded, to love, etc. *T. M. Cr. Gen. Bps.* <sup>5</sup> Discreet, *All the Vers.* <sup>6</sup> Keepers at home, *Gen. Housekeepers, Bps.* <sup>7</sup> Sober-minded, *All the Vers.* <sup>8</sup> A paterne, *Bps.*

workes <sup>9</sup> in the doctryne/ shew vncorruptcion/ honestie/ and the wholsome worde <sup>10</sup> which cannot be rebuked/ that he which withstondeth maye be ashamed/ havynge <sup>11</sup> no thinge in you that he maye dispraise. <sup>12</sup> The servauntes exhorte to be obedient vnto their owne masters/ and to please in all thinges/ not answerynge agayne/ nether be pickers/ but that they shewe all good faythfulnes/ that they maye <sup>13</sup> do worshippe to the doctryne off god oure saveoure in all thynges. For the grace of god/ <sup>14</sup> that bryngeth health vnto all men/ hath apered and teacheth vs that we shulde denye vngodlynnes/ and worldly lustes/ and that we shulde live <sup>15</sup> honestly/ righteously/ and godly in this present worlde/ lokinge for that blessed hope/ and <sup>16</sup> glorious a perenge of the <sup>17</sup> mygthy god/ and of oure savioure Jesu Christ: which gave hym silfe for vs/ to redeme vs from all <sup>18</sup> vnrightewesnes/ and to pourdge vs a peculiar people vnto him silfe/ <sup>19</sup> fervently geven vnto good workes. These thinges speake/ and exhorte/ and rebuke/ with all <sup>20</sup> commaundyng. Se that no man despise the.

## The iiij. Chapter.

**W**ARNE them that they submit them selves to ruele and power/ <sup>2</sup> to obey the officers/ that they be <sup>3</sup> prompt vnto all good workes/ <sup>4</sup> that they speake evyll off no man/ that they be no fyghters/ but <sup>5</sup> softe/ shewynge all meknes vnto all men For we oure selves also were <sup>6</sup> in tymes past/ vnwyse/ disobedient/ deceived/ <sup>7</sup> in daunger to lustes/ and divers manners off voluptusnes/ livynge in maliciousnes/ and envie/ <sup>8</sup> full of hate hatynge one another.

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<sup>9</sup> With uncorrupte doctrine, with honestie, *Cor. T. M.* In the doctryne with honestie, gravitie, *Cr.* With uncorrupte doctrine, with gravitie, integritie, *Gen.* In the doctrine uncorruptnesse, gravitie, integritie, *Bps.* <sup>10</sup> Unrebukeable, *Bps.* <sup>11</sup> No evill thing to saye of you, *Cr. Bps.* Nothing concerning you to speak evil of, *Gen.* <sup>12</sup> Let servants be subject unto, *Gen.* <sup>13</sup> Adorne the doctrine, *Gen. Bps.* <sup>14</sup> (*Which is*) healthful, *Bps.* <sup>15</sup> Discreetly, *Cor.* Sobermynded, *T. M.* Soberly, *Cr. Gen. Bps.* <sup>16</sup> Appearing of the glorie, *Cor. Cr. Gen. Bps.* <sup>17</sup> Great, *Cr. Bps.* <sup>18</sup> Iniquitie, *Gen.* <sup>19</sup> Zealous of, *Gen. Bps.* <sup>20</sup> Ferventnesse of commaunding, *Cr. Authoritie, Gen. Bps.* <sup>1</sup> Put them in remembrance that they be subject unto the principalities, *Gen.* <sup>2</sup> That they be obedient and readie, *Gen.* To obey magistrates, to be ready, *Bps.* <sup>3</sup> Readye, *T. M. Cr.* <sup>4</sup> To blaspheme, *Bps.* <sup>5</sup> Gentle, *Cr. Bps.* <sup>6</sup> Sometye foolish, *Bps.* <sup>7</sup> Serving divers lustes and voluptuousnesse, *Cr. Bps.* Serving the lustes and divers pleasures, *Gen.* <sup>8</sup> Hatefull, *Gen.*

But after that the <sup>9</sup>kyndnes and love of oure saveoure <sup>10</sup>to manwarde apered/ not of the dedes off rightewesnes which we wrought/ but off his mercie/ he saved vs/ by the <sup>11</sup>fountayne of the newe birth/ and with the renuyng off the holy goost/ which he shed on vs <sup>12</sup>aboundantly/ thorow Jesus Christ oure saveoure/ that we once iustified by his grace/ shulde be heyres <sup>13</sup>off eternall lyfe/ thorowe hope. This is a true sayinge.

Off these thynges I wolde that thou shuldest <sup>14</sup>certifie/ that they which beleve God/ myght be <sup>15</sup>stodius to <sup>16</sup>go forwarde in goode workes. These thynges are good and profetable vnto men. <sup>17</sup>Folisshe questions/ and genealogies/ and <sup>18</sup>braulinges and stryfe about the lawe avoyde/ for they are vnprofitable/ and <sup>19</sup>superfluus. A man that is <sup>20</sup>the auctor off sectes/ after the fyrst and the seconde amonicion <sup>21</sup>avoyde/ remembryng that he that is soche/ is perverted/ and synneth/ even damned <sup>22</sup>by his awne iudgement.

When I shall sende Arternas vnto the or Tichicus be diligent to come vnto me vnto Nichopolis. For I have determined there to wynter. Bryng Zenas <sup>23</sup>the lawear and Apollos on their iorney diligently/ that nothyng be lackyng vnto them. And let oures also learne to <sup>24</sup>excelle in good workes as farforth as nede requyreth/ that they be not vnfrutfull. All that are whith me salute the.

Grete them that love vs in the faythe.

Grace be with you all/

Amen.

Written from Nichopolis a citie  
of Macedonia.

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<sup>9</sup> Bountifulnesse, *Gen.*    <sup>10</sup> *All the Vers.* add—God.    <sup>11</sup> Washing of the new birth, *Gen.* Fountayne of the regeneration, *Bps.*  
<sup>12</sup> Richly, *Bps.*    <sup>13</sup> According to the hope of, *Cr. Gen. Bps.*  
<sup>14</sup> Speak earnestly, *Cor.* Affirme, *Gen.* Affirme constantly, *Bps.*  
<sup>15</sup> Diligent, etc. *Cr.* Be careful to shew foorth [to maynteyne, *B.*] good workes, *Gen. Bps.*    <sup>16</sup> Excel in, *Cor.*    <sup>17</sup> But stay foolish, etc. *Gen.*    <sup>18</sup> Contentions and brawlings [and strivings, *B.*], *Gen. Bps.*    <sup>19</sup> Vaine, *Gen. Bps.*    <sup>20</sup> An heretike, *Gen. Bps.*    <sup>21</sup> Reject, *Gen.*    <sup>22</sup> Of himselfe, *Cr. Gen. Bps.*    <sup>23</sup> The scribe, *Cor.*  
<sup>24</sup> Shewe forth [Maynteyne, *B.*] good workes to necessary uses, *Gen. Bps.*

## The

### Epistle of Paul vnto Philemon.

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**PAUL** the presoner of Jesu Christ/ and brother Timotheus.

Vnto Philemon <sup>1</sup> beloved/ and oure <sup>2</sup> helper/ and to <sup>3</sup> the beloved Appia/ and to Archippus oure felowe soudier/ and to the congregacion of thy housse.

Grace be with you and peace/ from God oure father and from the lorde Jesus Christ.

I thanke my God always makynge mencion off the in my prayers/ when I heare off thy love and faith/ which thou hast towarde the lorde Jesu/ and towarde all saynctes : <sup>4</sup> so that the fellshippe that thou hast in the fayth/ is frutfull <sup>5</sup> thorowe knowledge off <sup>6</sup> all good thynges/ which are in you by Jesus Christ. And we have gret ioye/ and consolacion <sup>7</sup> over thy love : For by the brother/ the <sup>8</sup> saynctes hertes are comforted.

Wherefore though I be bolde in Christ <sup>9</sup> to enioyne the/ that which <sup>10</sup> becommeth the : yet for loves sake I rather beseeche the/ <sup>11</sup> though I be as I am/ even Paul aged/ and <sup>12</sup> now in bondes for Jesu Christes sake. I beseeche the for my sonne Onesimus/ whom I begat in my bondes/ which in tyme passed was to the vnprofitable : but nowe proffetable booth to the and also to me/ whom I have sent <sup>13</sup> [home] agayne. Thou therfore receave hym/ that is to saye myne awne bowels/

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<sup>1</sup> Our deare friend, *Gen.*      <sup>2</sup> Fellow-helper, *Gen.*      Felowe labourer, *Bps.* [So vs. 24.]      <sup>3</sup> Our deare sister, *Gen.*      <sup>4</sup> That our common fayth may be, etc. *Cov.*      That the felowship of thy fayth may be made fruitfull [be effectual, *B.*], *Gen. Bps.*      <sup>5</sup> And that whatsoever good thing is in you through Jesus Christ, may be known, *Gen.*      <sup>6</sup> Every good (*worke*) which is in you, *Cr. Bps.*      <sup>7</sup> In thy love, *Cr. Gen. Bps.*      <sup>8</sup> Saintes are heartily refreshed, *Cov.*      Bowelles of the saints are refreshed, *Bps.*      <sup>9</sup> To commande, *Cr. Gen.*      <sup>10</sup> Was thy duety to do, *Cr.*      Is convenient, *Gen.*      <sup>11</sup> Though I be as I am, even olde Paull, *Cr.*      Being such a one as Paul, etc. *Bps.*      <sup>12</sup> Nowe a prisoner of Jesus Christ, *Cr. Gen. Bps.*      <sup>13</sup> *Gen Bps.* omit.

The Epistle off Paul vnto Philemon.

whom I wolde fayne have retayned with me/ thatt in thy stede he myght have ministred vnto me in the bondes off the gospel!. Neverthesse/ without thy mynde/ wolde I do noo thyng/ that <sup>14</sup> that goode which spryngeth off the shuld nott be as it wer off necessitie/ butt willyngly.

<sup>15</sup> Haply he therefore departed for a season/ that thou shuldest receave hym for ever/ not nowe as a servaunt: butt above a servaunt/ I mean a brother beloved/ specially to me: but howe moche more vnto the/ both in the flesshe/ and also in the lorde? Yff thou count <sup>16</sup> me a felowe receave hym as my silfe. Yff he have hurt the or oweth the ought/ that <sup>17</sup> laye to my charge. I Paul have written it with myne honde. I will recompence it. <sup>18</sup> So that I do not saye to the howe that thou owest vnto me even thyne awne silfe. Even so brother/ let me <sup>19</sup> enjoye the in the lorde. Comforte my bowels in the lorde. Trustyng in thyne obedienee/ I wrote vnto the/ knowyng that thou wilt do more then I saye fore. More over prepare me lodgyng: for I trust thorowe the helpe off youre prayers/ I shalbe geven vnto you.

There salute the/ Epaphras my felowe  
presoner in Christe Jesu/ Marcus/ Ar-  
istarchus/ Demas/ Lucas/ my  
helpers. The grace of oure  
lorde Jesu Christ be  
with youre spretes/  
Amen.

Sent from Rome by On-  
sinus a servaunt.

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<sup>14</sup> The good which thou doest, *Cor. Cr.* Thy benefit, *Gen. Bps.*  
<sup>15</sup> It may be that he, etc. *Gen.* <sup>16</sup> Therefore our thinges common,  
*Gen.* <sup>17</sup> Put on mine accounts, *Gen.* <sup>18</sup> Albeit, I do not, *Gen.*  
*Bps.* <sup>19</sup> Obteine [Injoy, B.] *this* pleasure of thee in the Lord,  
*Gen. Bps.*

## The

# Fyrst Pistle of S. Peter the Apostle.

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## The fyrst Chapter.

**P**ETER an Apostle of Jesu Christ/ to them that dwell here and there as straungers thorowe out/ Pontus/ Galacia/ Capadocia/ Asia/ and Bethinia/ elect by the forknowledge off God the father <sup>1</sup> thorowe the sanctifyinge off the sprete/ <sup>2</sup> vnto obedience/ and sprynklyne of the bloud off Jesus Christ. Grace <sup>3</sup> be with you/ and peace be multiplied.

Blessed be God the father off oure lorde Jesus Christ/ which thorowe his abundant mercie begat vs agayne vnto a lively hope/ <sup>4</sup> by the resurreccion off Jesus Christ from deeth/ to <sup>5</sup> [enioye] an inheritaunce <sup>6</sup> immortall/ and vndefiled/ and that <sup>7</sup> putrieth not/ reserved in heven for you which are kept by the power off god thorowe fayth/ vnto helth/ which health is prepared all redy to be shewed in the last tyme/ in the which tyme ye shall reioyce/ though nowe for a season (iff nede requyre) ye are in hevines/ throwe manyfolde temptacions/ that <sup>8</sup> youre fayth once tried beyng moche more precious then golde that perissheth (though it be tried with fyre) myght be founde vnto lawde/ glory/ and honowre/ when Jesus Christ shall apere: whom ye have not sene and ye yet love hym/ in whom even nowe/ though ye se hym not/ yet ye beleve/ and reioyce with ioye <sup>9</sup> in effable/ and glorious: receavyng the ende of youre fayth/ the helth of youre soules.

Of which health/ have the prophetes enquiryed and <sup>10</sup> sought/ which prophesied of the grace that should come vnto you/

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<sup>1</sup> Unto, *Gen. Bps.*      <sup>2</sup> Through, *Gen. Bps.*      <sup>3</sup> And peace be multiplied, etc. *Gen. Bps.*      <sup>4</sup> (By that, that Jesus Christ rose again from death), *Cr. By the rising, Bps.*      <sup>5</sup> *Cr. Gen. Bps. omit.*      <sup>6</sup> Incorruptible, *Bps.*      <sup>7</sup> Perissheth not, *T. M. Cr.*      Fadeth not away, *Gen. Bps.*      <sup>8</sup> The tryall of your fayth, *Cr. Gen. Bps.*      <sup>9</sup> Un-speakable, *All the Vers.*      <sup>10</sup> Searched, *T. M. Cr. Gen. Bps. B.* adds—diligently.



searchynge when/ or att what tyme the sprete <sup>11</sup> of Christ which was in them shulde signifie/ which sprete testified before/ the passions that shulde come vnto Christ/ and the glory that shulde folowe after: vnto which prophetes it was declared/ that nott vnto them selves/ but vnto vs/ they shulde minister the thynges which are nowe shewed vnto you/ off them which by the holy goost sent doune from heven/ have <sup>12</sup> preached vnto you the thynges which the angels desyre to behold.

Wherefore gyrde vppe the loynes of youre myndes/ be sober/ and trust perfectly one the grace that is brought vnto you/ <sup>13</sup> in that Jesus Christ is opened/ as obedient children/ <sup>14</sup> not fassionynge youre selves vn to <sup>15</sup> youre olde lustes <sup>16</sup> of ignorancy: But as he which called you is holy/ even so be ye holy in all maner of conversacion/ be cause itt is written: Be ye holy/ for I am holy.

And yff so be that ye <sup>17</sup> call on the father which with out respect off person iudgeth accordynge to every mannes worke/ se that ye passe the tyme off youre <sup>18</sup> pilgremage in feare. For as moche as ye knowe howe thatt ye were nott redemed wyth corruptible <sup>19</sup> golde and silver from youre vayne conversacion/ which ye receaved by the tradicions off the fathers: but with the precious bloud of Christ/ as of a lambe vndefiled/ and withouten spott/ which was ordeyned <sup>20</sup> before the <sup>21</sup> worlde was made: but was declared in the last tymes for youre sakes/ which by his meanes have beleved on god that raysted hym from deth/ and <sup>22</sup> glorified hym/ that <sup>23</sup> ye myght have fayth and hope towarde god.

<sup>24</sup> And for as moche as ye have purified youre soules thorowe the sprete/ in obeynge the trueth for to love brotherly withouten faynyng/ se that ye love one another with a pure hert fervently: for ye are borne a newe/ not of mortall seed/ but

<sup>11</sup> Which testified before of Christ, which was in them, should declare the sufferings *that should*, etc. *Gen.* <sup>12</sup> *Cr. Gen. Bps.* add—in the Gospell.

<sup>13</sup> By the declaryng [the revelation, *G. B.*] of Jesus, etc. *All the Vers.*

<sup>14</sup> That ye give not yourselves over unto, *Cr.*

<sup>15</sup> The former lustes of your, etc. *Gen. Bps.*

<sup>16</sup> By which ye were let, whan as yet ye were ignorant of Christ, *Cr.*

<sup>17</sup> Call him Father, *Gen.*

<sup>18</sup> Dwelling here, *Gen. Bps.*

<sup>19</sup> Thynges as silver and golde, *Cr. Gen. Bps.*

<sup>20</sup> *Cr. Bps.* add — beforehand, even.

<sup>21</sup> Foundation of the world, *Gen.*

<sup>22</sup> Gave him glory, that your fayth and hope myght be [that he might have, etc. *B.*], *Gen. Bps.*

<sup>23</sup> Even ye which have purified, *Cr. Bps.* Seeing your soules are purified in obeynge the truth through the spirit, *Gen.*

of immortall seed/ by the worde of god <sup>24</sup> which liveth/ and lasteth for ever/ be cause that all flesshe is as grasse/ and all the glory of man is as the floure of grasse/ the grasse is widdered/ and the flower <sup>25</sup> is faded awaye/ but the worde of the lorde endureth ever. And this is the worde which <sup>26</sup> [by the gspell] was preached amonge you.

## The ij. Chapter.

**W**HERFORE laye a syde all <sup>1</sup> maliciousnes/ and all gyle/ and <sup>2</sup> dissimulacion/ and envie/ and all <sup>3</sup> backbytynge: and as newe borne babes/ desyre <sup>4</sup> that reasonable mylke which is with out corrupcion/ that ye maye growe therin. Yf so be that ye have tasted howe <sup>5</sup> pleasaunt the lorde is/ to whom ye come as vnto a livyng stone which is disalowed of men/ but <sup>6</sup> elect of god and precious: and ye as lyvyng stones/ are made a spretuall housse/ and an holy presthode/ for to offer vppe spretuall sacryfice/ acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture: beholde/ I put in Sion <sup>7</sup> an heed corner stone/ electe and precious: and he that beleveth on him shall nott be <sup>8</sup> a shamed. Vnto you therefore which beleveth is he precious: butt vnto them which <sup>9</sup> beleve not the same stone which the bylders <sup>10</sup> refused/ is made the heed stone in the corner/ and a stone to stomble att/ and a rocke <sup>11</sup> to offende them which stomble at the worde/ and beleve not <sup>12</sup> that where on they were set. But ye are a chosen generacion/ a royall presthod/ an holy nacion/ <sup>13</sup> and a peculiar peple/ that ye shulde shewe the vertues off hym that called you out off darknes into hys marvelous light/ which in tyme past were nott a peple/ yett are ye nowe the people off God which <sup>14</sup> were not vnder mercy: butt nowe have obtayned mercy.

Derly beloved I beseche you as straungers/ and pilgrims/

<sup>24</sup> Who liveth and endureth, *Gen.*    <sup>25</sup> Falleth away, *Cr. Gen. Bps.*  
<sup>26</sup> *Cov. Gen. omit.*    <sup>1</sup> Noughtinesse, *Bps.* [So vs. 16.]    <sup>2</sup> Faignednesse, *Bps.*    <sup>3</sup> Evill speaking, *Gen.*    <sup>4</sup> That milke (not of the bodye but of the soule) which is without disceat, *Cr.* The sincere milke of the worde that ye may grow thereby, *Gen.* The milke of the worde which is without deceit, *Bps.*    <sup>5</sup> Gracious, *Cr. Bps.* Bountiful, *Gen.*    <sup>6</sup> Chosen, *All the Vers.*    <sup>7</sup> A stone to be layed in the chief corner, *Cr. Bps.*    <sup>8</sup> Confounded, *Cr. Bps.*    <sup>9</sup> Be disobedient, *Gen.* [So vs. 8.]    <sup>10</sup> Disallowed, *Gen. Bps.*    <sup>11</sup> Whereat they be offended, *Cr.* Of offence, *Gen. Bps.*    <sup>12</sup> Unto the which thing they were ordained, *Gen. Bps.*    <sup>13</sup> A people which are won [i. e. one], *Cr.*    <sup>14</sup> Sometime had not obtained, *Cr. Bps.* *Gen. adds—*  
 In times past.

abstain from fleshly lustes whiche fyght agaynst the soule/ and se that ye have honest conversacion amonge the gentyls/ that they which <sup>15</sup> backbyte you as evyll doars/ maye <sup>16</sup> se youre good workes and prayse god in the daye off visitacion.

Submit youre selves vnto all manner ordinaunce of man for the lordes sake/ whether it be vnto the kynge as <sup>17</sup> vnto the chefe heed : other vnto ruelars/ as vnto them that are sent of him/ for the punnysshment of evyll doars : butt for the laude of them that well do. For so is the will of god/ that with well doynge ye <sup>18</sup> shulde stoppe the mouthes of ignorant men : as fre/ and nott as <sup>19</sup> though ye toke libertie for a cloke of maliciousnes : but even as the servautes off god. Se that ye honoure all men. Love brotherly felishippe/ feare god/ honoure the kynge.

Servautes <sup>20</sup> obey youre masters with all feare/ not only yf they be good and courteous : but also though they be frowarde. For <sup>21</sup> it commeth off grace/ yf a man for conscience towarde god endure grefe/ <sup>22</sup> sufferynge wrongfully. For what prayse is it/ if when ye be buffeted for youre fautes/ ye take it patiently? But and if when ye do well/ ye suffre wronge and take it patiently/ <sup>23</sup> then is there thanke with god.

Here vnto verely were ye called/ for Christ also suffered for oure sakes : levynge vs an insample that ye shulde folowe his steppes/ which did no sinne/ nether was there gyle founde in his moughth : which when he was reviled/ reviled not agayne : when he suffered/ he threatened not/ but committed <sup>24</sup> the cause to him that iudgeth righteously/ which his awne silfe bare oure sinnes in his body on the tree/ that we shulde be delivered from synne and shulde live in rightewesnes. By whose strypes ye were healed. For ye were as shepe which goo astraye but are nowe returned vnto the shepheard/ and bisshoppe of youre soules.

## The iij. Chapter.

**L**YKE wyse let the wemen be in subieccion to their husbandes/ that even they which <sup>1</sup> beleve nott the worde/

<sup>15</sup> Speak evyll of, *Gen.* [So ch. iii. 16.] <sup>16</sup> By *your* good workes which they shall see, *Gen. Bps.* <sup>17</sup> Unto the superior, *Gen.* Having the preeminence, *Bps.*

<sup>18</sup> Stop the mouthes of foolish and ignorant men, *Cr.* May put to silence [May stop, *B.*] the ignorance of foolish men, *Gen. Bps.* <sup>19</sup> Having the libertie, *Cr. Gen. Bps.*

<sup>20</sup> Be subject to, *Gen.* <sup>21</sup> It is thanke worthy, *T.M. Cr. Gen. Bps.*

<sup>22</sup> And suffer wrong undeserved, *Cr. Bps.* <sup>23</sup> This is acceptable to, *Gen.* <sup>24</sup> The vengeance, *Cr. Bps.* <sup>1</sup> Obey, *Gen. Bps.*

maye withoute the worde be wonne by the conversacion of the wyves: whyll they beholde youre<sup>2</sup> pure conversacion coupled with feare. Whose aparell shall not be outwarde with broyded heare/ and<sup>3</sup> hangynge on of golde/ other in puttynge on<sup>4</sup> [gorgeous] aparell: but lett the<sup>5</sup> hid man of the herte be<sup>6</sup> vncorrupt/ with a meke and quyete sprete/ which sprete is before god a thyng moche set by. ffor after this manner in the olde tyme did the wholy wemen which trusted in god tyre them selves/ and were obedient to their husbendes/ even as Sara obeyd Abraham and called him<sup>7</sup> lorde: whose doughters ye are as longe as ye do wele. and be not afrayde<sup>8</sup> of every shadowe.

Lyke wyse ye<sup>9</sup> men dwell with them<sup>10</sup> accordynge to knowledge/ gevyng honoure vnto the<sup>11</sup> wyfe/ as vnto the weaker vessel/ and as vnto them that are heyres also of the grace of lyfe/ that youre prayers be not<sup>12</sup> lett.

<sup>13</sup> In conclusion/ be ye all of one mynde/ <sup>14</sup> one suffre with another/ love as brethren/ be petifull/ be courteous/ not rendryng evyll for evyll: nether rebuke for rebuke: but contrary wyse/ blesse: remembryng that ye are there vnto called/ even that ye shulde be heyres of blessynge. For<sup>15</sup> who so listeth to love lyfe and to se good dayes/ let him refrayne his tonge from evyll/ and his lippes thatt they speake not gyle: Let hym eschue evyll and do good: let him seke peace/ and<sup>16</sup> ensue it. For the eyes of the lorde are over the righteous/ and his eares are open vnto their prayers: butt the face off the lorde<sup>17</sup> beholdeth them that do evyll.

Morover who is it that will harme you yff ye folowe that which is good? not with stondynge happy are ye yff<sup>18</sup> ye suffre for rightewesness sake. <sup>19</sup> Neverthelesse feare not though they seme terrible vnto you/ nether be troubled: but sanctifie the lorde god in youre hertes. be redy all wayes to geve an answeere to every man that axeth you a reson of the hope that ye have/ and that with meaknes and<sup>20</sup> feare: hav-

<sup>2</sup> Chaste, *Cr.*<sup>3</sup> Golde put about, *Gen.*<sup>4</sup> *Gen.* omits.<sup>5</sup> Inward, *Cov.*<sup>6</sup> Without al corruption, so that the spirite be at rest and quiet [of a meek and quiet spirit, *B.*], *Cr. Bps.*<sup>7</sup> *Syr,*<sup>8</sup> For any terrour, *Cr. Gen. Bps.*<sup>9</sup> Husbendes, *Gen.**Bps.*<sup>10</sup> As men of knowledge, *Gen.*<sup>11</sup> Woman, *Gen.*<sup>12</sup> Hyndred, *Cr. Bps.* Interrupted, *Gen.*<sup>13</sup> Finally, *Gen.*<sup>14</sup> Ofone heart. *Cr.* Having compassion one of another, *Bps.*<sup>15</sup> Hethat doeth long after lyfe, *Cr. Gen. Bps.*<sup>16</sup> Folowe after it, *Gen.*<sup>17</sup> Is over, *Cr. Bps.* Is upon, *Gen.*<sup>18</sup> Any trouble happen untoyou, etc. *Cr. Bps.*<sup>19</sup> Be not ye afrayde for any terrour of them, *Cr. Bps.*Yea, feare not their feare, *Gen.*<sup>20</sup> Reverence, *Gen.*

ynge a good conscience/ that when they backbyte you as evyll doars/ they maye be ashamed/ <sup>21</sup>for as moche as they have faulcely accused youre god conversacion in Christ.

Hit is better (yf the wyll of god be so) that ye suffre for well doynge/ than for evyll doynge. For as moche as Christ hath once suffered for sinnes/ the iuste for the vniuste/ forto brynge vs to god/ and was <sup>22</sup>killed/ as pertaynyng to the flesshe : but was quyckened in the sprete.

In which sprete/ he also went and preached vnto the spretes that were in preson/ which <sup>23</sup>were in tyme passed disobedient/ when the long sufferynge of god <sup>24</sup>abode [excedinge patiently] in the dayes of noe/ whill the arcke was a preparynge/ wherein feawe (that is to saye viij. soules) were saved by water/ <sup>25</sup>which signifieth baptim that nowe saveth vs/ not the puttyng awaye of the filth of the flesshe/ but in that a good conscience <sup>26</sup>consenteth to god/ by the resurreccion of Jesus Christ/ which is on the right honde of god/ and is gone into heven/ angels/ power/ and myght/ subdued vnto him.

## The liij. Chapter.

**F**OR as moche as Christ hath suffered for vs in the flesshe/ arme youre selves like wyse with the same mynde : for he which suffereth in the flesshe ceasith from synne/ that he hence forwarde shulde live as moche tyme as remayneth in the flesshe/ not after the lustes of men : butt after the will of God. For it is sufficient for vs that we have spent the tyme that is past of the lyfe/ after the <sup>1</sup>will of the gentyls/ walkynge in wantannes lustes/ <sup>2</sup>dronkennes/ in <sup>3</sup>eatynge/ drynkyng/ and in abhominable ydolatric.

And it semeth to them <sup>4</sup>a straunge thinge that ye runne not also with them vnto the same excesse of ryote/ and therefore speake they evyll off you/ which shall geve a comptes to hym that is redy to iudge quycke and deed. For vnto this purpose verely was the gospell preached vnto the deed/ that they

<sup>21</sup> Which blame, *Gen.*      <sup>22</sup> Put to death, *Gen.*      <sup>23</sup> In time passed believed not, when God abode and suffered patiently, *Cov.*

<sup>24</sup> Was once looked for, *Cr.*      *Cr. Gen. Bps.* omit the words in crotchets.

<sup>25</sup> Lyke as baptism also, nowe saveth us, *Cr.* To the which also the figure agreeth that nowe saveth us, *even* baptism, *Gen. Bps.*

<sup>26</sup> Maketh request, *Gen. Bps.*      <sup>1</sup> Lust, *Gen.*      <sup>2</sup> In excesse of wyne, in excesse of eatyng, in excesse of drynkyng, *Cr. Bps.* C. adds

—(in dronkennes).      <sup>3</sup> Gluttonie, *Cov. Gen.*      <sup>4</sup> An inconvenient, *Cr.*

shulde be iudged after the manner off men in the flesshe/ but shulde live <sup>5</sup> godly in the sprete. The ende of all thynges is at honde.

Be ye therefore <sup>6</sup> discrete/ and sober/ that ye maye be apte to prayres. Butt above all thynges have fervent love a monge you. For love covereth the multitude of sinnes. Be ye herb-rous/ <sup>7</sup> and that without grudginge. As every man hath received the gyfte/ minister the same one to another as good <sup>8</sup> ministers of the manyfolde grace of god. Yf eny man speake/ let him talke as <sup>9</sup> [though he speake] the wordes of god. Yf eny man minister/ let him do it as of the abilitie which god ministreth vnto him. That god in all thinges maye be gloryfied thorowe Jesus Christ/ to whom be prayse and dominion for <sup>10</sup> ever and whyll the worlde stondesth Amen.

Derly beloved/ <sup>11</sup> be not troubled in this heate/ which nowe is come amonge you to trye you/ as though some straunge thyng had happened vnto you: but reioyce in as moche as ye are parte takers of Christes <sup>12</sup> passions/ that when his glory apereth/ ye maye <sup>13</sup> be mery and gladd.

Happy are ye <sup>14</sup> when ye suffre rebuke for the name of Christ. For the sprete of glory and the sprete of god resteth upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Se that none of you <sup>15</sup> suffer as a murtherer/ or as a thefe/ or an evyll doar/ or as a busybody in wother mens matters. Yf eny man suffre as a Christen man/ let hym not be ashamed: but let him glorifie god on this behalfe. For the tyme is come that iudgement must begyn at the housse off god. Yf it fyrst begyn at vs/ what shall the ende be of them which beleve not the gospell off god? And yf the righteous scaslly be saved: where shall all the vngodly and the sinner aperse? Wherefore let them that <sup>16</sup> suffer accordyng to the will off god/ committ their soules to hym with well doynge/ as vnto a faythfull creator.

<sup>5</sup> Before God, *Cr.* According to God, *Gen. Bps.*  
watch unto [watching in, *G.*] prayer, *Cr. Gen. Bps.*

*Gen.* add—one to another.  
omit.

<sup>8</sup> Disposers, *Gen.*  
<sup>10</sup> Ever and ever, *Cr. Gen. Bps.* [So ch. v. 11.]

<sup>11</sup> Marvail not at this heate which, etc. *Cov.* Marvail not that ye are proved by fyre (which thing is to trye you), *Cr.* Thinke it not straunge concerning the fierce tryal which is among you to prove you, *Gen.*

<sup>12</sup> Sufferings, *Gen.*

<sup>13</sup> Be glad and reioyce, *Gen.*

rayled upon, *Cr. Gen. Bps.*

<sup>15</sup> Be punished, *Cr.*

bled, *Cr. Bps.*

<sup>6</sup> Sober and

<sup>7</sup> *T. M. Cr.*

<sup>9</sup> *Cr. Gen.*

<sup>11</sup> Mar-

vail not that ye are proved

by fyre (which thing is to trye you),

Thinke it not straunge concerning the fierce tryal which is among you to prove you,

<sup>12</sup> Sufferings,

<sup>13</sup> Be glad and reioyce,

<sup>14</sup> If ye be rayled upon,

<sup>15</sup> Be punished,

<sup>16</sup> Are troubled,

## The v. Chapter.

**T**HE seniours which are amonge you I <sup>1</sup> exhorte/ which am also a senioure/ and a witnes of the afflictions of Christ/ and also a part taker off the glory thatt shalbe opened: <sup>2</sup> se that ye fede Christes flocke/ <sup>3</sup> which is amonge you/ <sup>4</sup> takynge the oversyght off them/ nott as though ye were compelled there to: butt willyngly: <sup>5</sup> Nott for the desyre of filthy lucre: but of a good mynde. Nott as though ye were lordes over <sup>6</sup> the parisshe: but that ye be an insample to the flocke.<sup>7</sup> and when the chefe shepheard shall apere/ ye shall receave an incorruptible crowne of glorye.

Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man/ one to another. <sup>8</sup> Knet youre selves togedder in lowlines of mynde. For god resisteth the proude and geveth grace to the humble. Submit youre selves therefore vnder the myghty honde of god/ that he maye exalt you/ <sup>9</sup> when the tyme is come. Cast all youre care to hym: for he careth for you.

Be sober and watch/ for youre adversary the devyll as a rorynge lion walketh about/ sekyng whom he may devoure: whom resist stedfast in the fayth/ remembryng that <sup>10</sup> ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace/ which called you vnto his eternall glory by Christ Jesus/ <sup>11</sup> shall his awne silfe after a lytell affliction make you parfete: shall settle/ strengthe/ and stablisse you. To hym be glory and dominion for ever/ and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you (as I suppose) have I written brevely/ exhortynge and testifyng howe that this is the true grace of god/ wherin ye stonde. The congregacion that is <sup>12</sup> gaddered to gedder at Babilon/ saluteth you/ and Marcus my sonne. Grete ye one another with

the kysse off love. Peace be with you all

which are in Christ Jesus/ Amen.

<sup>1</sup> Beseech, *Gen.*    <sup>2</sup> Feede the flocke of God, *Gen.*    <sup>3</sup> As much as lieth in you, *Cr.* Which dependeth upon [is committed unto, *B.*] you, *Gen. Bps.*    <sup>4</sup> Caring for it not by constraint, *Gen.*    <sup>5</sup> *Cr.* adds—after a godly sort.

<sup>6</sup> *God's* heritage, *Gen.*    <sup>7</sup> *Cr.* adds—and that with good will.    <sup>8</sup> Decke yourselves inwardly, *Gen. Bps.*

<sup>9</sup> In due time, *Gen.*    <sup>10</sup> Your brethren in the world have even the same affliction, *Cov.* The same afflictions are apoynted unto [accomplished in, *G.*] your brethren, *Cr. Gen.*    <sup>11</sup> After that ye have suffred a little, make you perfect, confirm, etc. *Gen.*    <sup>12</sup> At Babylon, companions of your election, *Cr.* At Babylon, elected together with you, *Gen.*

## The

# Seconde Pistle of S. Peter.

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## The fyrst Chapter.

**S**IMEON Peter a seruaunt and an apostle of Jesus Christ/ to them which have obtayned lyke precious fayth with vs in the rightewesnes that commeth off oure <sup>1</sup> God/ and off the savioure Jesus Christ.

Grace with you/ and peace be multiplied in the knowledge off God/ and off Jesus oure lorde. Accordynge as his godly power hath geuen vnto vs all thynges that pertayne vnto lyfe and <sup>2</sup> to serve god with all/ thorowe the knowledge of hym that hath called vs <sup>3</sup> by vertue and glory/ by the meanes where off/ are geuen vnto vs <sup>4</sup> excellent and moste greatte promyses/ that <sup>5</sup> by the helpe off them ye shulde be part takers off the godly nature/ in that ye flye the corrupcion <sup>6</sup> off worldly lust.

And here vnto geve all diligence : <sup>7</sup> in youre fayth minister vertue/ and in vertue knowledge/ and in knowledge temperancy/ and in temperancy pacience/ in pacience godlynes/ in godlynes <sup>8</sup> brotherly kyndnes/ in brotherly kyndnes love. For yf these thynges be amonge you/ and <sup>9</sup> are plenteous they woll make you that ye nether shalbe ydle nor vnfrutful vnto the knowledge off oure lorde Jesus Christ. He that <sup>10</sup> lacketh these thynges is blynde and <sup>11</sup> gropeth for the waye with his honde/ and hath forgotten that he was poured from his olde synnes.

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<sup>1</sup> God and Saviour, *All the Vers. Bps.*      <sup>2</sup> Godlinesse, *T. M. Cr. Gen.*  
<sup>3</sup> Unto, *Gen. Bps.*      <sup>4</sup> Most great and precious, *Gen.*  
<sup>5</sup> By the meanes thereof, *Cr.* By them, *Gen.*      <sup>6</sup> Which is in the world through lust, *Gen.*  
<sup>7</sup> Joyne moreover vertue with your faith, *Gen.* [<sup>1</sup> with <sup>7</sup>—so, *post.*]      <sup>8</sup> Brotherly love ; and to, etc. general love, *Cov.*      <sup>9</sup> Abound, *Gen.*      <sup>10</sup> Hath not, *Gen.*      <sup>11</sup> Cannot see farre off, *Gen.*



Wherefore brethren geve the moare diligence forto make youre callinge and eleccion sure.<sup>12</sup> For yf ye do soche thynges ye shall never<sup>13</sup> erre. Ye and by this meanes an entrynge in shalbe ministred vnto you abundantly in to the everlastynge kyngdom off oure lorde and saveour Jesus Christ.

Wherefore I will not be negligence to put you allwayes in remembrance of soche thynges/ though that ye knowe them youre selves and be also stablissed in the present trueth. Not withstondynge I thinke yt mete (as long as I am in this tabernacle) to stere you vppe by puttynge you in remembraunce/<sup>14</sup> for as moch as I am sure howe that<sup>15</sup> the tyme is at honde that I must put of this my tabernacle/ even as oure lorde Jesus Christ hath shewed me. I will<sup>16</sup> en foarce therfore/ that on every syde ye myght have wherwith to stere vppe the remembraunce off these thynges after my departynge.

For we folowed not<sup>17</sup> deceavable fables when we opened vnto you the power/ and commynge of our lorde Jesus Christ: but with oure eyes we sawe his maiestie. Even then verely when he receaved of god the father honor and glory/ and when there cam soche a voyce to hym from excellent glorie. This is my dere beloved sonne/ in whom I have delite/ this voyce we herde when it cam from heven/ beyng with hym in the holy mounte.

We have also<sup>18</sup> a more sure worde off prophesy/ where vnto<sup>19</sup> yff ye take hede/ as vnto a lyght that shyneth in a darke place/ ye do wele/ vntill the daye dawne and the daye starre aryse in your hertes. So that ye fyrst knowe this/ that no prophesy in the scripture<sup>20</sup> hath eny private interpretacion. For the scripture cam never by the will of man: but wholy men of god spake as they were moved by the wholy goost.

The ij. Chapter.

**T**HERE were falce prophetes amonge the people even as there shalbe falce teachers amonge you: which prevely shall brynge in damnable<sup>1</sup> sectes/ even denyng the lorde

<sup>12</sup> Cr. adds—(by good workes). <sup>13</sup> Fall, Cr. Gen. Bps. <sup>14</sup> Seeing I knowe that, Gen. <sup>15</sup> Shortly I must, Cr. <sup>16</sup> Ever also geve [do, Cor.] my diligence that ye may have wherewith, etc. Cor. Cr. Bps. Endeavour therefore always that ye also may be able to have remembrance, Gen. <sup>17</sup> Deceitfull, Cr. Bps. <sup>18</sup> A right sure word of prophecie, Cr. Bps. A most sure worde of the Prophetes, Gen. <sup>19</sup> Ye do well that ye take, Gen. <sup>20</sup> Is of any private motion. For the prophecie came not in old time, Gen. Bps. <sup>1</sup> Heresies, Gen. Bps.

that hath bought them/ and brynge <sup>2</sup> on their owen heeddes swyft damnacion/ and many shall folowe their damnable wayes/ by which the waye off trueth shalbe evyll spoken off/ and thorowe covetousnes shall they with fayned wordes make marchandyse of you/ whose iudgement <sup>3</sup> is not farre of/ and there dampnacion slepeth not.

For yff god spared not the angels that synned but cast them doune into hell/ and putt them in chaynes of darcknes/ there to be kept vnto <sup>4</sup> iudgment. nether spared the olde worlde : butt saved Noe the agyhte <sup>5</sup> preacher of rightewesnes/ and brought in the flud into the worlde off the vngodly/ and turned the cities of Zodom and Gomor into asshes : <sup>6</sup> overthrewe them/ damned them/ and made them an ensample vnto all that after shulde live vngodly. And iust Lot vexed with the <sup>7</sup> vnclenly conversacion off the wicked/ delivered he. For he beyng ryghteous and dwellynge amonge them/ in seyng and hearyng/ vexed his righteous soule from daye to daye with their <sup>8</sup> vnrighteous dedes. The lorde knoweth howe to deliver the godly out off temptacion/ and howe to reserve the the vniuste vnto the daye off iudgement for to be punnysshed : namly them that walke after the flesshe in the lust off vnclennes/ and despyse <sup>9</sup> the ruelars. Presumptuous are they/ and <sup>10</sup> stubborne and feare not to speake evyll off them that <sup>11</sup> are in auctorite. When the angels which are gretter bothe in power and myght/ <sup>12</sup> receave not of the lorde raylynge iudgement agaynst them. But these as brute beastes/ <sup>13</sup> naturally made to be taken and destroyed/ speake evyll of that they knowe not/ and shall perisse through their owne <sup>14</sup> destruccion/ and receive the rewarde <sup>15</sup> of vnrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and <sup>16</sup> filthynes : <sup>17</sup> and off you they make a

<sup>2</sup> Upon themselves, *Gen. Bps.*      <sup>3</sup> *Gen.* adds—long agone. Nowe of long time ceaseth not, *Bps.*      <sup>4</sup> Damnation, *Gen.*      <sup>5</sup> Person, a preacher, *Gen. Bps.*      <sup>6</sup> Overthrewe them, damned them, *Cov. T. M. Cr. Bps.*      <sup>7</sup> Condemned them and overthrew them, *Gen.*      <sup>8</sup> Unlawfull, *All the Vers.*      <sup>9</sup> Authoritie, *Cr. Bps.*      <sup>10</sup> Stand in their owne conceyt, *Gen. Bps.*      <sup>11</sup> Excell in worshippe, *Cr. Bps.*      <sup>12</sup> Beare not that blasphemous judgment against them before the Lorde, *Cov.*      <sup>13</sup> Naturally brought forth to be, etc. *Cov. Cr.*      <sup>14</sup> Ledde with sensualitie and made to be, *Gen. Bps.*      <sup>15</sup> Of unrighteousnes, as they which count it, etc. *Gen.*      <sup>16</sup> Blottes, *Gen. Bps.*      <sup>17</sup> Living in pleasure and in disceavable ways : feasting with that which is yours [feasting with you, *T. M.*], *Cov. T. M.*      Which

mockyng stoke feastyng together in their deceivable wayes : havynge eyes full of advoutrie/ and that cannot cease to synne/ <sup>18</sup> begylyng vnstable soules. Hertes they have exercised with <sup>19</sup> covetousnes. They are cursed chyldren/ and have forsaken the right waye/ and are gone astraye followinge the waye of Balam the sonne of Bosoc/ which loved the rewarde of vnrighthewesnes : but was rebuked of his iniquitie. The <sup>20</sup> lame and dom beast/ speakynge with mannes voyce forbade the <sup>21</sup> folisshnes of the prophet.

These are wells without water/ and cloudes carried about of a tempest/ to whome <sup>22</sup> the myst off dareknes is reserved for ever. For when they have spoken the swellynge wordes off vanitye/ <sup>23</sup> they begyle with wantannes thorowe the lustes off the flesshe them that <sup>24</sup> were elene escaped : <sup>25</sup> but nowe are wrapped in errorrs. They promys them libertie/ and are them selves the bonde servauntes of corrupeion. For of whom soever a man is over com/ vnto the same is he in bondage. For yf they/ after they have escaped from the filthynes of the worlde thorowe the knowledge off the lorde/ and of the saviour Jesus Christ/ they are yet tangled agayne therein and over come : then is the latter ende worsse with them then the begynnyng. For it had bene better for them/ not to have knowene the waye of righteousnes/ then after they have knowen it/ to turne from the holy commaundement given vnto them. Hit is happened vnto them <sup>26</sup> accordynge to the true proverbe : The dogge is turned to his vomit agayne/ and the sowe after she is wessed/ is returned to her wallowynge in the myre.

## The iij. Chapter.

**T**HIS is the seconde pistle that I nowe write vnto you/ my derely beloved/ wherwith I sterve vpppe and warne youre pure myndes/ <sup>1</sup> to call to remembraunce the wordes were tolde

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live at pleasure in their owne disceivable ways, feastyng and scornynge you, *Cr.* Deliting themselves in their deceivings, in feasting with you, *Gen. Bps.* <sup>18</sup> Laying wayte for, *Bps.* <sup>19</sup> Robberie, *Cr. Bps.* <sup>20</sup> The dumbe asse, *Gen.* The dumbe beast and used to the yoke, *Bps.* <sup>21</sup> Madnesse, *Cr. Bps.* <sup>23</sup> The blaekedarkness, *Gen.* <sup>23</sup> They entice through wantonnesse unto, etc. *Cov.* They entice through lustes in the voluptuousnesse [with the bayte of wantonnesse, *B.*] of the fleshe, *Cr. Bps.* <sup>24</sup> Nowe live in errorr, *Cr.* <sup>25</sup> And now walke in errorr, *Cov.* From them which are wrapped, etc. *Gen. Bps.* <sup>26</sup> That used to be spoken by the true proverbe, *Cr. Bps.* <sup>1</sup> That ye may be myndefull [remember, *Cov.*], *Cov. Cr. Bps.*

before off the holy prophetes/ and also the commaundement of vs the apostles of the lorde and saveour.

This fyrst vnderstonde/ that there shall come in the last dayes mockers/ <sup>2</sup> which will walke after their awne lustes and saye : Where is the promes of hys comynge ? For sence the fathers died all thynges continue <sup>3</sup> in the same estate wherin they were at the begynnyng. This they knowe not (and that willyngly) howe that the hevens <sup>4</sup> a grett whyle ago were/ and <sup>5</sup> the erth that was in the water/ appered vppe out of the water by the worde of god : <sup>6</sup> by the which thynges/ the worlde that then was perissed <sup>7</sup> over flowen with the fludde. But the hevens verely and erth which are nowe/ are kept by the same worde in store/ and reserved vnto fyre/ agaynste the daye of iudgement and <sup>8</sup> perdicion of vngodly men.

Derely beloved be not ignorant of this one thyng/ howe that one daye is with the lorde/ as a thousande yeare/ and a thousand yeare as one daye. The lorde <sup>9</sup> is not slake <sup>10</sup> to fulfill his promes as some men count slacknes : but is pacient to vs warde and wolde have no man <sup>11</sup> lost/ butt wolde receave all men to repentaunce. Neverthelesse the daye of the lorde will come as a thefe in the nyght/ in the which daye/ the hevens shall <sup>12</sup> perisse with terrible noyse/ and the elementes shall melt with <sup>13</sup> heet. And the erth with the workes that are therin shall bornne.

<sup>14</sup> Yf all these thynges shall perisse/ what maner persons ought ye to be in holy conversacion/ and godlines : lokyngefore/ and hastyng vnto the comynge off the daye off God/ <sup>15</sup> in which the hevens <sup>16</sup> shall perisse with fyre/ and the ele-

<sup>2</sup> Cr. adds—(in disceytfulnesse ) <sup>3</sup> Alike from the beginning of the creation, *Gen. Bps.* <sup>4</sup> Aforetime were, *Cor.* Of olde were, *Gen. Bps.*

<sup>5</sup> The worlde out of water and was in the water by the, etc. *Cor.* The earthe oute of the water appeared up through the water, by the, *Cr.* The earthe that was of the water and by the water, by the, *Gen.* The earthe consisting of the water and by the water, by the, *Bps.* <sup>6</sup> Wherefore the worlde, *Gen.* <sup>7</sup> Being overrun with water, *Cr. Bps.* <sup>8</sup> Damnation, *Cor.* [So vs. 16.]

Destruction, *Gen.* <sup>9</sup> That hath promised, is not slake, as some men, *Cr. Bps.* <sup>10</sup> Concerning his promise, *Gen.* <sup>11</sup> Lost, but that every man should amende hūselfe, *Cor.* To perishe, but woulde all men to come to, etc. *Gen.*

<sup>12</sup> Passe away in the maner of a tempest, *Cr.* Passe away with a [*B.* adds—great] noise, *Gen. Bps.*

<sup>13</sup> Feruent heate, *Bps.* [So vs. 12] <sup>14</sup> Seeing then that all these thynges must be dissolved [must peryshe, *Cr. Bps.*]. *Cr. Gen. Bps.*

<sup>15</sup> By whom, *Cr. Bps.* <sup>16</sup> Being on fire shall be dissolved, *Gen.*

mentes <sup>17</sup>shalbe consumed with heate. Nevertheless we loke for a neue heven/ and a neue erth/ accordynge to his promes/ where in dwelleth rightewesnes.

Wherefore derly beloved/ seyng that ye loke for soche thynges/ be diligent that ye maye be founde of hym in peace/ with out spott and <sup>18</sup>vndefiled: and suppose that the longe sufferynge off the lorde is helth/ even as oure derely beloved brother Paul/ accordynge to the wysdom geven vnto hym/ wrote to you/ <sup>19</sup>yee/ almost in every pistle speakyng off soche thynges: among which are many thynges harde to be vnderstoude/ which they that are vnlearned/ and vnstable per-

vert/ as they do wother scriptures vnto their owne destruc-

cion. Ye therfore dearly beloved seyng <sup>20</sup>ye are

warned/ Beware lest ye be also plucked awaye

with the erreure of the wicked/ and fall

from youre owne stedfastnes: But

growe in grace/ and in the knowledge off oure

lorde/ and saveoure Jesus Christ. To whom be glory

bothe nowe and for ever/

Amen.

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<sup>17</sup> Shall perish, *Cor.* Shall melt, *Cr. Gen. Bps.* <sup>18</sup> Blaineles, *Gen.* <sup>19</sup> As one that in all his epistles, speaketh, *Gen.* <sup>20</sup> Ye know it [these things, *G.*] before, *T. M. Gen.* Ye be warned aforehand, *Cr. Bps.*

## The

# Fyrst Pistle off Iohn the Apostle.

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## The fyrst Chapter.

**THAT** which was from the begynnynge <sup>1</sup> [declare we vnto you] which we have herde which we have sene with oure eyes/ which we have loked apon/ and oure hondes have handled/ of the worde of lyfe. For the lyfe apered/ and we have sene/ and beare witnes/ and shewe vnto you that eternall lyfe/ which was with the father/ and apered vnto vs. That <sup>2</sup> which we have sene and herde declare we vnto you that ye maye have fellishippe with vs/ and that oure fellishippe maye be with the father/ and his sonne Jesus Christ. And this write we vnto you/ that <sup>3</sup> youre ioye maye be full.

And this is the <sup>4</sup> tydynges which we have herde of him/ and declare vnto you/ that god is lyght/ and in him is no darknes at all. yf we saye that we have fellishippe with him/ and yet walke in darknes/ we lye/ and do not <sup>5</sup> the truth: but and yf we walke in lyght even as he is in lyght/ then have we fellishippe <sup>6</sup> with hym/ and the bloud of <sup>7</sup> Christ his sonne clenseth vs from all synne.

Yf we shall saye that we have no synne/ we deceave oure selves/ and trueth is not in vs. yf we knowlege oure synnes/ he is faythfull and iust/ to for geve vs oure synnes/ and to clense vs from all vnrightewesnes. Yf we saye we have not sinned/ we make hym a lyar/ and his worde is not in vs.

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<sup>1</sup> *Cr. Gen. Bps.* omit.      <sup>2</sup> *Gen.* adds—*I say.*      <sup>3</sup> *Cr.* adds—  
(ye maye reioice and that).      <sup>4</sup> *Message, Gen.* [So ch. iii. 11.]  
<sup>5</sup> *Truely, Gen.*      <sup>6</sup> *Together, Cor.* One with another, *Gen. Bps.*  
<sup>7</sup> *All the Vers.* add—*Jesus.*

## The seconde Chapter.

**MY** <sup>1</sup>lytell children/ these thinges write I vnto you/ that ye shulde not sinne: and yf eny man synne/ yet we have an advocate with the father/ Jesus Christ/ <sup>2</sup> which is righteous: and he <sup>3</sup> it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we knowe that we have knowen him/ yf we kepe his commaundementes. He that sayth I knowe hym/ and kepeth nott his commaundementes is a lyar/ and the veritie is not in him. Whosoever kepeth his worde/ in hym is the love of god parfet in dede. And <sup>4</sup>therin knowe we that we are in hym. He that sayth he <sup>5</sup> bydeth in hym/ ought to walke even as he walked.

Brethren I write no newe commaundement vnto you: but that olde commaundement which ye herde from the begynnyng. The olde commaundement is the worde which ye herde from the begynnyng. Agayne a newe commaundement I write vnto you/ a thyng that is true in hym/ and also in you: for the darknes is past/ and the true lyght nowe shyneth. He that sayth howe that he is in the true lyght/ and yet hateth his brother/ is in dareknes even vntyll this tyme. He that loveth his brother/ abydeth in the light/ and there is none occasion of evyll in him. He that hateth his brother is in darknes/ and walketh in darknes: and <sup>6</sup> cannot tell whither he goeth/ be cause thatt darknes hath blynded his eyes.

<sup>7</sup>Babes I write vnto you howe that youre synnes are forgiven you for his names sake. I wryte vnto you fathers/ <sup>8</sup> howe that ye have knowen him that was from the begynnyng. I wryte vnto you yonge men/ howe that ye have overcome <sup>9</sup> the wicked. I wryte vnto you <sup>1</sup>lytell children/ howe that ye have knowne the father. I write vnto you fathers/ howe that ye have knowen him that was from the begynnyng. I wryte vnto you yonge men/ howe that ye are stronge: and the worde of God abydeth in you/ and ye have over come that wicked.

Se that ye love not the worlde/ nether the thynges that are

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<sup>1</sup> Babes, *Gen.*      <sup>2</sup> The righteous, *Cr. Bps.*      The just, *Gen.*      <sup>3</sup> Is the reconciliation [atonement, *B.*], *Gen. Bps.*      <sup>4</sup> Hereby, *Cr. Gen. Bps.*      <sup>5</sup> Remaineth, *Gen.*      <sup>6</sup> Knoweth not, *Gen.*      <sup>7</sup> Litle children, *Gen.*      <sup>8</sup> Because ye, etc. *Gen. Bps.* [So *post.*]      <sup>9</sup> That wicked, *T. M. Cr.*

in the worlde. Yf eny man love the worlde/ the love of the father is not in him. For all that is in the worlde (as the lust of the flesshe/ the lust of the eyes/ and the pryde <sup>10</sup> of gooddes) is not of the father: butt of the worlde. And the worlde <sup>11</sup> vanyssheth awaye/ and the lust ther of: butt he that fulfilleth the will of god/ abydeth ever.

<sup>1</sup> Lytell children it is the last tyme/ and as ye have herde howe thatt Antichrist shall come: even nowe are there many Antichristes come allredy where by we knowe that it is the last tyme. They went oute from vs but they were nott of vs. For yf they had bene of vs/ they wolde no dout have continued with vs. But that fortuneth that ytt myght apere/ that they were not <sup>12</sup> of vs.

And ye have an oyntment <sup>13</sup> of the holy gost/ and ye knowe all thinges. I wrote not vnto you/ as though ye knew not the trueth: but <sup>14</sup> as though ye knewe it/ and knowe also that no lye commeth of trueth. who is a lyar: but he that denyeth that Jesus is Christ? he is Antichrist that denieth the father and the sonne. Whosoever denyeth the sonne/ the same hath not the father.<sup>15</sup> Let therefore abyde in you that same which ye herde from the begynnyng. Yf that which ye herde from the begynnyng shall remayne in you/ ye also shall continewe in the sonne/ and in the father. And this is the promes that he hath promysed vs/ even eternall lyfe.

This have I written vnto you/ as concernyng them that disceave you. And the anoyntyng which ye have receaved of hym dwelleth in you. And ye nede not that eny man teache you: but as that anoyntyng teacheth you all thinges/ and is true/ and is no lye: and as it taught you/ <sup>16</sup> even so byde therein. And now <sup>7</sup> babes abyde in hym/ that when he shall apere/ we maye be bolde/ and nott be made a shamed <sup>17</sup> of him at his commyng. Yff ye knowe that he is righteous/ <sup>18</sup> knowe also that he whych <sup>19</sup> foloweth rightewesnes/ is borne of hym.

<sup>10</sup> Of goodnes, *T. M.* Of goods, *Tar.* Of lyfe, *Cr. Gen. Bps.*  
<sup>11</sup> Passeth, *Cr. Gen. Bps.*      <sup>12</sup> *Gen. Bps.* add—all.      <sup>13</sup> Of him  
that is holy, *Cr. Gen. Bps.*      <sup>14</sup> Because, *Gen.*      <sup>15</sup> *Cr. Bps.*  
add [*B.* in the italic]—(He that knoweth [knowledgeth, *B.*] the sonne  
hath the father also.)      <sup>16</sup> Ye shall abyde, *Gen. Bps.*      <sup>17</sup> Before  
him, *Gen.*      <sup>18</sup> Knowe ye, *Gen.*      <sup>19</sup> Doeth, *Cr. Gen. Bps.*



## The II. Chapter.

**B**EHOLDE what love the father hath shewed on vs/ that we shulde be called the sonnes of god. For this cause the worlde knoweth you not be cause it hath not knowen him. Derely beloved/ nowe are we the sonnes of god/ and yet it hath not apered what we shalbe. but we knowe that when <sup>1</sup> it shall apere/ we shalbe lyke hym. For we shall se hym as he is. And every man that hath thys hope in hym/ pourgeth hym silfe/ even as he ys pure. Whosoever committeth synne/ <sup>2</sup> committeth vnrightewesnes also/ and synne is vnrightewesnes. and ye knowe that he apered to take awaye oure synnes/ and in him is no synne. As many as hyde in him/ synne not: whosoever synneth hath not sene hym/ nether hath knowen him.

Babes let no man deceave you/ He that doeth rightewesnes is righteous/ even as he is righteous. He that committeth sinne is of the devyll: for the devyll synneth sence the begynninge. For this purpose apered the sonne of god/ to lowse the workes of the devyll. Whosoever is borne of god/ sinneth not: for his seede remayneth in hym/ and he cannot sinne/ be cause he is borne of god. In this are the children of god knowen/ and the children of the devyll. Whosoever doeth not rightewesnes/ is not of god/ nether he that loveth not his brother.

For this is the tydinges/ that ye herde from the begynnynges/ that ye shulde love one another: not as Cayn which was of the wicked and slewe hys brother. And wherfore slewe he him? be cause hys awne workes were evyll/ and his brothers goode. Marveyle nott my brethren yff the worlde hate you. We knowe that we are translated from deeth vnto lyfe/ be cause we love the brethren. He that loveth not his brother/ abydeeth in deeth. Whosoever hateth his brother/ is a man sleare. And ye knowe thatt no man sleare/ hath eternall lyfe abydyng in hym.

Hereby perceave we love: for he gave his lyfe for vs: And we ought also to geve oure lives for our brethren. Who soever hath this wordes goode and seyeth his brother <sup>3</sup> in necessitie/ and shetteth vpp <sup>4</sup> his compassion from him: howe dwelleth the love of god in him? My babes/ let us not love

<sup>1</sup> He shall, *Gen. Bps.*

<sup>2</sup> Transgresseth also the lawe: for sinne is the transgression of the lawe, *Gen. Bps.*

<sup>3</sup> Have nede, *T. M.*

*Cr. Gen. Bps.*

<sup>4</sup> His heart, *Cor.*

in worde/ nether in tonge : but with dede/ and in veritie. And herby we knowe that we are off the veritie/ and <sup>5</sup> will before hym put oure hertes out of dout : For (yff oure hertes condempne vs) god is gretter then oure hertes/ and knoweth all thinges. <sup>6</sup> Tenderly beloved/ yff oure hertes condempne vs not/ then have we <sup>7</sup> trust to god warde : and whatsoever we axe/ we shall receave of hym : be cause we kepe his commaundements/ and do those thynges which are pleasyng in his sight.

And this is his commaundement/ that we beleve on the name of his sonne Jesus Christ/ and love one another/ as he gave commaundment. And he that kepeth hys commaundementes dwelleth in him/ and he in him/ And herby we knowe that <sup>8</sup> there abydeth in vs of the sprete which he gave vs,

### The iiii. Chapter.

**D**ERELY beloved beleve not every sprete : but <sup>1</sup> prove the spretes whether they are of god/ <sup>2</sup>[or no :] for many false prophetes are gone out into the worlde. Herby shall ye knowe the sprete off god. Every sprete that confesseth that Jesus Christ is come in the flesshe/ is off god. And every sprete which confesseth not that Jesus Christ is come in the flesshe/ is not off god. And this is that sprete of Antichrist/ of whom ye have herde/ howe that he shulde come : and even nowe already is he in the worlde.

Lytell children/ ye are of god/ and have overcōme them : for gretter is he that is in you/ then he that is in the worlde. They are of the worlde/ therefore speake they of the worlde/ and the worlde heareth them. We are of god. He that knoweth god heareth vs : He that is nott off God/ heareth vs not. Herby knowe we the sprete of veritie/ and the sprete of erreure.

Derely beloved/ lett vs love one another : for love cometh of god. And every one that loveth is borne of god/ and knoweth god. He that loveth nott/ hath not knowen god : for god is love. In this apered the love of god to vs ward/ because that god sent his only begotten sonne into the worlde/ that we myght live thorowe him. Herin is love/ not that we

<sup>5</sup> Can quiet [assure, *G. B.*] our hearts before him, *All the Versions.*

<sup>6</sup> Beloved, *T. M. Gen. Bps.* Dearly beloved, *Cr.* <sup>7</sup> Boldnes, *Gen.* [So ch. iii. 17.] <sup>8</sup> He abideth in us *even* by the spirite, etc. *Cr.*

*Gen. Bps.*

<sup>1</sup> Trie, *Gen.*

<sup>2</sup> *Gen.* omits.

loved god/ but that he loved vs/ and sent his sonne to <sup>3</sup> make agrement for oure sinnes.

Derely beloved yf god so loved vs/ we ought also to love one another. no man hath sene god at eny tyme. Yf we love one another/ god dwelleth in vs/ and his love is parfet in vs. Herby knowe we/ that we dwell in hym/ and he in vs. be cause he hath geveu vs of his sprete. And we have sene and do testifie that the father sent the sonne/ <sup>4</sup> which is the saveour of the worlde. Whosoever confesseth that Jesus is the sonne of god/ in hym dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth in love dwelleth in god/ and god in hym. Herin is the love parfet in vs/ thatt we shulde have trust in the daye of iudgement/ <sup>5</sup> that as he is/ even so are we in this worlde. There is no feare in love/ but parfet love casteth out all feare/ for feare hath paynfulnes. He that feareth is not parfet in love.

We love hym/ for he loved vs fyrst. Yf a man saye/ I love god/ and yet hateth his brother/ he is a liar. Howe can he that loveth nott his brother whom he hath sene/ love god whom he hath not sene? And this commaundement have we of hym: that he which loveth God/ shulde love his brother also,

#### The v. Chapter.

**W**HOSOEVER beleveth that Jesus is Christ/ is borne of god. and every one that loveth hym which begat/ loveth him also which was begotten of him. In this we knowe that we love the children of god/ when we love god/ and kepe his commaundements. This is the love of god/ that we kepe his commaundementes/ and his commaundementes are not greveous. For all that is borne of god/ over commeth the worlde. and this is the victory that over commeth the worlde/ even oure faythe. who is it that over commeth the world: but he which beleveth that Jesus is the sonne of god?

This Jesus Christ is he that cam by water and bloud/ not by water only: but by water and bloud. And it is the sprete that beareth witnes/ be cause the sprete ys trueth. <sup>1</sup> For there are

<sup>3</sup> Be a reconciliation, *Gen.*

<sup>4</sup> To be, *Cr. Gen. Bps.*

<sup>5</sup> For as

he is, *Cr. Gen. Bps.*

<sup>1</sup> [*Cov. Cr. Tar.* read vs. 7 in crotchets, *T. M.*—in smaller type.]

thre whych beare recorde in heven/ the father/ the worde/ and the wholy goost. And these thre are one. And there are thre which beare recorde in erth : the sprete/ and water/ and bloud :<sup>2</sup> and these thre <sup>3</sup>are one. Yf we receave the witnes of men/ the witnes of god is gretter. For this is the witnes of god/<sup>4</sup> which he testifyed of his sonne. He that beleveth on the sonne of god hath the witnes in hym silfe. He that beleveth nott God/ hath made hym a lyare/ be cause he beveled nott the recorde that god <sup>5</sup>gave of his sonne. And this ys that recorde/ howe that god hath geven vnto vs eternall lyfe/ and this lyfe is in his sonne. He that hath the sonne/ hath lyfe : and he that hath not the sonne of god/ hath not lyfe.

These thynges have I written vnto you that beleve on the name of the sonne off God/ that ye maye knowe howe that ye have eternall lyfe/ and that ye maye beleve on the name of the sonne off god. And this is the <sup>6</sup>trust that we have in hym : that yf we axe eny thyng accordynge to his will he heareth vs. And yff we knowe that he heare vs whatt soever we axe/ we knowe that we shall have the petitions that we desyred of hym.

Yff eny man se his brother synne a synne that is not vnto deeth/ let hym axe/ and he shall geve hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth/ for which saye I not that <sup>7</sup>a man shulde praye. All vnrightewesnes is synne/ and there is a synne not vnto deeth.

We knowe that whosoever is borne of God/ synneth not : but he that is begotten of god kepeth hym silfe/ and that wicked toucheth hym not. We knowe that we are of god/ and that <sup>8</sup>the worlde is altogedder set on wickednes. We knowe that the sonne of God is come/ and hath geven vs a mynde to knowe hym which is true : and we are in hym that is true/<sup>9</sup> through his sonne Jesu Christ. This same is very god/ and eternall lyfe.

Babes kepe youre selves from ymages. Amen.

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<sup>2</sup> Cr. adds—not by water only, but by water and blood.   <sup>3</sup> Agree in one, Gen.   <sup>4</sup> Cr. adds—(that is greater).   <sup>5</sup> Witnessed, Gen.   <sup>6</sup> Assurance, Gen.   <sup>7</sup> Thou shouldst, Gen.   <sup>8</sup> The whole worlde lyeth in, Gen.   <sup>9</sup> That is, in, Gen.

## The Seconde Pistle of S. Iohn.

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**T**HE seneour to the electe lady and her children which I love in the trueth : and not I only : but also all they that have knowen the trueth/ for the truthe sake/ which <sup>1</sup>remayneth in vs/ and shalbe in vs for ever.

With you be grace/ mercy/ and peace from God the father/ and from the lorde Jesus Christ the sonne off the father/ in trueth and love.

I reioysed greatly/ that I founde off thy children walkynge in trough/ as we have receaved a commaundement of the father. And nowe beseche I the lady/ not as though I wrote a newe commaundement vnto the/ but that same/ which we had from the begynnyng/ that we shulde love one a nother. And this is the love/ that we shulde walke after his commaundementes.

This commaundement is (that as ye have herde from the begynnyng) ye shulde walke in it. For many deceavers are entred in to the worlde/ which confesse not that Jesus Christ is come in the flesshe. This is a deceaver and an Antichrist. Loke on youre selves/ that we lowse not that we have wrought : but that we maye have a full rewarde. Whosoever transgresseth and by deth not in the doctrine of Christ/ hath not God. He that <sup>2</sup>endureth in the doctryne off Christ/ hath bothe the father/ and the sonne.

Yff there come eny vnto you and brynge not this <sup>3</sup>learnynge/ hym receave not to housse : nether <sup>4</sup>bid hym god spede. For he that biddeth hym God spede/ is part taker off his evyl dedes. I had many thynges to wryte vnto you/ neverthelesse

I wolde not wryte with paper and ynke : but I trust to come vnto you/ and speake with you mought to mouth/ that oure ioye maye be full.

The sonnes off thy electe  
sister grete the  
Amen.

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<sup>1</sup> Dwelleth, *T. M. Cr. Gen.*

<sup>2</sup> Continueth, *Gen.*

<sup>3</sup> Doc-

trine, *Gen.*      <sup>4</sup> Salute him, *Cor.*

## The iij. Pistle of S. Iohn.

**T**HE senior vnto the beloved gayus/ whom I love in the trueth. <sup>1</sup>Welbeloved I wysshe <sup>2</sup>in all thynges thatt thou prosperedest and faredest well/ even as thy soule prospereth. I reioysed greatly when the brethren cam and testified off the trueth that is in the/ howe thou in troth walkest. I have no gretter ioye than forto heare howe that my sonnes walke in veritie.

<sup>1</sup> Derely beloved thou doest faythfully whatt soever thou doest to the brethren/ and to straungers/ which bare witnes off thy love before all the congregacion. <sup>3</sup> Which brethren when thou bryngest forwardes on their iorney (<sup>4</sup>as it besemet God) thou shalt do wele: be cause that for his names sake they went forth/ and toke no thyng off the gentylys. We therefore ought to receave soche/ that we also myght be helpers to the trueih.

I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amonge them/ receaveth vs not/ wherfore yf I come I will declare his dedes which he doeth <sup>5</sup>iestyng on vs with malicious wordes/ nether is therewith content. Not only he hym silfe receaveth not the brethren: but also he forbiddeth them thatt wolde/ and thrusteth them out off the congregacion.

<sup>1</sup> Derely beloved counterfait not thatt which is evyll/ but that which is good: He that doeth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men/ and of the trueth. Yee and we oure selves also beare recorde/ and ye knowe that oure recorde is true. I

have many thynges to wryte: But I willnot with pen and ynke wryte vnto the. For I trust I shall short

ly se the/ and we shall speake mouth to mouth. Peace be with the. The

<sup>6</sup> lovers salute the

Grete the <sup>6</sup> lovers by name.

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<sup>1</sup> Beloved, *Cr. Gen. Bps.*      <sup>2</sup> Chiefly, *Gen.*      <sup>3</sup> Whom, if thou, etc. *Gen.*      <sup>4</sup> Worthily before God, *Cor.* After a godly sort, *Cr. Bps.* As it beseemeth according to God, *Gen.*      <sup>5</sup> Pratteling against us, *Gen.*      <sup>6</sup> Friends, *Gen.*

## The

# Epistle of Paul vnto the Hebrewes.

## The fyrst Chapter.

**G**OD<sup>1</sup> in tyme past diversly and many wayes/ spake vnto the fathers by prophetes: but in these last dayes he hath spoken vnto vs by his sonne/ whom he hath made heyre of all thynges: by whom also he made the world. which sonne beyng the brightnes of his glory/ and<sup>2</sup> very ymage off his substance/ <sup>3</sup> bearynge vppe all thynges<sup>4</sup> with the worde of his power/ hath<sup>5</sup> in his awne person poured oure synnes/ and is sytten on the right honde of the maiestie<sup>6</sup> an hie/ and is more excellent then the angels/ in as moche as he hath<sup>7</sup> [by inheritaunce] obteyned an excellenter name than have they.

For vnto which of the angels sayde he at eny time: Thou arte my sonne/ this daye begate I the? And agayne: I will be his father/ and he shalbe my sonne. And agayne when he bryngeth in the fyrst begotten sonne in the worlde/ he sayth: And<sup>8</sup> all the angels of god shall worshippe hym. And<sup>9</sup> vnto the angels he sayth: He maketh<sup>10</sup> his angels spretes/ and his ministers flammes of fyre. But vnto the sonne he sayth: <sup>11</sup> God thy seate shalbe for ever/ and ever. The cepter of thy kyngdom is a <sup>12</sup> right cepter/ Thou hast loved rightewesnes and hated iniquitie: Wherfore hath god/ <sup>13</sup> which is thy god/ anoynted the with the oyle off gladnes above thy felowes.

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<sup>1</sup> In the olde tyme [Whyche in tyme past, B.] at sundrie times and in divers maners, *Gen. Bps.*    <sup>2</sup> The ingraued forme of his persone, *Gen.*    <sup>3</sup> Rulynge, *Cr.* Upholding, *Bps.*    <sup>4</sup> By his mightie worde, *Gen.*    <sup>5</sup> By himselfe, *Gen. Bps.*    <sup>6</sup> In the highest places, and is made so muche more, etc. *Gen.*    <sup>7</sup> *Gen. Bps.* omit.    <sup>8</sup> Let all, etc. *Cr. Gen. Bps.*    <sup>9</sup> Of the, *T. M. Gen.*    <sup>10</sup> The Spirits his messengers, *Gen.*    <sup>11</sup> O God, thy seat [throne, G.], *Cr. Gen. Bps.*    <sup>12</sup> Sceptre of righteousness, *Gen. Bps.*    <sup>13</sup> Even thy God, *Cr. Gen. Bps.*

And thou lorde in the begynnyng hast <sup>14</sup> layde the foundation of the erth: And the hevens are the workes off thy hondes. They shall perisshē/ but thou <sup>15</sup> shalt endure. They all shall waxe olde as doth a garment: and as a vesture shalt thou <sup>16</sup> chaunge them/ and they shalbe chaunged: but thou arte the same/ and thy yeares shall not fayle. Vnto which off the angels sayde he at eny time? Sit on my right honde tyll I make thyne enemies thy fote stole. Are they not all <sup>17</sup> spretes to do service/ sent forto minister for their sakes/ which shalbe heyres of health?

## The ij. Chapter.

**W**HEREFORE we ought <sup>1</sup> moche more to attende vnto tho thynges which we have herde/ lest <sup>2</sup> we be spilt. For yff the worde which was spoken by angels was stedfast: and every transgression and disobedience receaved a iust recompence <sup>3</sup> to rewarde: howe shall we escape yf we <sup>4</sup> despise so great helth? which at the fyrst began to be preached off the lorde hym silfe/ and after warde was confermed vnto vs warde/ by them that herde it/ god bearynge witnes there to/ bothe with sygnes and wonders also/ and with divers miracles/ and gyftes off the holy gooste/ accordyng to his awne will.

He hath not vnto the angels <sup>5</sup> put in subieccion the worlde to come/ where of we speake: but one in a certayne place witnessed/ sayinge: What is man/ that thou arte myndfull of hym: other the sonne of man/ that thou <sup>6</sup> visitest hym? <sup>7</sup> After thou haddest for a season made hym lower then the angels: thou crounedst hym with honour and glory/ and hast set hym above the workes off thy hondes. Thou hast put all thynges in subieccion vnder his fete. In that he put all thynges vnder hym/ he left nothyng that is not put vnder him. Neverthelesse we yet se nott all thynges subdued vnto hym but <sup>8</sup> that Jesus which for a season was made lesse then the angels/

<sup>14</sup> Established the earth, *Gen.*    <sup>15</sup> Doest remayne, *Gen.*    <sup>16</sup> Folde them up, *Gen. Bps.*    <sup>17</sup> Ministryng spirits, *Cr. Gen. Bps.*    <sup>1</sup> To gyve the more earnest heede, *Cr. Bps.* Diligently to give heede, *Gen.*  
<sup>2</sup> We perishe, *Cor. T. M.* At any time we let them slippe [we peryshe, *C.*], *Cr. Gen. Bps.*    <sup>3</sup> Of rewarde, *Cr. Gen. Bps.*    <sup>4</sup> Neglect, *Gen. Bps.*    <sup>5</sup> Subdued, *Cr.*    <sup>6</sup> Wouldest consider, *Gen.*  
<sup>7</sup> Thou madest him a little lower than [for a little (whyle) lower than, *B.* a little inferior to, *G.*], *Cr. Gen. Bps.*    <sup>8</sup> But hym that [*B.* adds—for a whyle] was made lesse than the angels, we see *that it was* Jesus, *Cr. Bps.* We see Jesus crowned, etc. which was made a little inferior to, *Gen.*



we se thorowe the <sup>9</sup> punnyshment of deeth crouned with glory and honour/ that he by the grace of god/ shulde tast of deeth for all men.

For hit becam hym/ for whom are all thynges/ and by whom are all thynges/ <sup>10</sup> after that he had brought many sonnes vnto glory/ that he shulde <sup>11</sup> make the lorde of their helth <sup>12</sup> [parfet] thorowe afflictions: For as moche as he which sanctifieth/ and they which are sanctified/ are all off won. For which causes sake/ he is not a shamed to call them brethren sayinge: I will declare thy name vnto my brethren/ in the myddes off the congregacion will I prayse the. And agayne: I will put my trust in hym. And agayne: beholde here am I and the children which god hath geven me.

For as moche then as the children were parte takers of flesshe and bloud/ he also hym silfe lyke wyse toke parte with them/ <sup>13</sup> forto put doune thorowe deeth hym that had lordshippe over deeth that is to saye the devyll. And that he myght delyver them which thorowe feare of deeth all their lyfe tyme were in daunger of bondage. For he <sup>14</sup> in no place taketh on hym the angels: but the sede of Abraham taketh he on hym. Wherefore in all thynges hit be cam hym to be made lyke vnto his brethren/ that he myght be mercifull/ and a faythfull hie preste in thynges concernynge god/ <sup>15</sup> for to pouрге the people synnes. For in that <sup>16</sup> he hym silfe suffered/ and was tempted/ he is able to sucker them that are tempted,

### The liij. Chapter.

**WHEREFORE** wholly brethren/ parttakers off the <sup>1</sup> celes-  
tiall callinge/ consyder the <sup>2</sup> embassadeour and hve  
prest of ourre profession Christ Jesus/ beyngge faythfull to him  
that <sup>3</sup> sent him/ even as was Moses in all his housse. <sup>4</sup> And

<sup>9</sup> Sufferyng, *Cr. Gen. Bps.* <sup>10</sup> Seeing that he brought, *Gen.*  
<sup>11</sup> Consecrate the prince [Make the captayne, *B.*] of their salvation,  
*Gen. Bps.* <sup>12</sup> *Gen.* omits. <sup>13</sup> That he might take away the  
power of hym, *Cor.* That through death he might expel him that had  
lordshyp, *Cr. Bps.* That he might destroy through death him that  
had the power, etc. *Gen.* <sup>14</sup> In no sort took the angels, but he  
took the seede, *Gen.* <sup>15</sup> To make reconciliation [agreement, *C.*]  
for, *Cor. Gen.* <sup>16</sup> It fortunèd hymselfe to be tempted, *Cr.* <sup>1</sup> Hea-  
venly vocation, *Gen.* <sup>2</sup> Apostle, *Gen. Bps.* <sup>3</sup> Ordayned, *Cor.*  
Made, *T.M.* Put him in the office, *Cr.* Appoynted, *Gen. Bps.* <sup>4</sup> For  
loke howe much honour he (that hath builded a house) hath more than  
the house itselfe, so muche honoure is he counted worthy of more  
than Moses, *Cr.*

this man was counted worthy of more glory then Moses : In as moche as he which hath <sup>5</sup> prepared the housse/ hath <sup>6</sup> most honoure in the housse. Every housse is <sup>5</sup> prepared of some man. But he that ordeyned all thynges is god. And Moses verely was faithfull in all his housse as a minister/ to beare witness of tho thynges which shulde be spoken afterwarde. But Christ as a sonne <sup>7</sup> hath rule over the housse/ whose housse are we/ yf we <sup>8</sup> kepe stedfast confydence and reioysynge in the fayth vnto the ende.

Wherefore as the holy goost sayth : to daye if ye shall heare his voyce/ harden not youre hertes/ <sup>9</sup> as when ye provoked in tyme of temptacion in the wildernes/ where youre fathers tempted me/ proved me/ and sawe my workes xl. yeare longe. Wherefore I was greved with that generacion and sayd : They ever erre in their hertes : they verely have not knowen my wayes/ so that I sware in my wrathe/ that they shulde not enter into my rest. Take hede brethren <sup>10</sup> that there be in none of you <sup>11</sup> an evyll herte/ in vnbeleve/ that he shulde departe from the livynge god : but exhorte one another dayly/ whill it is called to daye/ lest eny of you <sup>12</sup> waxe harde herted/ <sup>13</sup> and be deceaved with synne.

We are parte takers of Christ/ so that we kepe sure vnto the ende <sup>14</sup> begynning of the substance/ soo longe as it is said : to daye if ye heare his voyce/ herden not youre hertes/ as when ye provoked. For some/ when they herde/ provoked : but nott all that cam out of egypt vnder moyses. But with whome was he displeased xl. yeares ? <sup>15</sup> was he not displeased with them that synned : whose <sup>16</sup> boddies were over throwen in the desart ? To whom sware he that they shulde not enter into his rest : but vnto them that beleved nott ? And we se that they coule not enter in/ be cause of vnbeleve.

<sup>5</sup> Buylded, *Cr. Gen Bps.*      <sup>6</sup> More honour than the house, *Gen. Bps.*      <sup>7</sup> Over his owne house, *Gen.*      <sup>8</sup> Holde fast the confidence, etc. of that hope, etc. *T. M. Cr. Gen. Bps.*      <sup>9</sup> After the rebellion, in the daye, *T. M.* As in the provokyng, in the daye, *Cr.* As in the provocation according to the [in the, *B.*] daye of temptation, *Gen. Bps.*      <sup>10</sup> Leste at any time there be in any of you, *Cr. Gen. Bps.*      <sup>11</sup> A frowarde hart subject to unbeliefe, *Cr.* An evill heart and unfaithful [of unbeliefe, *B.*], *Gen. Bps.*      <sup>12</sup> Be hardened, *Gen. Bps.*      <sup>13</sup> Through the deceytfulnesse of sinne, *T. M. Cr. Gen. Bps.*      <sup>14</sup> The fyrst substance, *T. M.* The beginning, wherewith we are upholden, *Gen.*      <sup>15</sup> Not with them that, etc.? *Bps.*      <sup>16</sup> Karkeises fell in the wildernesse [desart, *B.*], *Gen. Bps.*

## The iiii. Chapter.

**L**ET vs feare therefore lest eny of vs forsakyng the promes of entryng into his rest/ shulde <sup>1</sup> seme to come behinde. For vnto vs was <sup>2</sup> it declared/ as wele as vnto them. But <sup>3</sup> hit proffited not them that they herde the worde/ be cause they which herde it <sup>4</sup> coupled it not with fayth. we which have beleved/ do enter into his rest/ <sup>5</sup> as contrary wyse he sayde to the wother: as I have sworne in my wrath/ <sup>6</sup> they shall not enter into my rest. <sup>7</sup> and that spake he verely longe after the workes <sup>8</sup> were made/ from the fundacion off the worlde layde: For he spake in a certayne place of the seventh daye/ on this wyse: And god did rest the seventh daye from all his workes. And in this place agayne: <sup>6</sup> They shall not come into my rest.

Seynge therefore it <sup>9</sup> foloweth that some muste enter there into/ and they to whom it was fyrst preached/ entred not therin for vnbeleves sake. <sup>10</sup> Agayne he apoynteth <sup>11</sup> in David a certayne present daye after so long a tyme/ sayinge as it is rehearsed: this daye if ye here his voyce/ <sup>12</sup> be not harde herted. For if Josue had geuen them rest/ then wolde he not afterwaide have spoken of another daye. There remaineth therefore yet a rest vnto the people of god. For he that is entred into his rest doth cease from his awne workes/ as god did from his.

Let vs study therefore to entre into that rest/ lest eny man faule <sup>13</sup> into soche an ensample off vnbelefe: for the worde off god is quycke/ and myghty in operacion/ and sharper than eny two edged swerde: and entreth through/ even vnto the

<sup>1</sup> Seem [*C.* adds—at any time] to have been disappointed [to be deprived, *G.* to be defrauded, *B.*] *Cr. Gen. Bps.* <sup>2</sup> The Gospeil preached, *Gen. Bps.* <sup>3</sup> The worde of preaching helped them not when they that heard it, beleved not, *Cor.* <sup>4</sup> Mixed, *Gen.* <sup>5</sup> As he sayd, Even as I, etc. *Cr. Bps.* As he saide to the other, *Gen.* <sup>6</sup> If they shall enter, *Gen. Bps.* <sup>7</sup> Although the workes were finished [made perfect, *B.*] from the foundation of the worlde, *Gen. Bps.* <sup>8</sup> From the beginning of the worlde were made, *Cor.* Were made and the foundation, *T. M. Cr.* <sup>9</sup> Remaineth, *Gen.* <sup>10</sup> Therefore apoynteth he a day agayne after so long a tyme and saith: To day, as is rehearsed by David, To day, etc. *Cor.* <sup>11</sup> A certayne day after so long a tyme, saying in David, (as it is rehearsed) this day, if, *Cr.* In David a certayne daye by To daye, after so long a tyme, saying as it is saide, This daye, if, *Gen.* A certayne day, by to-day, saying, in David after so long a time, (as it is sayde,) To day, if, *Bps.* <sup>12</sup> Harden not your hearts, *Cr. Gen. Bps.* <sup>13</sup> After the same, *T. M. Cr. Gen. Bps.*

dividyng a sonder of the soule and the sprete and of the ioyntes/ and the mary : and <sup>14</sup> iudgeth the thoughtes and the intentes off the herte. Nether is there eny creature <sup>15</sup> invisible in the sight off hit : but all thynges are naked and bare vnto the eyes off hym/ <sup>16</sup> off whom we speake.

## The v. Chapter.

**S**EYNGE then thatt we have a grett hye prest whych hath entred heven (I mean Jesus the sonne off God) lett vs <sup>1</sup> kepe oure profession. For we have nott an hye prest/ which cannot <sup>2</sup> have compassion on oure infirmities : but was in all poyntes tempted/ <sup>3</sup> in lyke manner : but yett with out synne. Let vs therefore goo boldely vnto the seate of grace/ that we maye receive mercy/ and fynde grace to helpe in tyme of nede.<sup>4</sup>

For every hye prest that is taken from among men/ is ordeyned for men/ in thinges pertaynyng to god : to offer gyftes and sacrificyses for synnes : which <sup>5</sup> can have compassion on the ignoraunt/ and on them that <sup>6</sup> are out of the hye waye/ be cause that he hym silfe also is compased with infirmitie : For the which infirmities sake/ he is bounde to offer for synnes/ as wele for hys awne parte/ as for the peoples. No man taketh honour vnto hym silfe/ but he that is called off God/ as was Aaron.

even so lyke wyse Christ <sup>7</sup> honored not hym silfe/ that he myght be the hye prest : butt he gloryfyed hym that sayde vnto hym : thou arte my sonne/ this daye begat I the.<sup>8</sup> As he also in a nother place speaketh : Thou arte a preste for ever after the order of Melchisedech. Which in the dayes of his flesshe/ did offer vppe prayers and supplicacions/ with stronge cryinge and teares/ vnto hym that was able to save hym from death : and was also herde/ <sup>9</sup> be cause he had God in reve-

<sup>14</sup> Is a discernor of, *Cr. Gen. Bps.* <sup>15</sup> That is not manifest in his sight, *Cr. Gen. Bps.* <sup>16</sup> With whom we have to do, *Gen.*  
<sup>1</sup> Holde fast our profession [the profession (of our hope), *C. this confession, B.*], *Cr. Gen. Bps.* <sup>2</sup> Be touched with the feeling of, *Gen. Bps.* <sup>3</sup> Lyke as we are, *T. M. Cr. Bps.* In like sort, *Gen.* <sup>4</sup> [Ch. iv. ends here in *Cr. Gen. Bps.*] <sup>5</sup> Is able sufficiently to, *Gen. Can* sufficiently, *Bps.* <sup>6</sup> Erre out of the way, *Cr. Bps.* <sup>7</sup> Glorified not, *T. M. Cr. Bps.* Tooke not to himselfe this honour, *Gen.* <sup>8</sup> Glorified him, *T. M. Cr. Gave it him, Gen. Bps.* [‘Glorified him’ (See text) transposed.] <sup>9</sup> Because he had God in honour, *Cov.* In that which he feared, *Gen. Bps.*

rence. And though he were <sup>10</sup> goddes sonne/ yet learned he obedience/ by tho thynges which he suffered/ and <sup>11</sup> was made parfaite/ and the cause of eternall health vnto all them that obey hym : and is called of God the hie prest/ after the order of Melchisedech.

Wherof have we many thynges to saye which are harde to be vttered : be cause ye are dull off hearinge. For when as concerninge the tyme/ ye ought to be teachers/ yet have ye nede agayne that we teache you the fyrst principles of the <sup>12</sup> worde of god : and are be come soche as have nede off mylke/ and not of stronge meate : For every man that <sup>13</sup> is feed with mylke is inexpert in the worde of rightewesnes : For he is but a babe. But stronge meate belongeth to them thatt are <sup>14</sup> perfect/ which <sup>15</sup> thorowe custome have their wittes exercised/ <sup>16</sup> to iudge both good and evyll also.

## The vij. Chapter.

**WHEREFORE** let vs leave the doctryne <sup>1</sup> pertaynyng to the begynnyng of <sup>2</sup> a Christen man/ and let vs <sup>3</sup> go vnto perfeccion/ and nowe no more laye the foundation of repentaunce from deed workes/ and of fayth towarde god/ <sup>4</sup> off baptim/ of doctryne/ and of layinge on of hondes/ and of resurreccion from death/ and of eternall iudgment. And so will we do/ yf god permitt. For it <sup>5</sup> is nott possible that they/ which were once lyghted/ and have tasted of the hevenly gyft/ and are be come part takers of the holy goost/ and have tasted of the good worde of god/ and off the power off the worlde to come : yf they faule <sup>6</sup> [shulde be renued agayne vnto repentaunce :] For as moche as they <sup>7</sup> have (as concernyng them selves) crucified the sonne of god a fresshe/ makyng a mocke of hym.

For that erth which drynketh in the rayne which commeth ofte upon it/ and bryngeth forth erbes me:re for them <sup>8</sup> that

<sup>10</sup> The sonne, *Gen. Bps.* <sup>11</sup> Being consecrate [*Beyng perfect, B.*] was made the author, *Gen. Bps.* <sup>12</sup> *Bps.* adds—begynnyng of the. <sup>13</sup> Useth mylke, *Gen. Bps.* <sup>14</sup> Of age, *Gen.* <sup>15</sup> By reason of use, *Cr. Bps.* <sup>16</sup> To discerne, *Cr. Gen. Bps.* <sup>1</sup> Of the beginning of Christ, *Gen. Bps.* <sup>2</sup> A Christian lyfe, *Cor.* <sup>3</sup> Goe forth [Be led forward, *G.*] unto, etc. not laying agayne, *Cr. Gen. Bps.* <sup>4</sup> Of the doctrine of baptisnes, *Gen. Bps.* <sup>5</sup> Cannot be, *Cr. Bps.* Is impossible, *Gen.* <sup>6</sup> *Cr.* reads this clause three lines below, thus ;—of hym, that they should, etc. <sup>7</sup> Crucifie agayne [afreshe, *B.*] to themselves, *Gen. Bps.* <sup>8</sup> By whom it is tilled, *Bps.*

dresse it/ receaveth blessinge of god: but that gronde/ which beareth thornes and <sup>9</sup>bryars/ is reprov'd/ and is nye vnto cursynge: whose ende is to be burned. <sup>10</sup> Neverthelesse dere frendes/ we trust to se better of you/ and thynges which a company helth/ though we thus speake. For god is not vnrighteous that he shulde forget youre worke/ and labour <sup>11</sup>[that procedeth] of love/ which love ye shewed in his name/ which have ministred vnto the saynctes/ and yett minister. Yee/ and we desyre that every one off you shewe the same diligence/ to the <sup>12</sup>encrease off the fayth/ even vnto the ende: that ye <sup>13</sup>faynt not/ but counterfayte them/ which thorow fayth and pacience inheret the promyses.

For when god made promes to Abraham/ be cause he had no gretter thinge to swere by: he sware by hym silfe/ sayinge: Surely <sup>14</sup>I will blesse the/ and multiply the in dede. And so after that he had <sup>15</sup>taryed a longe tyme/ he <sup>16</sup>enjoyed the promes. Men verely swere by hym that is greater then them selves/ And an othe to confyrme the thynges/ ys among them an ende of all stryfe. So god willynge very aboundantly to shewe vnto the heyres of promes/ the stablenes of his counsaile/ <sup>17</sup>he added an othe/ that by two immutable thynges (in which it was vnpossible that god shulde lye) we myght have <sup>18</sup>perfect consolacion/ which <sup>19</sup>have fled/ forto holde fast the hope that is set forth before oure faces/ which hope we have as an ancre off the soule/ both sure and stedfast. Which hope also entreth in/ into tho thynges which are with in the vayne/ whither the fore runner is for vs entered in/ I mean Jesus that is made an hie prest for ever/ after the order of Melchisedech.

### The vij. Chapter.

**T**HIS Melchisedech kynge of Salem (which beinge prest of the most hie god/ met Abraham/ as he returned agayne from the slaughter of the kynges/ and blessed him/ to whom also

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<sup>9</sup> Thistles, is nothing worth, *Cov.* <sup>10</sup> But, beloved, we have persuaded ourselves better things, *Gen.* <sup>11</sup> *Gen. Bps.* omit.  
<sup>12</sup> Full assurance [*Stablyshing, Cov. T. M.* Full stablishyng, *Cr.*] of hope, *All the Vers.* <sup>13</sup> Be not slouthfull, *Gen.* <sup>14</sup> I will abundantly blesse thee, and multiplie thee marveilously, *Gen.* Blessyng, I will blesse thee, and multiplying, I will multiply thee, *Bps.* <sup>15</sup> Taryed [*Abode, Cov.*] patiently, *Cov. Cr. Gen. Bps.* <sup>16</sup> Obteyned, *Bps.* <sup>17</sup> Bounde himselfe by, *Gen.* Confyrmed by, *Bps.* <sup>18</sup> A strong, *Cr. Gen. Bps.* <sup>19</sup> Have our refuge to holde fast, *Gen.*

Abraham gave tythes of all thynges) first is by interpretacion kyng of rightewesnes/ after that kyng of Salem/ that is to saye kyng of peace/ with out father/ with out mother/ with out kynne/ and hath nether begynnyng of his tyme/ nether yet ende of his lyfe : but is lykened vnto the sonne off god/ and <sup>1</sup> remaineth a prest for ever.

Consyder <sup>2</sup> what a man this was/ vnto whom the patriarke Abraham gave tythes off the spoyles. And verely those children off levy/ which receive the office of the prestes/ have a commaundement to take a cordyng to the lawe/ tythes of the people/ that is to saye/ of their brethren/ yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/ receaved tythes of Abraham/ and blessed him that had the promyses. and <sup>3</sup> no man denyeth but that which is lesse/ receaveth blessinge of that which is gretter. And here men that deye receive tythes. Butt there he receaveth tythes of whom it is witnessed/ that he liveth. And to saye <sup>4</sup> the trueth/ Levy hym silfe which receaveth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham/ when Melchisedech met hym.

Yf nowe therfore perfeccion cam by the presthod of the levites (for <sup>5</sup> vnder that presthod the people receaved the lawe) what neded it further more that another prest shulde ryse/ after the order of Melchisedech/ and nott after the order off Aaron? <sup>6</sup> Nowe no dout/ yf the presthod be <sup>7</sup> translated/ then of necessitie must <sup>7</sup> the lawe be translated also.

For he of whom these thynges are spoken/ pertayneth vntill a nother trybe/ off which/ never man served at the aultre. For it is evident that oure lorde spronge of the trybe of Juda/ of which trybe spake Moses no thyng as concerninge presthod.

And it is yet a more evident thinge/ <sup>8</sup> yf after the similitude of Melchisedech there aryse a nother prest/ which is not made after the lawe off the carnall commaundment : but after the power of the endlesse lyfe. For he testifyeth : Thou arte a prest for ever/ after the order of Melchisedech. <sup>9</sup> Then the commaundment that went a fore/ is disannulled/ be cause of his

<sup>1</sup> Continueth, *T. M. Cr. Gen. Bps.*

<sup>2</sup> How great, *Gen. Bps.*

<sup>3</sup> Without all contradiction [controversie, *Bps.*] the lesse, *Gen. Bps.*

<sup>4</sup> As the thing is, *Gen.*

<sup>5</sup> Under it the lawe was established to the people, *Gen.*

<sup>6</sup> For if, *Gen.*

<sup>7</sup> Changed . . there be a change

of the lawe. *Gen.*

<sup>8</sup> Because that after, *Gen.*

<sup>9</sup> For the, etc.

*Gen.* For there is truly a disannulling of the commaundement, *Bps.*

weaknes and vnprofitableues. For the lawe <sup>10</sup> made no thyng perfect: butt <sup>11</sup> was an introduccion of a better hope/ by which hope/ we drawe nye vnto god.

And <sup>12</sup> for this cause itt is a better hope/ that it was not promysed with out an othe. Those prestes were made with out an oth: but this prest with an oth/ by hym that sayde vnto hym: The lorde sware/ and will not repent: Thou art a prest for ever after the order of Melchisedech: <sup>13</sup> and for that cause was Jesus a stablyssher off a better testament.

And amonge them many were made prestes/ be cause they were not suffred to endure by the reason of death. Butt this man/ be cause he endureth ever/ hath an everlastynge prest-hod: Wherefore he is able also <sup>14</sup> ever to save them that come vnto God by hym/ seyng he ever liveth/ to make intercession for vs.

Soche an hye prest it becommeth vs to have/ which is wholly/ harmlesse/ vndefiled/ separat from synners/ and made hyar then hevens. Which nedeth not dayly (as <sup>15</sup> yonder hie prestes) to offer vppe sacrifice/ fyrst for his awne synnes/ and then for the peoples synnes. For that did he at once for all/ when he offered vppe hym silfe: For the lawe maketh men <sup>16</sup> prestes/ which have infirmitie/ but the worde of the oth that cam sence the lawe/ maketh the sonne prest/ <sup>17</sup> which is perfect for ever more.

#### The viij. Chapter.

**O**F the thynges which we have spoken/ this is <sup>1</sup> the pyth: That we have soche an hye preste that is sitten on the right honde of the seate of maiestie in heven/ and is a minister of <sup>2</sup> wholly thynges/ and of the <sup>3</sup> very tabernacle/ whiche God pyght and not man. For every hye prest is ordeyned to offer gyftes and sacryfises/ wherefore it is of necessitie/ that this man have some what also to offer. For he wernot a preste/ yf he were on the erth where are prestes that acordynge to the lawe offer giftes/ which prestes serve vnto <sup>4</sup> the

<sup>10</sup> Brought nothing to perfection, *Cr.* <sup>11</sup> The bringing in of a better hope *made perfite*, *Gen.* Was the bringing in of, etc. *Bps.*  
<sup>12</sup> Forasmuch [In as much, *B.*] as it is not without an othe; for those, etc. *Gen. Bps.* <sup>13</sup> By so much was Jesus made a suretie of, etc. *Gen. Bps.* <sup>14</sup> Perfectly, *Gen.* <sup>15</sup> Such hie priestes, *Gen. Bps.*  
<sup>16</sup> Hie priestes, *Gen. Bps.* <sup>17</sup> Who is consecrated, *Gen.* <sup>1</sup> The summe, *Gen. Bps.* <sup>2</sup> The Sanctuarie, *Gen.* <sup>3</sup> True, *Cr. Gen. Bps.* <sup>4</sup> The paterne, *Gen.*



ensample and shadowe of hevenly thynges: even as <sup>5</sup> the answer off God was geuen vnto Moses when he was about to fynnishe the tabernacle: <sup>6</sup> For take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

<sup>7</sup> Nowe hath he obtayned a more excellent office/ in as moche as he is the mediator off a better testament/ which was <sup>8</sup> made for better promyses. For yff that fyrst testament had bene <sup>9</sup> soche a won that no man coulede have founde fault with it: then shulde no place have bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) <sup>10</sup> and I will fynnysh upon the housse off Israhell/ and upon the housse off Juda/ a newe testament/ not lyke the testament that I made with their fathers/ at that tyme/ when I toke them by the hondes/ to ledde them out off the londe off Egypete/ for they continued nott in my testament/ and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhell: Affter those dayes (sayth the lorde) I will put my lawes in their myndes/ and in their hertes/ I will wryte them/ and I wilbe their God/ and they shalbe my people. And they shall not teache/ every man his negghoure/ and every man his brother/ sayinge: knowe the lorde: For they shall a knowe me/ from the <sup>11</sup> lest to the moste off them: For I wilbe mercifull over their iniquities: and <sup>12</sup> on their synnes and on their vnrightewesnes/ will I not thynke eny more. In that he sayth a newe testament/ he <sup>13</sup> hath abrogat the olde. Nowe that which is disanulled and wexed olde/ is redy to vannysse a waye.

### The ix. Chapter.

<sup>1</sup> THAT fyrst tabernacle verely had iustifynges/ and ser-  
vynges off god/ and <sup>2</sup> worldly holynes. For that fyrst tabernacle was made/ wherein was the <sup>3</sup> candlesticke/ and the table/ and the shewe breed/ which is called wholy. <sup>4</sup> With

<sup>5</sup> Moses was warned [admonished, B.] of God when he, etc. *Gen. Bps.*

<sup>6</sup> For see, *Gen. Bps.* <sup>7</sup> But nowe our *hie priest* hath, *Gen.* <sup>8</sup> Confirmed in, *Cr. Bps.* Established upon, *Gen.* <sup>9</sup> Faultlesse, *Gen.*

*Bps.* <sup>10</sup> When I shall make with, *Gen.* <sup>11</sup> The litle [The least, G.] of them to the great [greatest, B] of them, *Gen. Bps.* <sup>12</sup> I will remember their, etc. no more, *Gen.* <sup>13</sup> Weareth out the olde, *Cor.*

Hathe worne out the olde. For that which is worne out, *Cr. Bps.*

<sup>1</sup> The olde Testament then, etc. *Cr.* Then the first Testament had also ordinances of religion, *Gen.* The first *covenant* then had verily justifying ordinances, *Bps.* <sup>2</sup> Outwarde holinesse, *Cor.* A worldly Sanctuarie, *Gen.* <sup>3</sup> Lyght, *Cr.* <sup>4</sup> And after the, etc. *Gen. Bps.*

in the seconde vayle was the tabernacle/ which is called holiest off all/ which had the golden senser/ and the arcke off the testament overlayde round about with golde/ wherin was the golden pot with manna/ and Aarons rodde that <sup>5</sup> spronge/ and the tables off the testament. Over the arcke were the <sup>6</sup> cherubyns off glory shadowynge <sup>7</sup> the seate off grace. Off which thynges/ we woll nott nowe speake perticularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle <sup>8</sup> which excuted the service <sup>9</sup> [of god :] In to the secounnde went in the hie prest alone/ once every yeare: but not with out bloud/ which he offered for hym silfe/ and for the ignoraunce of the people: The holy goost this signifynge/ that the waye <sup>10</sup> off holy thynges was not yet openned/ whill as yet the fyrst tabernacle was stondynge/ which was <sup>11</sup> a similitude off this present tyme/ in which gyftes and sacrificises are offered/ which <sup>12</sup> cannot make them that minister perfect/ as pertaynyng to the conscience/ <sup>13</sup> with meates only and drinkes/ and diverse wesshynges/ and <sup>14</sup> justifyinges/ off the flesshe/ [which were <sup>15</sup> ordeyned] vntyll the tyme off reformacion.

But Christ <sup>16</sup> beyng the hie prest off good thynges to come/ cam by a gretter/ and a more parfayct tabernacle/ not made with hondes: that is to saye/ not of this maner bilydng/ nether by the bloud of gotes/ and caulves: but by his owne bloud/ he entred once for all into the wholy place/ and <sup>17</sup> founde eternall redempcion. For yf the bloud <sup>18</sup> of oxen/ and off Gotes/ and the ashes of <sup>19</sup> an heyfer/ when it was sprynckled/ <sup>20</sup> puryfyed the vnclene/ as touchynge the purifyng of the flesshe: How moche more shall the bloud of Christ (which thorowe the eternall sprete/ offered hym silfe with out spot to God) poudge oure consciences from deed workes/ for to serve the livynge god?

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<sup>5</sup> Flourished, *Cov.* Had budded, *Gen. Bps.* <sup>6</sup> Glorious Cherubims, *Gen.* <sup>7</sup> The mercy seate, *Gen. Bps.* <sup>8</sup> And accomplished, *Gen. Bps.* <sup>9</sup> Of the holy things, *Cr. Gen.* omits. <sup>10</sup> Of holinesse, *Cov.* Into the Holiest of all, *Gen.* <sup>11</sup> A figure, *Gen.* <sup>12</sup> Could not make him that did God's service [make the worshipper, *B.*] perfect, *Cov. Bps.* Could not make holy him that did the service, *Gen.* <sup>13</sup> Which stood only in meates, *Gen.* <sup>14</sup> Carnall rites, *Gen. G.* omits what follows. <sup>15</sup> Layde up, *Bps.* <sup>16</sup> Being come an hie preest of good things that shoulde be [to come, *G.*], *Gen. Bps.* <sup>17</sup> Obtained for us, *Gen.* <sup>18</sup> Of bulls, *Gen.* <sup>19</sup> A young cowe, when it was, etc. *Cr.* A young cowe [An heifer, *G.*] sprinkling the unclene, sanctifieth to the [sanctifieth as touching, *G.*], *Gen. Bps.* <sup>20</sup> Halloweth, *Cov.*

And for this cause is he the mediator off the newe testament/ that <sup>21</sup> as sone (as his death was fulfilled for the redemption of those transgressions that were in the fyrst testament) they which were called/ myght receave the promes off eternall inheritaunce. For whersoever is a testament/ there must also be the death of hym that maketh the testament. For the testament <sup>22</sup> taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. For which cause also/ nether that fyrst testament was <sup>23</sup> ordeyned with out blood. For when <sup>24</sup> all the commaundementes were redde of Moses vnto all the people/ he toke the blood of calves/ and of Gotes/ whith water and purple woll and ysope/ and sprynkled both the boke and all the people/ sayinge this is the blood off the testament/ which God hath apoynted vnto you. Moreover/ he sprenkled the tabernacle with blood also/ and all the <sup>25</sup> ministrynge vessels. And almost all thynges/ accordynge to the lawe/ ar <sup>26</sup> censed with blood/ and with out <sup>27</sup> effusion of blood/ is no remission.

Hit is then nede that the <sup>28</sup> similitudes of hevenly thynges/ be purified with soche thynges: but the hevenly thynges themselves are purified with better sacrifices then are these. For Christ is not entred into the holy places/ that are made wit hondes/ which are but <sup>28</sup> similitudes off <sup>29</sup> true thynges: but is entred into <sup>30</sup> very heven/ for to apere nowe in the syght of God for vs. Not to offer hym silfe often/ as the hyc prest entreth in to the holy place every yeare with <sup>31</sup> straunge blood: for then must he have often suffered sence the <sup>32</sup> worlde began: Butt nowe in the ende off the worlde/ hath he apered once for all/ to put synne <sup>33</sup> to flyght/ by the offerynge vppe off hym silfe. And as it is apoynted vnto men that they shall once deye/ and then commeth the iudgement/ even so Christ <sup>34</sup> was once offered to take a waye the synnes of many/ and vnto them that <sup>35</sup> loke for hym/ shall he apere <sup>36</sup> agayne/ with out synne vnto their health.

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<sup>21</sup> Through death which was [which chanced, *T. M. Cr.*] for the redemption, *T. M. Cr. Gen. Bps.* <sup>22</sup> Is confirmed, *Gen. Bps.*  
<sup>23</sup> Dedicated, *Bps.* <sup>24</sup> Moses had spoken every precept [declared all the commandment, *C.*] to all the people accordynge to the lawe, *Cr. Gen. Bps.* <sup>25</sup> Vessels of the God's service, *Cov.* Vessels of the ministerie, *Bps.* <sup>26</sup> Purged, *All the Vers.* <sup>27</sup> Sheddyng, *All the Vers.* <sup>28</sup> Paterns, *Bps.* <sup>29</sup> The true *Sanctuarie*, *Gen.*  
<sup>30</sup> Heaven itselfe, *Bps.* <sup>31</sup> Other blood, *Gen.* <sup>32</sup> Foundation of the worlde, *Gen. Bps.* <sup>33</sup> Away, *Gen. Bps.* <sup>34</sup> Once suffered, *Bps.* <sup>35</sup> Wayt, *Bps.* <sup>36</sup> The seconde time, *Gen. Bps.*

## The x. Chapter.

**F**OR the lawe which hath but the shadewe of goode thynges to come/ and not <sup>1</sup> the thynges in their owne fassion/ can never with the sacryfises whiche they offer yeare by yeare continually <sup>2</sup> make the commers there vnto parfayte. For wolde not then those sacrificises have ceased to have been offered? be cause that the offerers once purged/ shulde have hadde no moare consciences of sinnes. Neverthelesse in thos sacrificises is there <sup>3</sup> mencion made of synnes every yeare. For it is vnpossible that the bloud of <sup>4</sup> oxen/ and off gotes shulde take awaye synnes.

Wherefore when he commeth into the world/ he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me/ <sup>5</sup> holocaustes and sacrifice for synne thou hast not alowed. Then I sayde: Lo I come/ In the begynnyng off the boke is it written of me/ that I shulde fulfill thy will/ o god. Above when he sayth sacrifice/ and offeringe/ and <sup>6</sup> holocaustes/ and sacrifice for synne/ thou woldest not have/ nether <sup>7</sup> hast alowed (which are offered by the lawe) then he sayde: Lo <sup>8</sup> I am redy to do thy will o god he taketh awaye the fyrst to stablisshe <sup>9</sup> the latter. By the which will we are sanctified/ by the offeringe of the body of Jesu Christe <sup>10</sup> once for all.

And every prest <sup>11</sup> is redy dayly ministryng/ and ofte tymes offereth <sup>12</sup> one maner of offeringe/ which can never take awaye synnes: but this man after he had offered one sacrifice for synnes/ <sup>13</sup> sat hym doune for ever on the right honde of god/ and from hence forth tarieth till his foes be made his fote stole. For with one offeringe hath he <sup>14</sup> made perfect for ever them that are sanctified. And the holy goost also beareth vs recorde off this/ <sup>15</sup> even when he tolde before: This is the testament that I will make vnto them after those

<sup>1</sup> The very fashion [image, G.] of the things themselves, *Cr. Gen. Bps.* <sup>2</sup> Sanctifie the commers thereunto, *Gen.* <sup>3</sup> A remembrance again, *Gen.* <sup>4</sup> Bulles, *Gen. Bps.* <sup>5</sup> In sacrifices and synne offerings thou hast no lust, *T. M. Burnte offeringes also for synne, etc. Cr.* In burnt offrings and sinne offrings [In burnt sacrifices and offerings for sinne, *B.*] thou hast had no pleasure, *Gen. Bps. 6 Gen. Bps.*—[as before, vs. 6] <sup>7</sup> Hast pleasure therein, *Gen. Bps.* <sup>8</sup> I am here, *Cr.* I come, *Gen. Bps.* <sup>9</sup> The second, *Gen. Bps.* <sup>10</sup> Once made, *Gen.* <sup>11</sup> Appareth, *Gen. Standeth, Bps.* <sup>12</sup> One maner of oblation, *Cr.* The same sacrificies, *Bps.* <sup>13</sup> Which is of value forever, sat doune on the, etc. *Cor.* <sup>14</sup> Consecrated, *Gen.* <sup>15</sup> After that he had said [tolde, *B.*], *Gen. Bps.*

dayes sayth the lorde. And I will put my lawes in their hertes/ and in their myndes I will write them/ and their synnes and iniquyties will I remember no moare. And where remission of these thynges is/ there is no moare offerynge for synne.

<sup>16</sup> Seynge brethren that by the meanes off the bloud of Jesus/ we <sup>17</sup> maye be bolde to enter into that holy place/ by the newe and livynge waye/ which he hath prepared for vs/ through the vayne/ that is to saye by his flesshe. And seyng also that we have an hye prest <sup>18</sup> which [is?] ruler over the housse of god/ let vs drawe nye with a true herte in <sup>19</sup> a full fayth sprynckled in oure hertes/ <sup>20</sup> from an evyll conscience/ and wessed in oure bodies with pure water/ and let vs <sup>21</sup> kepe the profession of oure hope/ with oute waveringe (for he is faythfull that promysed) and let vs consyder one another to provoke vnto love/ and to good workes : and lett vs not forsake <sup>22</sup> the felishippe thatt we have a monge oure selves/ as the maner of some is : but let vs exhorte one another/ and that so moche the moare/ be cause ye se <sup>23</sup> that the daye draweth nye.

For yff we synne willyngly after that we have receaved the knowledge off the trueth/ there remayneth no more sacrifice for synnes : but a fearfull lokynge for iudgement/ and violent fyre/ which shall devoure the adversaries. He that despiseth Moses lawe/ dyeth without mercy vnder two or thre witnesses. Off howe moche sorer punnyshment suppose ye shall be counted worthy/ which treadeth vnder fote the sonne of god : and counteth the bloud off the testament as an unholy thyng/ werwith he was sanctified/ and doth <sup>24</sup> dishonoure to the sprete off grace. For we knowe hym that hath sayde/ vengeance belongeth vnto me/ I will recompence sayth the lorde And agayne : the lorde shall iudge his people. Hit is a fearefull thyng to faule into the hondes off the livynge God.

Call to remembraunce the dayes that are passed in the which/ after ye receaved light/ ye <sup>25</sup> abode a grette fyght in <sup>26</sup> adversities/ partly whill <sup>27</sup> all men wondred and gased at

<sup>16</sup> Having therefore, brethren, libertie to enter into holie places in the bloud of Jesus, *Bps.* <sup>17</sup> Have a free sure entrance, *Cor.* Have libertie, *Cr.* <sup>18</sup> Which is over, *Gen. Bps.* <sup>19</sup> A sure faith, *Coc.* In assurance of fayth, *Gen. Bps.* <sup>20</sup> And the evyll conscience put away, *Cr.* <sup>21</sup> Holde, *Bps.* <sup>22</sup> The assembling of ourselves together, *Bps.* <sup>23</sup> The daye approaching, *Bps.* <sup>24</sup> Despite, *Gen. Bps.* <sup>25</sup> Endured, *T. M. Cr. Gen. Bps.* <sup>26</sup> Afflictions, *Gen.* <sup>27</sup> You were made a gazing stocke both by reproaches and afflictions, *Gen. Bps.*

you for the shame and tribulacion thatt was done vnto you/ and partly whill ye becam companyons of them which <sup>28</sup> so passed their tyme. For ye <sup>29</sup> suffered also with my bondes/ and <sup>30</sup> toke a worth the spoylynge off youre goodes/ and that with gladnes/ remembrynge in youre selves howe that ye had in heven a better/ and an enduerynge substaunce. Cast not awaye therefore youre confydence/ which hath <sup>31</sup> grett rewarde to recompence. For ye have nede of pacience/ that after ye have done the will of god/ ye myght receave the promes. For yet a very lytell whyle/ and he thatt shall come will come/ and will not tary: But the iust shall live by fayth. And yf he withdrawe hym silfe/ my soule shall have no pleasure in hym. We are not whiche with drawe oure selves vnto dampnacion/ butt <sup>32</sup> partayne to fayth/ for to wyne oure soules.

## The ij. Chapter.

**F**AITH is <sup>1</sup> a sure confidence off thynges which are hoped for/ and a certayntie off thynges which are not sene. By it the elders were well reported off. Thorowe fayth we vnderstonde that the worlde was <sup>2</sup> ordeyned/ by the worde off god: <sup>3</sup> That by the mcnes of thynges whych apeare/ thynges whych are invisble myghte be knowen. By fayth Abell offered vnto god <sup>4</sup> a more plenteous sacrifice then Cayn: by which/ he obteyned witnes that he was righteous/ God testifyinge of his gyftes: by which also he beynged deed/ yet speaketh.

By fayth was Enoch <sup>5</sup> translated that he shulde not se deeth: nether was he founde: for god had taken hym awaye. Before he was taken awaye/ he <sup>6</sup> obtayned reccorde/ that he had pleased god: but without fayth it is vnpossible to please him.

<sup>28</sup> Were so tossed to and fro, *Gen. Bps.* <sup>29</sup> Became partakers also of the afflictions which happened through my bondes, *Cr.* Both sorrowed with me for my bondes, and suffred with joye the spoyling, *Gen.* <sup>30</sup> Took in worth, *Coc. T. M. Cr. Bps.* <sup>31</sup> So great rewarde, *Coc.* Great recompense of rewarde, *Cr. Gen. Bps.* <sup>32</sup> Followe faith unto the conservation of the soule, *Gen.* <sup>1</sup> The grounde of things, etc. and the evidence, etc. *Gen. Bps.* <sup>2</sup> Made of nought, *Coc.* <sup>3</sup> And that things which are not sene, wer made of things which are not sene, *T. M.* And that things which are seene were made of things which are not sene, *Cr. Tar. Bps.* So that the things which wee see. are not made of things which did appear, *Gen.* <sup>4</sup> A greater, *Gen.* A more excellent, *Bps.* <sup>5</sup> Taken away, *Gen.* <sup>6</sup> Was reported of, *T. M. Cr. Gen. Bps.* Obteyned a good report, *Cr.*

For he that commeth to god/ must beleve that god is/ and that he is a rewarder of them that <sup>7</sup> seke him.

By fayth Noe <sup>8</sup> honored god/ after that he was warned of thynges which were not sene/ and prepared the arcke/ to the savinge of his houssholde/ thorowe the which arcke/ he condemned the worlde/ and he cam heyre of the rightewesnes which commeth by fayth.

By fayth Abraham/ when he was called obeyed <sup>9</sup> to goo out into a place/ which he shulde afterwarde receive to enheritaunce/ and he went out/ not knowynge whether he shulde goo.

By fayth <sup>10</sup> he removed into the londe that was promysed him/ as into a straunge countre/ <sup>11</sup> and dwelt in tabernacles : and so did Ysaac/ and Jacob/ heyres with him of the same promes. For he loked for a citie havynge a foundacion/ whose bylder and maker is god.

Thorow fayth Sara also received strengthe <sup>12</sup> to be with childe/ and was delivered of a childe when she was past age/ be cause she iudgeg him faythfull which had promysed.

And therefore spronge there of one <sup>13</sup> (and of one which was as good as deed) so many in multitude/ as the starres of the skye/ and as the sonde of the see shore which is in numerable.

And they all deyed <sup>14</sup> in fayth/ and received not the promyses : but sawe them a farre of/ and beleved them/ and <sup>15</sup> saluted them : and confessed that they wer straungers and pilgrims on the erthe. They that saye soche thynges/ declare that they seke a countre. Also yf they had bene myndfull of that countre/ from whence they cam/ they had leasure to have returned agayne. Butt nowe they desyre a better/ that is to saye a <sup>16</sup> celestiall. Wherefore god is not a shamed of them/ even to be called their god : for he hath prepared for them a citie.

In fayth Abraham offered yppe Ysaac/ when he was <sup>17</sup> tempted/ and he <sup>18</sup> offered hym beyng hys only sonne/

<sup>7</sup> *Bps.* adds—diligently.      <sup>8</sup> Being warned of God, eschued the things which were as yet not sene, *Cr.* Being warned of God, of things not sene as yet, moved with reverence, prepared, *Gen. Bps.*  
<sup>9</sup> *Gen. Bps.* add—*God.*      <sup>10</sup> He was a stranger in, *Cov.* He abode in the land of promise, *Gen.*      <sup>11</sup> As one that dwelt in tents with Isaac, *Gen.*  
<sup>12</sup> To conceive and be, etc. *Cr.* To conceive seede, *Gen. Bps.*      <sup>13</sup> Even of one which was dead, *Gen.*      <sup>14</sup> Accordyng to, *Bps.*  
<sup>15</sup> Received them thankfully, *Gen.*      <sup>16</sup> Heavenly, *All the Vers.*  
<sup>17</sup> Proved, *Cr. Bps.* Tried, *Gen.*      <sup>18</sup> Gave over his only-begotten sonne, in whom, *Cov.* That had received, etc. offered his only-begotten sonne, *Gen. Bps.*

in whom he had received the promyses: Of whom it was sayde/ In Ysaac shall thy seed be called: for he considered/ that God was able to rayse vppe <sup>19</sup> agayne from deeth. Wherefore receaved he him/ as an ensample of the resurreccion. In fayth Ysaac blessed Jacob and Esau/ as concernynge thynges to come.

By fayth Jacob when he was a deyinge/ blessed both the sonnes of Joseph/ and <sup>20</sup> worshipped on the toppe of his ceph-tre.

By fayth Joseph when he deyed/ <sup>21</sup> remembered the departinge of the children of Israhel/ and gave commaundement of hys bones.

By fayth Moses when he was borne/ was hid thre monethes of his father and mother/ be cause they sawe he was a proper childe: nether feared they the kynges commaundement.

By fayth Moses when he was <sup>22</sup> of a gret age/ refused to be called the sonne of Pharaos daughter/ and chose rather to suffre adversitie with the people of god/ then to enioye the pleasurs off synne for a ceason/ and estemed the rebuke off Christ <sup>23</sup> gretter than ryches/ then the treasure of Egipt. For he had a respecte vnto <sup>24</sup> the rewarde.

By fayth he forsoke Egipt/ and feared not the <sup>25</sup> fearcenes of the kyng. For he endured/ even as he had sene hym which is invisible.

Thorowe fayth he ordeyned the ester lambe/ and the effusion of blud/ lest he that destroyed the fyrst borne shulde touche them.

By fayth they passed thorowe the reed see as by drey londe/ which when the egipcians had esayed to do/ they were drowned. By fayth the walles of Jericho fell doune after they were compassed a boute/ seven dayes.

By fayth the harlot Raab perissed not with them that believed nott/ after she had received the spyes <sup>26</sup> to lodgyng peasably.

And what shall I more saye/ the tyme wold <sup>27</sup> be to short

<sup>19</sup> Even from the dead: from whence also he received him after a sorte, *Gen.* The dead again, from whence also he receyved him in a certaine similitude (of the resurrection), *Bps.* <sup>20</sup> Bowed himselfe [Worshipped, B.] towards the top of his scepter, *Cov. T. M. Cr. Bps. Leaning* on the ende of his staffe, worshipped God, *Gen.* <sup>21</sup> Made mention of, *Gen.* <sup>22</sup> Great, *Cov. T. M. Cr. Bps.* Come to age, *Gen.* <sup>23</sup> Greater riches than, *All the Vers.* <sup>24</sup> *Gen. Bps.* add—the recompense of. <sup>25</sup> Wrath, *Bps.* <sup>26</sup> Peaceably, *Gen.* With peace, *Bps.* <sup>27</sup> Fayle me to rehearse, *Bps.*



for me to tell of Gedeon/ off Barach/ and of Samson/ and of Jephthae. Also of David and Samuel/ and of the prophetes/ which thorowe fayth subdued kyngdoms/ wrought righteousnes/ obtained the promyses/ stopped the mouthes of Lyons/ quenched the violence of fyre/ escaped the edge off the swerde/ <sup>28</sup> off weake were made stronge/ wexed valiant in <sup>29</sup> fyght/ turned to flyght the armees of the alientes. The wemen receaved their deed <sup>30</sup> to lyfe agayne.

Wother were racked/ and wolde not be delivered/ thatt they myght receive a better resurreccion. Wother <sup>31</sup> tasted off mockynges/ and scourgynges/ moreover off bondes and presonment: were stoned/ were heawen a sunder/ were tempted/ were slayne with swerdes/ <sup>32</sup> walked vppe and doune in shepes skynnes/ in gotes skynnes/ <sup>33</sup> in nede/ tribulacion/ and vexacion/ which the worlde was not worthy of: They wandred in wildernes/ in mountaynes/ in dens and caves of the erth.

And these all thorowe fayth obtayned good reporte/ and receaved not the promes/ <sup>34</sup> god providynge a better thyng for vs/ that they with out vs shulde not be made perfect.

#### The xij. Chapter.

**W**HEREFORE let vs also (seyng that we are compased with so gret <sup>1</sup> a multitude of witnesses) <sup>2</sup> laye awaye all that preseth vs doune/ and the sinne that hangeth <sup>3</sup> on vs/ and let vs <sup>4</sup> runne with pacience/ vnto the battayle that is set before vs/ lokyng vnto Jesus/ the <sup>5</sup> auctor and fynnyssher of oure fayth/ which for the ioye that was set before hym/ <sup>6</sup> abode the crosse/ and despysed the shame/ and is sett doune on the right honde off the trone off God. Consider therefore howe that he endured suche speakinge agaynst hym of sinners/ lest ye shulde be weried and faynte in youre myndes. For ye have not resisted vnto <sup>7</sup> bloud [sheddyng] stryvyng agaynst sinne. And ye have forgotten the <sup>8</sup> consolacion which speak-

<sup>28</sup> Out of weaknesse, *Bps.*      <sup>29</sup> Battel, *Gen.*      <sup>30</sup> *Gen. Bps.*  
 add—raised.      <sup>31</sup> Were tryed with, *Cr. Gen. Bps.*      <sup>32</sup> Wander-  
 ed up and doune [aboute, *B*], *Gen. Bps.*      <sup>33</sup> Being destitute,  
 troubled and vexed, *Cr.* Being destitute, afflicted and tormented, *Gen.*  
*Bps.*      <sup>34</sup> Whereas God had provided, *Bps.*      <sup>1</sup> A cloude, *Gen.*  
*Bps.*      <sup>2</sup> Cast away, *Gen.*      <sup>3</sup> So fast on, let us, *Cr. Gen. Bps.*  
<sup>4</sup> Turne with patience, etc. *Cor.* Run with patience the race, *Gen.*  
<sup>5</sup> Captaine, *Cr. Bps.*      <sup>6</sup> Endured, *Gen. Bps.*      <sup>7</sup> *Cr. Gen.* omit—  
 sheddyng. (*The sheddyng of*) bloud, *Bps.*      <sup>8</sup> Exhortation, *Cr. Bps.*

eth vnto you/ as vnto children: My sonne despyse nott the chastenyng of the lorde/ nether faynte when thou art rebuked of hym: For whom the lorde loveth/ hym he chasteneth: yee/ and he scourgeth every sonne that he receaveth.

Yf ye shall endure chastnyng/ god <sup>9</sup> offereth him silfe vnto you/ as vnto sonnes. What sonne is that whom the father chasteneth not? Yf ye be <sup>10</sup> not vnder correccion (where of all are part takers) then are ye bestardes and not sonnes. Moreover seyng we had fathers of oure <sup>11</sup> flesshe which corrected vs/ and we gave them reverence: shall nott we moche rather be in subieccion vnto the father <sup>12</sup> of spretuall gyftes and shall live? And they verely for a feave dayes/ <sup>13</sup> nurtred vs after their awne pleasure: but he <sup>14</sup> learneth vs vnto that which is profitable/ that <sup>15</sup> we myght receave off his holines. <sup>16</sup> No manner learnyng for the present tyme semeth to be ioyeous/ but greveous: neverthelesse afterwarde it bryngeth the quyete frute off rightewesnes vnto them which there in are exercysed.

<sup>17</sup> Stretch forthe therfore agayne the hondes which <sup>17</sup> were let doune/ and the weake knees/ and <sup>18</sup> se that ye have strayght steppes vnto youre fete/ lest <sup>19</sup> eny haltinge turne out of the waye: yee/ let hit rather be healed. <sup>20</sup> Embrace peace with all men/ and wholynes: with out the which/ no man shall se the lorde. And se that no man <sup>21</sup> be destitute of the grace of god/ lest eny rote of bitternes springe vppe and <sup>22</sup> trouble: and therby many be defiled. That there be no fornicator/ or vnclene person/ as Esau/ which for <sup>23</sup> one breakfast solde his <sup>24</sup> right that belonged vnto him/ in that he was the eldest brother. Ye knowe howe that afterwarde when that he wolde have inherited the blessyng/ he was <sup>25</sup> put by. <sup>26</sup> His re-

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<sup>9</sup> Tendreth you as his sons, *Bps.* <sup>10</sup> Without, *Gen. Bps.* <sup>11</sup> Bodies, *Gen.* <sup>12</sup> Of spirites and live, *Cr. Bps.* Of spirits that we might live, *Gen.* <sup>13</sup> Chastened, *Gen. Bps.* <sup>14</sup> Nurtured us [*Chastened us, G.*] for our profit, *Cr. Gen.* <sup>15</sup> He maye minister of his holynes unto us, *Cr.* We might be partakers of, etc. *Gen. Bps.* <sup>16</sup> No maner chastising, *Cr.* Now no chastening, *Gen. Bps.* <sup>17</sup> Wherefore lift up your hands which hang, etc. *Gen.* Strayghten up therefore the handes, *Bps.* <sup>18</sup> Make straight [right, *B.*], *Gen. Bps.* <sup>19</sup> That which is haltyng, be turned, *Gen. Bps.* <sup>20</sup> Follow, *Cr. Gen. Bps.* <sup>21</sup> Fall away from, *Gen. Bps.* <sup>22</sup> Cause disquiet, *Cov.* <sup>23</sup> One meal, *Cov.* One mess [morsell, *B.*] of meat, *Cr. Bps.* A portion of meat, *Gen.* <sup>24</sup> Birthright, *All the Vers.* <sup>25</sup> Rejected, *Gen.* Reprobated, *Bps.* <sup>26</sup> And he founde no meanes to come thereby agayne, *T. M.* For he found no place of [to, *G.*] repentance, *Cr. Gen. Bps.*

penaunce founde no grace/ though he <sup>27</sup> desyred that bles-  
syng with teares.

For ye are not come vnto the mounte that is touched/ and  
vnto burninge fyre/ nor yet to <sup>28</sup> myst and dareknes and tem-  
pest of wedder/ nether vnto the sounde of a trompe and the  
voyce of wordes : which voyce they that herde it/ <sup>29</sup> wisshed  
awaye/ that the <sup>30</sup> communicacion shulde not be spoken to  
them. For they were not able to abyde that which was  
<sup>31</sup> spoken. Yf <sup>32</sup> a beast had touched the mountayne/ hit  
muste have bene stoned/ or thrust thorowe with a darte : even  
so terreble was the sight which apered. Moses sayde I feare  
<sup>33</sup> and quake. But ye are come vnto the mounte Sion/ and to  
the citie off the livyng god/ the celestiall Jerusalem : and to  
<sup>34</sup> an innumerable sight of angels/ and vnto the congregacion  
of the fyrst borne <sup>35</sup> [sonnes/] which are written in heven/  
and to god the iudge of all/ and to the spretes of Just and par-  
fect men/ and to Jesus the mediator of the newe testament/  
and to the <sup>36</sup> spryncklyng of bloud that speaketh better then  
<sup>37</sup> the bloud of Abell.

Se that ye despyse not him that speaketh. For yf they  
escaped not which refused him that spake on erth : Moche  
more shall we not escape/ yf we turne away from him that  
speaketh from heven : whose voyce then shuke the erth/ and  
nowe declareth sayinge : yet once more will I shake/ not the  
erth only/ but also heven. <sup>38</sup> No dout that same that he sayth/  
yet once more/ signifieth the removyng a waye of those  
thynges which are shaken/ as off thynges which <sup>39</sup> have end-  
ed their course : thatt the thynges which are not shaken maye  
remayne. Wherefore if we receive the kyngdom which <sup>40</sup> is  
not moved we have grace/ wherby we may <sup>41</sup> serve god  
and please hym with reverence and godly feare. For <sup>42</sup> our  
god is a consumyng fyre.

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<sup>27</sup> Sought the blessing, Gen. Sought it carefully, Bps. <sup>28</sup> Storme,  
Cr. Bps. Blacknes, Gen. <sup>29</sup> Excused themselves, Gen. <sup>30</sup> Worde,  
Gen. Bps. <sup>31</sup> Commanded, Gen. Bps. <sup>32</sup> Bps. adds—So  
much as. <sup>33</sup> Bps. adds—exceedingly. <sup>34</sup> A multitude of  
many thousands, Cov. The companie of innumerable angels, Gen.  
An innumerable company, etc. Bps. <sup>35</sup> Gen. Bps. omit. <sup>36</sup> Blood  
of sprinklyng, Gen. Bps. <sup>37</sup> (Did the bloud), Bps. <sup>38</sup> And this  
worde yet once more, signifieth, Gen. Bps. <sup>39</sup> Are made, Gen. Bps.  
<sup>40</sup> Cannot be moved, we have, etc. Cr. Cannot be shaken [moved, B.]  
Gen. Bps. <sup>41</sup> So serve God that we maye please, Gen. So serve  
God acceptable, Bps. <sup>42</sup> Even, our, etc. Gen.

## The xliij. Chapter.

LET brotherly love continue. be not forgetfull <sup>1</sup> to be kynde to straungers. For thereby have dyvers <sup>2</sup> receaved angels into their houses vnwares. Remember them that are in bondes/ even as though ye were bounde with them. <sup>3</sup> Be myndfull of them which are in adversitie/ as <sup>4</sup> ye which are yet in youre bodies. <sup>5</sup> Let wedlocke be had in pryce in all poyntes/ and <sup>6</sup> let the chamber be vndefiled: for whore keepers/ and advoutrars god will iudge. Let youre conversacion be with out coveteousnes/ and be content with <sup>7</sup> that ye have allredy. For he verely said: I will not fayle the/ nether for sake the: that we may boldly saye: The lorde is my helper/ and I will nott feare what man doeth vnto me. Remember them which have the oversight of you/ which have declared vnto you the worde of god: <sup>8</sup> consider the conversacion of their livynge/ and counterfet their fayth.

Jesus Christ yesterdaye and to daye/ <sup>9</sup> and the same continueth for ever. Be not caryed hidder and thydder with divers and straunge <sup>10</sup> learnynge. For it is a good thinge that the herte be stablissed with grace and not with meates/ which have not proffeted them that have <sup>11</sup> had their pastyme in them. We have an aultre wherof they <sup>12</sup> maye nott eat which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie prest <sup>13</sup> to pource sinne) are bournt with out the tentes. Therefore Jesus/ to sanctifye the peple with his awne bloud/ suffered with out the gate. Let vs goo forth therefore out <sup>14</sup> of the tentes/ and suffer rebuke with them. For here have we no continuynge cite: but we seke a cite to come.

<sup>1</sup> To lodge, *All the Vers.*      <sup>2</sup> Lodged angels unawares, *Cr. Bps.*  
<sup>3</sup> And them which are in affliction [suffer adversitie, *B.*], *Gen. Bps.*  
<sup>4</sup> As if ye were also *afflicted* in the body, *Gen.* As beyng yourselves also in the body (*subject to adversitie*), *Bps.*      <sup>5</sup> Wedlock is to be had in honour among all men, *Cr.* Marriage [Wedlocke, *B.*] is honourable among all men, *Gen. Bps.*      <sup>6</sup> The bedde undefiled, *Cr. Gen. Bps.*  
<sup>7</sup> Such things as [Those things that, *G.*] ye have, *Gen. Bps.*  
<sup>8</sup> Whose fayth [*C.* adds—se that ye] folowe, considering what hath been [and consider, *C.*] the ende of their conversation, *Cr. Gen.* Whose ende of conversation, ye consideryng, etc. *Bps.*      <sup>9</sup> The same also is for ever, *Gen.* And the same forever, *Bps.*      <sup>10</sup> Doctrines, *Gen. Bps.*  
<sup>11</sup> Been occupied, *Gen. Bps.*      <sup>12</sup> Have no authoritie [right, *B.*] to, *Gen. Bps.*      <sup>13</sup> For sinne, *Gen. Bps.*  
<sup>14</sup> Of the tents [the campe, *G.*—so, vs. 11.], bearing his reproach, *Gen. Bps.*

For by him <sup>15</sup> offer we the sacrifice of laude all wayes to god: that is to saye the frute of those lyppes/ which confesse/ his name. To do goode/ and to distribute forget not/ for with suche sacrificises god is pleased. O beye them that have the oversight of you/ and submit youre selves to them/ for they watche for youre soules/ <sup>16</sup> even as though they shulde geve a comptes for them: that they maye do it with ioye/ and not with grefe. For that is an vnprofitable thyng for you. Praye for vs. <sup>17</sup> We have confidence be cause we have a good conscience <sup>18</sup> in all thynges/ and desyre to live honestly. I desire you therefore somewhat the moare <sup>19</sup> [haboundantly/] that ye so do/ that I maye be restored to you quiely. The god of peace that brought agayne from deeth ourc lorde Jesus Christ/ the gret shepherde of the shepe/ thorowe the bloud of the everlastyng testament/ make you parfet in all workes/ to do his will/ <sup>20</sup> and bryng to passe/ that <sup>21</sup> whatsoever ye do/ maye be accepted in his sight/ by the meanes of Jesus Christ. To whom be prayse for ever whill the worlde endureth Amen.

I beseche you brethren/ suffire the wordes of exhortacion: For we have written vnto you in feawe wordes. <sup>22</sup> Knowe the brother Timothe/ whom we have sent from vs/ with whom (yf he come shortly) I will se you. Salute them that have the oversight of you/ and all the saynetes. They off Italy/ salute you. Grace be with you all Amen.

### Sent from Italy by Timotheus.

<sup>15</sup> Let us offer, *Gen. Bps.* <sup>16</sup> As they that must give accountes, *Gen. Bps.* <sup>17</sup> For we are assured [we trust, *B.*] that we have, *Gen. Bps.* <sup>18</sup> Among all men, *Cr.* <sup>19</sup> *Cr.* omits. Earnestly, *Gen. Bps.* <sup>20</sup> Workyng in you that which is pleasant in his sight, through, *Gen. Bps.* <sup>21</sup> The thyng which ye do may be pleasaunt in his sight, through, *Cr.* <sup>22</sup> Knowe ye [Ye knowe, *C.*] that our brother Timotheus is delivered [he is at libertie, *Cr.*] with whom, *Cr. Gen. Bps.*

The  
**Pistle off S. James.**

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**The fyrst Chapter.**

**JAMES** the seruaunt off God/ and off the lorde Jesus Christ/ sendeth gretynge to the xij. trybes which are scattered <sup>1</sup> here and there. My brethren/ count it <sup>2</sup> excedynge ioye when ye faule into divers temptacions/ remembrynge howe that the tryinge off youre fayth <sup>3</sup> bringeth pacience: and let pacience have her perfect worke/ that ye maye be perfect and <sup>4</sup> sounde/ that nothyng be lackynge vnto you.

Yff eny that is amonge you lake wisdom/ let him axe <sup>5</sup> off God (which geueth to all men <sup>6</sup> with outendoublenes/ and <sup>7</sup> casteth no man in the teth) and it shalbe geuen hym: but let hym axe in faythe/ and waver not. For he that <sup>8</sup> doubteth is lyke the waves off the see/ tost off the wynde/ and <sup>9</sup> caried with violence. Nether let that man thynke that he shall receave eny thyng off God. <sup>10</sup> A waverynge mynded man is vnstable in all his wayes.

Let the brother off lowe degre reioyce in that he is exalted/ and the ryche in that he is made lowe. For even as the flower off the grasse shall he <sup>11</sup> vanysshe away: <sup>12</sup> The sonne is rysen with heate/ and the grasse is widdered/ and his flower is faulen awaye/ and the beautie off the fassion off it is perished: even so shall the riche man <sup>13</sup> perisshe in his abundance.

<sup>1</sup> Abroade, *Cr.* Abroad, salutation, *Gen.* Abroade, greeting, *Bps.*  
 [‘Gretynge’ (See text) transposed.] <sup>2</sup> All joye, *Bps.* <sup>3</sup> Worketh, *Bps.* <sup>4</sup> Entier, *Gen.* <sup>5</sup> Of hym that geueth it: even God which, *Cr.* <sup>6</sup> Indifferently, *Cov. T.M. Cr. Bps.* Liberally, *Gen.* <sup>7</sup> Reproacheth no man, *Gen.* <sup>8</sup> Wavereth, *Gen. Bps.*  
<sup>9</sup> Caried away, *Gen.* <sup>10</sup> A double, *Gen. Bps.* <sup>11</sup> Passe, *Bps.*  
<sup>12</sup> For as when [(as), B.] the Sun, etc. *Gen. Bps.* <sup>13</sup> Fade awaye [Perishe, C.] in his wayes, *Cr. Gen. Bps.*

Happy is the man that endureth in temptacion/ for when he is tryed he shall receive the crowne of lyfe/ which the lorde hath <sup>14</sup> prepared for them that love hym.

Let no man saye when he is tempted that he is tempted of god: for god <sup>15</sup> tempteth not vnto evyll: he tempteth no man: But every man is tempted <sup>16</sup> drawne a waye/ <sup>17</sup> and entysed of his awne concupiscence. Then when lust hath conceaved/ she bryngeth forth synne/ and synne when it is fynnyshed bryngeth forthe death.

Erre not my deare brethren. Every good <sup>18</sup> gyfte/ and every parfait gyft/ is from above and commeth doune from the father off light/ with whom is no variablenes/ nether <sup>19</sup> is he chaunged vnto darkness. Of his awne will begat he vs with the worde <sup>20</sup> off lyfe/ that we shulde be <sup>21</sup> the fyrst of his creatures.

Wherfore deare brethren/ let every man be swyfte to heare/ slowe to speake/ and slowe to wrathe. For the wrathe off man <sup>22</sup> worketh not that which is righteous before God.

Wherfore laye a parte all filthynes/ all superfluitie off <sup>23</sup> maliciousnes/ and receive with meknes the worde that is grafted in you/ which is able to save youre soules: And se that ye be doares of the worde and not heares only/ deceavinge youre owne selves. For yff a man heare the worde/ and <sup>24</sup> do it not/ he is lyke vnto a man that beholdeth his <sup>25</sup> boddily face in a glasse. For <sup>26</sup> as sone as he hath loked on hym silfe/ he goeth his waye/ and hath immediatly forgotten what <sup>27</sup> his fassion was: but whosoever loketh in the parfait lawe off libertie/ and continueth there in (yf he benot a forgettfull hearer/ but a doar off the worke) he shalbe happi in his dede.

Yff eny man amonge you seme <sup>28</sup> devoute/ and refrayne not his tonge: but deceave his owne herte/ this mannes <sup>28</sup> devocion is in vayne. Pure <sup>28</sup> devocion and undefiled before God the father/ is this: To vysit the <sup>29</sup> frendlesse/ and widdowes in their adversite/ and to kepe hym silfe vnspotted from the worlde.

<sup>14</sup> Promised to, *All the Vers.*

*Cr. Gen. Bps.*

<sup>16</sup> *Cr. Gen. Bps.* add—when he is.

own concupiscence and is enticed, *Gen.* And enticed (with the bayte) of his, etc. *Bps.*

<sup>15</sup> Giving, *Gen. Bps.*

<sup>19</sup> Shadowing by turning, *Gen.* Shadow of turning, *Bps.*

<sup>20</sup> Of truth, *Cr. Gen. Bps.*

<sup>21</sup> As the first frutes, *Cr. Gen. Bps.*

<sup>22</sup> Doth not accomplish the righteousness of God, *Gen.*

<sup>23</sup> Noughtinesse, *Bps.*

<sup>24</sup> Declareth not the same by his workes, *Cr.*

<sup>25</sup> Natural, *Gen.*

<sup>26</sup> When he hath considered, *Gen. Bps.*

<sup>27</sup> Manner of one he was, *Gen.*

<sup>28</sup> Religious . . religion, *Gen.*

<sup>15</sup> Cannot be tempted with evil,

<sup>17</sup> By his

<sup>19</sup> Shadowing by turning,

<sup>20</sup> Of truth, *Cr. Gen. Bps.*

<sup>21</sup> As

<sup>22</sup> Doth not accomplish the right-

<sup>23</sup> Noughtinesse, *Bps.*

<sup>24</sup> Declareth

<sup>25</sup> Natural, *Gen.*

<sup>26</sup> When

<sup>27</sup> Manner of one he was, *Gen.*

<sup>28</sup> Fatherlesse, *All the Vers.*

## The ij. Chapter.

**B**RETHREN <sup>1</sup> have not the fayth of oure lorde Jesus Christ <sup>2</sup> the lorde off glory in respecte off persons. Yff there come into youre company a man with a golden ryngē/ and in goodly apparrell and there come in also a poore man in vyle rayment/ and ye have a respect to hym that weareth the gaye clothyngē and saye vnto hym: Sit thou here in a goode place: and saye vnto the povre/ stonde thou there/ or sit here vnder my fote stole: are ye not even parciall in youre selves/ and <sup>3</sup> have iudged after evyll thoughtes?

Harken my deare beloved brethren/ hath not God chosen the povre off this worlde/ <sup>4</sup> which are ryche in fayth/ and heyres off the kyngdom/ which he promysed to them that love hym? But ye have despised the povre. <sup>5</sup> Are not the ryche they which oppresse you: and they which drawe you before iudges? Do not they <sup>6</sup> speake evyll of that good name that is called on over you?

Yf ye fulfill the royall lawe accordyngē to the scripture which sayth: Thou shalt love thync neighbour as thy silfē/ ye do wele: but if ye regarde <sup>7</sup> one person more than another/ ye commit synne/ and are rebuked off the lawe as transgressours. Whosoever shall kepe the whole lawe/ and yet fayle in one poynt/ he is gyltie in all. For the that sayde: Thou shalt not commit <sup>8</sup> fornicacion/ sayde also: thou shalt not kyll. Though thou shalt do no <sup>8</sup> fornicacion/ yet yff thou kill/ thou arte a transgressor off the lawe. So speake ye/ and so do as they t̄yq̄ shalbe iudged by the lawe off libertie. For <sup>9</sup> there shalbe iudgment merciles to hym that sheweth no mercy/ and mercy reioyseth agaynst iudgement:

What <sup>10</sup> avayleth it my brethren/ though a man saye he hath fayth/ when he hath no dedes? Can fayth save hym? Yff a brother or a sister be naked or destitute off dayly fode/ and one of you saye vnto them: Departe in peace/ <sup>11</sup> God sende you warmnes and fode: not withstondyngē ye geve them not tho thynges which are nedfull to the body: what <sup>10</sup> helpeth

<sup>1</sup> Esteeme, *Cr.*

<sup>2</sup> Our glorious Lorde, *Gen.*

<sup>3</sup> Are made

iudges of, *Gen. Bps.*

<sup>4</sup> That they should [might, *B.*] be, *Gen.*

*Bps.* <sup>5</sup> Do not the rich oppresse you by tyrannie [execute tyrannie upon you, *C.*] and draw you before the iudgment seates? *Cr. Gen. Bps.*

<sup>6</sup> Blaspheme the worthie, etc. [that good, *B.*], after [by the, *B.*] which ye are named, *Gen. Bps.*

<sup>7</sup> The persons, ye, etc. *Gen.*

<sup>8</sup> Adulterie, *All the Vers.*

<sup>9</sup> Hee (*shall have*) iudgment withoute

mercie, *Bps.*

<sup>10</sup> Profiteth, *Bps.*

<sup>11</sup> Warm yourselves and fill

your bellies, *Gen.* Be ye warmed and fylled, *Bps.*



it them? Even so fayth/ yf it have no dedes is deed in hit silfe.

But <sup>12</sup> one shall saye/ Thou hast fayth/ and I have dedes: Shewe me thy fayth <sup>13</sup> by thy dedes: and I will shewe the my fayth by my dedes. <sup>14</sup> Belevest thou that there is one god? Thou doest wele. The devyls also beleve and tremble.

Wilt thou vnderstonde o thou vayne man/ that fayth with out dedes is deed? Was not Abraham oure father iustified off his dedes when he offered Ysaac his sonne upon the aul-tre? <sup>15</sup> Thou seyst howe that fayth wrought in his dedes/ and through the dedes was the fayth made parfet. And the scrip-ture was fulfilled which sayth: Abraham beleved god/ and it was <sup>16</sup> reputed vnto hym for rightewesnes: and he was called the frende off God. Ye se then howe that off dedes a man is iustified/ and nott off fayth only. Lyke wise also was nott Raab the harlot iustified <sup>17</sup> when she received the mes-sengers/ and sent them out a nother waye? For as the body/ with out the sprete is deed/ even so fayth with out dedes is deed.

### The iij. Chapter.

**M**Y brethren/ be not <sup>1</sup> every man a master/ Remembrynge howe that ye shall receave the <sup>2</sup> moare damnacion. For in many thynges we synne all. Yff a man synne not in worde/ he is a parfet man and able to <sup>3</sup> tame all the body. Beholde we put bittes into the horses mouthes that they shulde obeye vs/ and we turne aboute all the body. Beholde also the shippes/ which though they be so gret/ and are dryven off fearece windes/ yet are they turned a bout with a very smale <sup>4</sup> helme/ whither soever the <sup>5</sup> violence off the governes woll: even so the tonge is a littell member and bosteth grett thynges.

Beholde howe gret a thyng a litell fyre kyndleth/ and the tonge is fyre/ and worlde off wickednes. So is the tonge set among oure members/ that it defileth the whole body/ and setteth a fyre <sup>6</sup> all that we have off nature/ and is it silfe sett a fyre/ even off hell.

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<sup>12</sup> Ye and a man might say, *T. M.* Some man wil say, *Cr. Gen. Bps.* <sup>13</sup> Out of, *Gen.* <sup>14</sup> Thou beleevest, *Gen. Bps.* <sup>15</sup> Seest thou not, *Gen. Bps.* <sup>16</sup> Imputed, *Gen.* <sup>17</sup> *T. M. Cr. Gen. Bps.* add—through works. <sup>1</sup> Many masters, *Gen. Bps.* <sup>2</sup> Greater condemnation, *Gen.* <sup>3</sup> Bridle, *Gen. Bps.* <sup>4</sup> Rudder, *Gen.* <sup>5</sup> Governour listeth, *Gen.* Luste of the governour will, *Bps.* <sup>6</sup> The course of nature, *Gen. Bps.*

All the natures off beastes/ and off byrdes/ and <sup>7</sup> off serpentes/ and thynges of the see/ <sup>8</sup> ar meked and tamed off the nature off man. But the tonge can noman tame. Yt is an vnruely evyll full of deedly poyson. Therwith blesse we God the father/ and therwith cursse we men which are made vnto the similitude off God. Out off one mought proccadeth bessynge and cursynge. My Brethren these thynges ought not soo to be. Doth a fountayne sende forth <sup>9</sup> at one place swete water/ and bytter also? Can the fygge tree/ my brethren/ <sup>10</sup> beare olive berries: other a vyne beare fygges? So can no fountayne <sup>11</sup> geve bothe salt water and fresshe also. <sup>12</sup> Who ys wyse and endued with <sup>13</sup> learnynge amonge you? Let hym shewe <sup>14</sup> the workes of his good conversacion in meknes that ys coupled wyth wisdom.

Yff ye have bitter envyinge <sup>15</sup> [amonge you/] and stryfe in youre hertes/ reioyce not: nether be lyars agaynst the trueth. This wisdom descendeth not from a bove: but is erthy/ and <sup>16</sup> naturall/ and divlysshe: For where envying and stryfe is/ there is <sup>17</sup> vnstablens/ and all manner of evyll workes: but the wisdom that is from above/ is fyrst pure/ then peasable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ with out iudgynge/ and with out <sup>18</sup> simulacion: yee/ and the frute of rightewesnes is sowen in peace/ of them that <sup>19</sup> kepe peace.

### The iiii. Chapter.

**F**ROM whence commeth warre/ and <sup>1</sup> fightynge amonge you? come they not here hence? even off youre <sup>2</sup> voluptuousnes that rayneth in youre members. Ye lust/ and have not. Ye envie and have indignacion/ and cannot <sup>3</sup> come by it. Ye fight and warre/ and <sup>4</sup> have not/ be cause ye axe not. Ye axe and have not/ be cause ye axe a mysse/ forto consume it apou youre voluptuousnes. Ye advoutrars/ and wemen that breke matrimonie: knowe ye not howe that the

<sup>7</sup> Of creeping things, *Gen.*      <sup>8</sup> Is tamed and hath been tamed, *Gen.*      <sup>9</sup> At one hole, *Bps.*      <sup>10</sup> Bring forth olives, *Gen.*      <sup>11</sup> Make, *Gen.*  
<sup>12</sup> If any man be wyse, *T. M. Cr.*      <sup>13</sup> Knowledge, *Cr. Gen. Bps.*  
<sup>14</sup> His works out of good conversation [By good conversation, his works, *G.*] with meknesse of wysdome, *Cr. Gen. Bps.*  
<sup>15</sup> *T. M. Cr. Gen. Bps.* omit.      <sup>16</sup> Sensual, *Gen. Bps.*      <sup>17</sup> Sedition, *Gen. Bps.*  
<sup>18</sup> Hypocrisie, *Gen.*      <sup>19</sup> Maintaine, *Cov. T. M. Cr.*      Make, *Gen. Bps.*      <sup>1</sup> Contentions, *Gen.*      <sup>2</sup> Lustes [So vs. 3] that fight, *Cr. Gen. Bps.*      <sup>3</sup> Ohteine, *Cr. Gen. Bps.*      <sup>4</sup> Get nothing, *Gen.*

<sup>5</sup> friendship off the worlde is enmitie to god warde? Who-soever wilbe a frende of the worlde/ is made the enemye of god. Do ye suppose that the scripture sayth in vayne: The sprete that dwelleth in you/ <sup>6</sup> lusteth even contrary to envie: but <sup>7</sup> geveth more grace.

Submit youre selves to god/ <sup>8</sup> and resist the devyll/ and he will flye from you. Drawe neye to god/ and he will drawe neye to you. Clense youre hondes ye synners/ and pourdge youre hertes ye <sup>9</sup> waverynge mynded. Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornynge/ and youre ioye to hevynes. <sup>10</sup> Cast doune yourselves before the lorde/ and he shall lift you vppe. <sup>11</sup> Backbyte not one another/ brethren. He that backbyteth hys brother/ and he that iudgeth his brother/ backbyteth the lawe/ and iudgeth the lawe: but and if thou judge the lawe/ thou art not an observer of the law: but a iudge. There is one lawe gever/ which is able to save and to distroye. what art thou that iudget another man.

Go to nowe ye that saye: to daye and to morrowe let vs go into soche a citie and continue there a yeare and beye/ and sell/ and <sup>12</sup> wyne: and yet cannot tell what shall happen to morowe. For what thinge is youre lyfe? hit is even a vapoure that apereth for a lytell tyme/ and then vanyssheth awaye: For that ye ought to saye: yff the lorde will and yf we live/ let us do this or thatt. Butt nowe ye reioyce in youre bostynges. All soche reioysynge is evyll. Therefore to hym that knoweth howe to do good/ and doth it not/ it is synne.

#### The v. Chapter.

**G**OO to nowe ye Rych men. Wepe/ and howle <sup>1</sup> on youre wretchednes that shall come apon you. Your ryches is corrupte/ youre garmentes are moth eaten. Your golde and youre silver are cankred/ and the rust off them shalbe a witness vnto you/ and shall eatc youre flesshe as it were fyre. Ye have heaped treasure togedder <sup>2</sup> in youre last dayes: Be-

<sup>5</sup> Amitie, *Gen.*      <sup>6</sup> Lusteth to envie, *Gen. Bps.*      <sup>7</sup> *The Scripture offereth, Gen. Bps.*      <sup>8</sup> But resist, *Bps.*      <sup>9</sup> Double-mynded. Suffer afflictions, and mourne, etc. *Bps.*      <sup>10</sup> Humble yourselves in the sight of the Lorde, *Cr. Bps.*      <sup>11</sup> Speake not evyll of, *Gen. [So post.]*      <sup>12</sup> Get gaine, *Gen.*      <sup>1</sup> For your miseries, *Gen. Bps.*      <sup>2</sup> *Cr.* adds—(even wrath to yourselves). For [In, *B.*] the last days, *Gen. Bps.*

holde the hyer off the laboures which have reped doune youre felde (which hyer is of you kept backe by fraude) cryeth : and the cryes off them which have reped/ are intred into the eares off the lorde off Sabaoth. Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes/ as in a daye off slaughter. Ye have condempned and have killed the iuste/ and he hath not resisted you.

Be pacient therefore brethren/ vnto the commynge of the lorde. Beholde the husbände man wayteth for the precious frute off the erth/ and hath long paciencie there vppon/ vntill he receave <sup>3</sup> the yerly and the latter rayne. Be ye also pacient therefore/ and settle youre hertes/ for the commynge off the lorde draweth neye. Grodge not one agaynst another brethren/ lest ye be dampned. Beholde the iudge stondest before the dore. Take (my brethren) the prophettes for an ensample of sufferynge aduersitie/ and of long paciencie/ which spake in the name of the lorde. Beholde we count them happy which endure. Ye have herde of the paciencie of Job/ and have <sup>4</sup> knowen what ende the lorde made/ For the lorde is very pitifull/ and mercifull.

Buit above all thynges my brethren/ sweare not/ nether by heven/ nether by erth/ nether by eny wother othe. Let youre <sup>5</sup> sayinge be ye ye/ naye/ naye : lest ye faule into <sup>6</sup> ypoecrysy. Ys there eny amonge you that is <sup>7</sup> evyll vexed? let hym praye. Ys there eny man a monge you that is mery? let hym synge psalmes. Ys there eny man <sup>8</sup> deseased a monge you? Lett hym call for the seniours off the congregacion/ and lett them praye over hym/ and anoynte hym with oyle in the name off the lorde : and the prayer off fayth shall save the sicke/ and the lorde shall rayse him vppe : and yf he have committed synnes/ they shalbe forgiven hym.

Knowledge youre fautes one to another : and praye one for another/ that ye maye be healed. <sup>9</sup> The prayer off a ryghteous man avayleth moche/ yf it be fervent. Helias was a man <sup>10</sup> in daunger to tribulacion as we are/ and he prayed <sup>11</sup> in his prayer/ that it myght not rayne : and it rayned nott on the

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<sup>3</sup> The former, *Gen.*    <sup>4</sup> Seen the ende of the Lorde, *Bps.*    <sup>5</sup> Yea be yea, and your nay, nay, *Cr. Gen. Bps.*    <sup>6</sup> Condemnation, *Gen. Bps.*    <sup>7</sup> Vexed, *Cr.*    Afflicted, *Gen. Bps.*    <sup>8</sup> Sick, *Gen.*  
<sup>9</sup> The fervent prayer, etc. *Cr. Bps.*    <sup>10</sup> Mortal even as, *Cor. T. M.* Under infirmitas as, *Cr. Bps.*    Subject to like passions as, *Gen.*  
<sup>11</sup> Earnestly, *Gen.*

erth by the space off thre yeares and sixe monethes. And  
agayne he prayed/ and the heven gave rayne/ and the erth  
brought forth her frute. Brethren if eny off you erre  
from the trueth/ and a nother convert hym/ let the  
same knowe/ thatt he whych converted the syn-  
ner from goynge astraye out of his waye/  
shall save a soule from deeth/ and shall  
hyde the multitude off synnes.

The ende of the pistle off  
Saynct James.

The  
Pistle off Sanct Judas.

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**JUDAS** the servaunt of Jesus Christ/ the brother off James/ To them which are called and sanctified in god the father/ and <sup>1</sup> preserved in Christ Jesus. Mercy on you/ and peace and love be multiplied.

Beloved/ when I gave all diligence to write vnto you off the common healt: itt was nedfull for me to write vnto you/ to exhorte you/ that ye shulde <sup>2</sup> continually laboure in the fayth/ which was once given vnto the saynctes. For there are certayne <sup>3</sup> [craftely] crepte in/ <sup>4</sup> of which it was written afore tyme vnto soche iudgement/ They are vngodly/ and turne the grace of oure lorde God vnto wantannes/ and denye God the only lorde/ and oure lorde Jesus Christ.

<sup>5</sup> My mynde is therefore to put you in remembraunce/ for as moche as ye once knowe this/ howe thatt the lorde (after thatt he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. The angels also/ which kept not their fyrst estate: but lefte their owne habitacion/ he hath reserved in everlastynge chaynes vnder darknes vnto the iudgement of the greate daye/ even as Zodom/ and Gomor/ and the cities aboute them (which in lyke maner <sup>6</sup> defiled them selves/ with fornicacion/ and folowed straunge flesshe) are set for an ensample/ and suffre the vengeaunce of cternall fyre. Lykwyse these <sup>7</sup> dremers defyle the flesshe/ despise rulars/ and speake evyll of them that are in auctoritie.

Yet Michaell the archangell (when he strove against the

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<sup>1</sup> Reserved to, *Gen.*      <sup>2</sup> Earnestlye contende for [*G.* adds—the maintenance of], *Gen. Bps.*      <sup>3</sup> Ungodly menne craftyly, etc. *Cr. Bps.* [<sup>4</sup> Ungodly' (See text) transposed]. *Gen.* omits.      <sup>4</sup> Which were before of olde ordeyned to this condemnation, *Gen. Bps.*      <sup>5</sup> I wil therefore, *Gen.*      <sup>6</sup> As they did, committed, and folowed, *Gen.*      <sup>7</sup> Being disceaved by dreames, *Cr. Bps.*

The Epistle off S. Judas.

devyll/ and disputed about the body of Moses) durst nott <sup>8</sup> geve raylynge sentence/ butt sayde: The lorde rebvke the. Butt these speake evyll of those thynges which they knowe not. In tho thynges which they knowe naturally (as beastes which are with out reason) they corrupte them selves. Wo be vnto them/ for they have folowed the waye <sup>9</sup> [of Cayn/ and are <sup>10</sup> spylt in the erreure] of Balam for lukers sake/ and <sup>11</sup> are caste awaye in the treason of Core.

These are spottes <sup>12</sup> which of youre kindnes feast to gedder/ with out feare/ <sup>13</sup> fedyngge them selves. Cloudes they are with outen water/ caried about off wyndes: <sup>14</sup> Trees rotten in authum/ vnfrutfull/ twyse deed/ and plucked vppe by the rotes. They are the ragynge waves off the see/ fomyngge out their awne shame. They are wandryngge starres/ to whom is reserved the <sup>15</sup> myst of dareknes for ever.

Enoch the seventh from Adam prophesied before of suche saying: Beholde/ the lorde shall come with thousandes of sayntes/ to geve iudgement agaynst all men/ and to rebuke all that are vngodly amonge them/ of all their <sup>16</sup> vngodly dedes/ which they have vngodly committed/ and all their cruell speakynges/ which <sup>16</sup> vngodly sinners have spoken agaynst hym.

These are murmurers/ complayners/ walkyngge after their awne lustes/ whose muthes speake proude thynges. <sup>17</sup> They have men in greate reverence be cause off avauntage. But ye derly beloved remember the wordes which were spoken before off the Apostles off oure lorde Jesus Christ/ howe that they tolde you that there shulde be begylers in the last tyme/ which shulde walke after their owne vngodly lustes. These are makers off sectes/ <sup>18</sup> naturall/ havynge no sprete.

But ye derly beloved/ edyfie youre selves in youre most wholy fayth/ prayinge in the wholy goost/ and kepe youre selves in the love of God/ lokinge for the mercy of oure lorde Jesus Christ/ vnto eternall lyfe. And have compassion on

<sup>8</sup> Blame him with cursed speaking, *Gen.*

<sup>9</sup> *T. M.* omits.

<sup>10</sup> Utterly gyven to, *Cr. Tur. Bps.* Cast away by the deceit of Balaam's wages, *Gen.* <sup>11</sup> Perishe in the gaynesaying [treason, *C.*], *Cr. Gen. Bps.* <sup>12</sup> In your feastes of charitie, *Gen. Bps.* <sup>13</sup> Lyvynge lawlesse and after their owne pleasure, *Cr.*

<sup>14</sup> Trees without frute at gatheryng tyme, *Cor. T. M. Cr.* [*Cr.* adds—withered]. Corrupt trees and without fruit, *Gen.* Trees wythered at fruite gathering and without fruit, *Bps.* <sup>15</sup> Blacknes, *Gen.* <sup>16</sup> Wicked, *Gen.* <sup>17</sup> Having mens persons in admiration, *Gen.* <sup>18</sup> Beastlie, *Cor.*

Fleshlie, *T. M. Cr. Gen. Bps.*

some <sup>19</sup> separatynge them: and wother save with feare/ pul-  
lynge them out of the fyre/ and hate <sup>20</sup> the fylthy vesture of  
the flesshe.

Vnto hym that is able to kepe you/ <sup>21</sup> thatt ye faule nott/  
and to present you faultlesse before the presence off  
hys glory with ioye/ <sup>22</sup> that ys to saye/ to God  
oure saveour <sup>23</sup> whyche only ys wyse/ be  
glory/ maiestie/ dominion/ and pow-  
er/ <sup>24</sup> nowe and for ever Amen.

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<sup>19</sup> In putting difference, *Gen.*      <sup>20</sup> Even the garment spotted by  
the fleshe, *Gen. Bps.*      <sup>21</sup> Free from sinne, *Cr. Bps.*      <sup>22</sup> (At the  
commynge of our Lord Jesus Christ) to God, etc. *Cr.*      <sup>23</sup> *Cr.* adds  
—(Through Jesus Christ our Lorde).      <sup>24</sup> *Cr.* adds—(Before all  
worldes).



The  
Revelacion off Sanct Jhon the  
devine.

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The fyrst Chapter.

**T**HE revelacion of Jesus Christ/ which god gave vnto him/ forto shewe vnto his servauntes thynges which must shortly <sup>1</sup> come to passe. And he sent and shewed by hys angell vnto hys servaunt Jhon/ whych bare recorde off the worde off god/ and off the testimony off Jesus Christe/ and of all thynges that he sawe. Happy is he that redith/ and they that heare the wordes of the prophesy/ and kepe thoo thynges which are written therein. For the tyme is at honde.

Jhon to the vij. congregacions in Asya. Grace be with you and peace/ from hym which is/ and which was/ and which is to come : and from the vij. spretes which are present before his trone/ and from Jesus Christ which is a faythfull wimes/ and fyrst begotten of the deed : and <sup>2</sup>lorde over the kynges of the erth. Vnto hym that loved vs and wessed vs from oure synnes in his awne bloud/ and made vs kynges and prestes vnto god his father/ be glory/ and dominion/ for ever more amen. Beholde he commeth with cloudes/ and all eyes shall se hym : <sup>3</sup>and they also which peersed him. And all kynredes of the erth shall wayle. <sup>4</sup> even so amen. I am Alpha and Omega/ the begynnyng and the endinge/ sayth the lorde almyghty/ which is and which was and which is to come.

Jhon youre brother and companyon in tribulacion/ and in the kyngdom and pacience which is in Jesu Christe/ was in the yle of Pathmos for the worde of god/ and for the witnessyng of Jesu Christe. I was <sup>5</sup> in the sprete on <sup>6</sup> a sondaye/

<sup>1</sup> Bee done, *Gen.*    <sup>2</sup> Prince of, *Gen.*    <sup>3</sup> Yea, even they, *Gen.*  
<sup>4</sup> *Cr.* adds—(over him). *Gen. Bps.*—Befor. him.    <sup>5</sup> *Ravished* in spirite, *Gen.* [So ch. iv. 2.]    <sup>6</sup> The Lord's day, *Gen. Bps.*

and herde behynde me/ a gret voyce/ as itt had bene of a trompe sayinge: I am Alpha and Omega/ the fyrst and the last. That thou seiste write in a boke/ and sende hit vnto the congregacions which are in Asia/ vnto Ephesus/ and vnto Smyrna/ and vnto Pargamos/ and vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.

And I turned bace to se the voice that spake to me. And when I was turned: I sawe vij. golden candelstyckes/ and in the myddes of the candelstyckes/ one lyke vnto the sonne of man clothed with a lynnyn garment doune to the ground/ and gyrde aboute the pappes with a golden gyrdle. His heed/ and his heares were whyte/ as whyte woll/ and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto <sup>7</sup> brasse/ as though they brent in a fvrnace: and his voyce as the sounde of many waters. And he had in his right honde vij. starres. And out of his mough went a twoo edged swarde. And his face shone even as the sunne in his strengthe.

And when I sawe hym/ I fell at his fete/ even as deed. And he layde hys ryght honde apon me/ sayinge vnto me: feare not. I am the fyrst/ and the laste/ and am a lyve/ and was deed. And beholde I am a lyve for ever more/ and have the kayes off hell and off deeth. Wryte therfore the thynges whych thou hast sene/ and the thynges which are/ and the thynges which <sup>8</sup> shalbe fulfilled here after: and the misterie off the vij. starres which thou sawest in my right honde/ and the vij. golden candelstyckes. <sup>9</sup> The vij. starres are the angells off the vij. congregacions: And the vij. candlestyckes which thou sawest are the vij. congregacions.

#### The seconde Chapter.

VNTO the angell off the congregacion off Ephesus wryte: These thynges sayth he that holdeth the vij. starres in his ryght honde/ and walketh in the myddes of the vij. golden candlestyckes. I knowe thy workes/ and thy labour/ and thy pacience/ and howe thou cannest not forbearc them which are evyll: and examinedst them which saye they are Apostles/ and are nott: and hast founde them lyars. and <sup>1</sup> hast suffered/ and hast pacience: and for my names sake hast labored and hast nott faynted. Neverthelesse I have sumwhat agaynst the/ for thou haste lefte thy fyrst love. Remember

<sup>7</sup> Fine brasse, *Gen. Bps.* [So ch. ii. 18.]

<sup>8</sup> Shall come, *Gen.*

<sup>9</sup> *Gen.* adds—*is this.*

<sup>1</sup> Dyddest washe thyselfe, *T. M.*

therefore from whence thou arte fallen/ and repent/ and do the fyrst workes. or elles I wyll come vnto the shortly/ and will remove thy candlestyke out of his place/ excepte thou <sup>2</sup>repent. Butt this thou haste <sup>3</sup>be cause thou hast hated the dedes off the Nicolaitans/ which dedes I also hate. Lett him that hath eares heare/ what the sprete sayth vnto the congregacions. To hym that overcometh/ wyll I geve to eate off the tree of lyfe/ which is in the myddes off the paradice off God.

And vnto the angell off the congregacion off Smyrna wryte : These thynges sayth he that is fyrst/ and the laste/ which was deed and is alive. I knowe thy workes and tribulacion and povertie/ but thou art ryche : And I knowe the blasphemy off them whiche call them selves iewes and ar not : but are the <sup>4</sup>congregacion of sathan. Feare none off thoo thynges which thou shalt soffre. Beholde/ the devyll shall caste <sup>5</sup>off you into preson/ <sup>6</sup>to tempte you/ and ye shall have tribulacion x. dayes. Be faythfull vnto the deeth and I wyll geve the a croune off lyfe. Lett hym that hath earis heare/ what the sprete sayth to the congregacions. He that overcommeth shall not be hurte off the seconde deeth.

And to the angell/ of the congregacion in Pergamos wryte : This sayth he which hath the sharpe swearde with two edges. I knowe thy workes and where thou dwelleste/ evyn where Sathans seate ys/ and thou <sup>7</sup>kepeste my name and hast not denyed <sup>8</sup>my fayth. And in my dayes Antipas was a faythfull witnes off myne/ which was slayne amonge you where sathan dwelleth. Butt I have a fewe thinges agaynst the : that thou hast there/ they thatt mayntayne/ the doctryne off Balam which <sup>9</sup>taught in balake/ to put occasion off syn before the chylderne off Israhell : thatt they shulde eate off <sup>10</sup>meate dedicat vnto ydolles/ and to commyt fornicacion. Even so haste thou them that mayntayne the doctryne off the Nicolaytans/ which thyng I hate. Butt repent or elles I will come vnto the shortly and will fyght agaynst them with the swearde of my mought. Lett hym that hath eares heare what the sprete sayth vnto the congregacions : To hym that over cometh will I geve to eate manna that is hyd. and will geve

<sup>2</sup> Amend, *Gen.* [So ch. iii. 19.]

<sup>3</sup> That thou hatest, *Gen.*

<sup>4</sup> Synagogue, *Gen. Bps.* [So ch. iii. 9]

<sup>5</sup> *Gen. Bps.* add—some.

<sup>6</sup> That ye may be tried, *Gen.*

<sup>7</sup> Holdest fast, *Bps.*

<sup>8</sup> My

faith even in those days when Antipas, my faithful martyr was, etc. *Gen. Bps.*

<sup>9</sup> Taught Balak to put a stumbling-block, *Gen. Bps.*

<sup>10</sup> Things sacrificed, *Gen.*

hym a whyte stone/ and in the stone a newe name wrytten/ which no man knoweth/ savinge he that receaveth hit.

And vnto the angell off the congregacion off Theatira write : This sayth the sonne of god/ which hath his eyes lyke vnto a flame of fyre/ whose fete are lyke brasse : I knowe thy workes and thy love/ service/ and fayght/ and pacience/ and thy dedes/ which are mooe at the laste then att the fyrste : Notwithstandinge I have a feawe thynges agaynste the/ that thou sufferest that woman Jesabell/ which called her sylfe a prophetes to teache and to deceave my servauntes/ to make them commyt fornicacion/ and to eate meates offered vppe vnto ydolles. And I gave her space to repent off her fornicacion/ and she repented not. Beholde I will caste her into a beed/ and them that commyt fornicacion with her into gret<sup>11</sup> adversite/ excepte they repent of their deades. And I will kyll her children with death. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto every one of you accordynge vnto youre workes.

Vnto you I saye/ <sup>12</sup> and vnto other off them off Thiatyra as many as have nott this lernynge/ and which have not knowen the depnes of Satan (as they saye) I will put upon you none other burthen/ but that which ye have alreddy. Holde fast tyll I come/ and whosoever overcommeth and kepeth my workes vnto the ende/ to hyme will I geve power over nacions/ and he shall rule them with a rodde of yeron : and as the vessels off a potter/ shall <sup>13</sup> he breake them to shevers. Evyn as I receaved off my father.<sup>14</sup> And I will geve him the mornynge starre. Let hym that hath eares heare what the sprete sayth to the congregacions.

### The iij. Chapter.

**A**ND wryte vnto the angell of the congregacion of Sardis : this sayth he that hath <sup>1</sup> the sprete of god/ and the vij. starres. I knowe thy workes/ thou haste a name that thou lyveste/ and thou are deed. Be awake and strengthe the thynges which remayne/ that are redy to deye. For I have not founde thy workes perfayte before god. Remember therefore howe thou hast receaved and hearde/ and holde faste/ and

<sup>11</sup> Affliction, *Gen.*

<sup>12</sup> The rest of them, *Gen.*

<sup>13</sup> They be

broken, *Gen.* <sup>14</sup> So will I geve him, *Cr. Gen. Bps.*

<sup>1</sup> The

seven spirits, *Cr. Gen. Bps.* [So ch. v. 6.]

repent. Yf thou shalt not watche/ I wyll come on the as a thefe/ and thou shalt not knowe what houre I wyll come upon the. Thou haste a feawe names in Sardis/ which have not defyled their garmentes/ and they shall walke with me in whyte/ for they are worthy. He that overcommeth shalbe clothed in whyte araye/ and I will not put out his name out of the boke of lyfe/ and I will confesse his name before my father/ and before his angelles. Let hym that hath earys heare what the sprete sayth vnto the congregaions.

And wryte vnto the angell off Philadelphia : This sayth he that is holy and true/ which hath the kaye off David : which openyth and noman shutteth/ and shutteth and no man openeth. I knowe thy workes. Beholde I have set before the an open doore/ and no man can shutt hit/ for thou haste a lyttell strengthe/ and haste kepe my saynges : and haste not denyed my name. Beholde. I <sup>2</sup>put them of the congregacion of Sathan/ which call themselves Jewes and are not/ butt do lye. Beholde. I will make them that they shall come and worshippe before thy fete : and shall knowe that I have loved the.

Be cause thou hast kept the wordes of my pacience/ <sup>3</sup> and I wyll kepe the from the houre of temptaion which will come upon all the worlde/ <sup>4</sup> to tempte them that dwell upon the erth. Beholde I come shortly. Holde that which thou haste/ that no man take awaye thy croune. Hym that overcommeth will I make a pyllar in the temple off my God/ and he shall goo no more oute. And I will wryt upon hym/ the name off my god/ and the name off the citee off my god/ newe Jerusalem/ which commeth doune oute of hevyn from my god and I will wryte upon hym my newe name. Let hym that hath eares/ heare what the sprete sayth vnto the congregacions.

And vnto the angell of the congregaion which is in Laodicia wryte : This sayth (amen) the faythfull and true witness/ the begynnyng of the creatures off God. I knowe thy workes that thou arte nether colde ner hott : I wolde thou were colde or hotte. So then be cause thou arte <sup>5</sup> bitwene bothe/ and nether colde ner hott/ I will spew the oute of my mought : be cause thou sayst thou arte riche and incresyd with gooddes/ and hast nede off nothinge/ and knowest not howe thou arte wretched and miserable/ povre/ blynde/ and nakyd. I consell the to bye off me golde tryed in the fyre/

<sup>2</sup> Make, *Cr.* Will make, *Gen. Bps.*      <sup>3</sup> Therefore wil I keepe  
[deliver, *G.*], *Cr. Gen. Bps.*      <sup>4</sup> To trye, *Gen. Bps.*      <sup>5</sup> Luke-  
warne, *Gen. Bps.*

that thou mayste be riche : and wyte rayment/ that thou mayste be clothed/ that thy fylthy nakednes do not apiere : and anoynt thyne eyes with eye salve/ that thou mayeste se.

As many as I love/ I rebuke and chasten. Be <sup>6</sup> fervent therfore and repent. Beholde I stonde at the doore and knocke. Yff eny man heare my voyce and opyn the dore/ I will come in vnto hym and will suppe with him/ and he with me. To hym that overcommeth will I gravnte to sytt with me in my seate/ evyn as I overcam and have sytten with my father/ in his seate. Lett hym that hath eares heare what the sprete sayth vnto the congregacions.

### The iiii. Chapter.

**A**FTER this I loked/ and beholde a dore was opene in heven/ and the fyrste voyce which I harde/ was as hit were of a trompet talkinge with me/ which said : come vppe hyder/ and I will shewe the thynges which muste be fulfyllyd here after. And immediatly I was in the sprete. and beholde/ a seate was put in heven and won sat on the seate. And he that sat was to loke apon lyke vnto a iaspar stone/ and a sardyne stone : And there was a rayne boll aboute the seate/ <sup>1</sup> to loke apon/ lykevnto an emeralde. And aboute the seate were xxiiij. seates. And Isawe on the seates .xxiiij. seniours syttinge clothed in whyterayment/ and had on their heddes crounes of gold.

And out of the seate proceded lightnynges/ and thoundrynges/ and voices : and there were vij. lampes off fyre/ byrninge before the seate/ which are the vij. sprettes off God. And before the seate there was a see off glasse/ lyke vnto cristall/ and in the myddes of the seate/ and rounde aboute the seate/ wer iiij. biestes full off eyes before and behynde. And the fyrste biest was lyke a lion/ the seconde biest lyke a caulfe/ and the thyrde bieste had a face as a man/ and the fourthe bieste was lyke a flyinge egle. And the iiij. biestes had eche one of them vj. wynges aboute hym/ and they were full off eyes within. And they <sup>2</sup> had noo reste daye nether nyght sayinge : holy/ holy/ holy/ lorde god almyghty/ which was/ and is/ and is to come.

And when these beestes gave glory and honour and thankes to hym that sat on the seate/ which levith <sup>3</sup> ever more/ the xxiiij. seniours fell doune before the trone/ before hym that sat on the trone/ and worshipped hym that levith <sup>3</sup> ever/

<sup>6</sup> Zealous, *Gen.*  
*Gen.*

<sup>1</sup> In sight, like, *All the Vers.*

<sup>2</sup> Ceased not,

<sup>3</sup> Forever and ever, *Cr. Gen. Bps.*

and caste their crounes before the trone sayinge : thou arte worthy lorde to receave glory/ and honoure/ and power/ for thou haste created all thinges/ and for thy <sup>4</sup> wyllis sake they are/ and were created.

## The v. Chapter.

**A**ND I sawe in the right honde of hym/ that sat in the trone/ a boke written with in and on the backside/ sealyd with vij. seales. And I sawe a stronge angell which <sup>1</sup> cryed with a loude voyce : Who is worthy to open the boke/ and to loose the seales ther off. And no man in hevyn ner in erth/ nether vnder the erth/ was able to open the boke/ nether to loke thereon. And I wepte moche/ be cause no man was founde worthy to open/ and to rede the boke/ nether to loke thereon.

And one of the seniours sayde vnto me : wepe not : Beholde <sup>2</sup> a lion beinge off the tribe of Juda/ the rott off David/ hath obtayned to open the boke/ and to lose the vij. seales theroff. And I behelde/ and loo/ in the myddes of the seate/ and off the iiij. biestes/ and in the myddes off the seniours/ stode a lambe as though he had bene kylled/ which had vij. hornes and vij. eyes/ which are the sprettes off God/ sent into all the worlde. And he cam and toke the boke oute off the right honde of hym that sate upon the seate.

And when he had taken the boke/ the iiij. bestes and xxiiij. seniours fell doune before the lambe/ havynge harpes and golden vialles full off odoures/ which are the prayers off saynetes and they songe a newe songe saynge : thou art worthy to take the boke and to open the seales thereof/ for thou wast kylled and haste redemed vs <sup>3</sup> by thy bloud/ out off all kynreddes/ and tonges/ and people/ and nacions/ and haste made vs vnto oure god/ kynges and prestes and we shall raygne on the erth.

And I behelde/ and I herd the voyce off many angylles about the trone/ and about the biestes and the seniours/ and I herde thousand thousandes/ saynge with a lowde voyce : Worthy is the lambe that was killed to receave power/ and riches and wisdom/ and strenghte/ and honour and glory/ and <sup>4</sup> blyssynge. And all creatures/ which are in hevyn/ and on the erth/ and vnder the erth/ and in the see/ and all that are

<sup>4</sup> Pleasures sake, *Bps.*  
[That, B.] lyon, *Gen. Bps.*  
*Gen.* [So *post.*]

<sup>1</sup> Preached, *Coc. Cr. Gen. Bps.*

<sup>3</sup> *Gen. Bps.* add—to God.

<sup>2</sup> The  
<sup>4</sup> Praise,

in them herd I saynge : blyssinge/ honour/ glory/ and power/ be vnto hym/ that sytteth upon the seate/ and vnto the lambe for ever more. And the .iiij. biestes sayd : amen. And the xxiiij. seniours <sup>5</sup> fell upon their faces/ and worshypped hym that lyveth for ever more.

The vij. Chapter.

**A**ND I sawe when the lambe openyd one of the seales/ and herde one of the .iiij. biestes saye/ as hit wer the noyse off thonder/ come and se. And I sawe/ and beholde there was a whyte horsse/ and he that sat on hym had a bowe/ and a croune was geven vnto hym/ and he went forth conqueringe and forto overcome. And when he opened the seconde seale/ I herde the seconde bieste saye : come and se. And there went out another horsse that was red/ and power was geven to hym that satte there on/ to take peace from the erth/ and that they shulde kyll one another. and there was geven vnto hym a gret swearde.

And when he opened the thyrde seale/ I herde the thyrde bieste saye : come and se. And I behelde/ and loo/ a blacke hors : and he that sate on hym/ had a payre of balances in his honde. And I herde a voyce in the myddes off the .iiij. bestes saye : a measure of whete for a peny/ and .iiij. measures of barley for a peny : and oyle and wyne se thou hurte not.

And when he opened the fourthe seale/ I herde the voyce of the fourthe beste saye : come and se. And I loked. and beholde <sup>1</sup> a grene horsse/ and his name that satt on hym was deeth/ and hell folowed after hym/ and power was geven vnto them over the fourthe parte off the erthe/ to kyll with swearde/ and with honger/ and with deeth/ <sup>2</sup> that cometh of vermen of the erth.

And when he opened the fyfte seale : I sawe vnder the aul- tre/ the soules of them that were kyllled for the worde of God/ and for the testymony which they <sup>3</sup> had/ and they cryed with a lawde voyce sayinge : Howe longe <sup>4</sup> tariest thou lorde holy and true/ to iudge and to avenge oure bloud on them that dwell on the erth? And longe whyte <sup>5</sup> garmentes were geven vnto every one off them. And hit was sayde vnto them that

<sup>5</sup> Fel down, *Gen.*      <sup>1</sup> A pale horse, *Cr. Gen. Bps.*      <sup>2</sup> And with the beasts of the earth, *Gen. Bps.*      <sup>3</sup> Mainteined, *Gen.*  
<sup>4</sup> Lorde holy and true, doest not thou judge, *Gen.*      <sup>5</sup> Robes, *Gen.*  
 [So, *post.*]



they shulde reste for a lyttle season vntyll <sup>6</sup> the number off their felowes/ and brethren/ and of them that shulde be kyl/ led as they were/ were fulfilled.

And I behelde when he opened the sixte seale/ and loo there was a grett erthquake/ and the sunne was as black as sacke clothe made of heare. and the mone waxed even as bloud. and the starres of heven fell vnto the erth/ even as a fygge tree castith <sup>7</sup> from her fygges/ when she is shaken off a myghty wynde. And heven <sup>8</sup> vanysshed awaye/ as a scroll when hit is rolled togedder. And all mountayns and yles/ were moved oute of their places. And the kynges of the erth/ and the grett men/ and the ryche men/ and the chefe cap- taynes/ and the myghty men/ and every bond man/ and every free man/ hyd themselves in dennes/ and in rocks off the <sup>9</sup> hylles/ and sayd to the <sup>9</sup> hylles/ and rockes: fall on vs/ and hyde us from the presence off hym that sytteth on the seate/ and from the wrath of the lambe/ for the grete daye off his wrath ys come/ And whoo can <sup>10</sup> endure hit.

#### The vij. Chapter.

**A**ND after that I sawe iiij. angels stonde on the iiij. corners of the erth/ holdynge the iiij. wyndes off the erth/ that the wyndes shulde nott blowe on the erthe/ nether on the see/ nether on the see/ nether on eny tree. And I sawe another angell <sup>1</sup> ascende from the rysynge of the sunne/ which had the seale off the lyvyng god/ and he cryed with a loude voyce to the iiij. angelles (to whom power was geven to hurt the erth and the see) sayinge: Hurt not the erth nether the see/ nether the trues/ tyll I have sealed the servauntes of oure god in their forheades.

And I herde the nombre of them which were sealed/ and there were sealed c. and xliiij. m. of all the trybes of the chyl- dren of Israhell. Of the trybe of Juda were sealed xij. m. Of the trybe off Ruben were sealed xij. m. Of the trybe of Gad were sealed xij. m. Of the trybe of Asser were sealed xij. m. Of the trybe of Neptalym were sealed xij. m. Of the trybe off Manasses were sealed xij. m. Of the trybe of Symcon were sealed xij. m. Of the trybe of Levy were sealed xij. m. Of the trybe off Isacar were sealed xij. m. Of the trybe of

<sup>6</sup> Their fellow servants, *Gen. Bps.*

*Cr. Gen. Bps.*

<sup>10</sup> Stande, *Gen.*

<sup>7</sup> Hir untimely [greene, *G.*],

<sup>8</sup> Departed, *Gen.*

<sup>9</sup> Mountains, *Gen.*

<sup>1</sup> Come up from the East, *Gen.*

Zabulon were sealed xij. m. Off the tribe of Joseph were sealed xij. m. Off the trybe of Benjamyn were sealed xij. thowsande.

After this I behelde/ and lo a gret multitude (which noman culde nombre) off all nacions/ <sup>2</sup>and people/ and tonge/ stode before the seate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in there hondes/ and cryed with a lowde voyce/ saynge : <sup>3</sup>Helth be to hym that sytith upon the seate of oure god/ and vnto the lambe. And all the angelles stode <sup>4</sup>in the compace of the seate/ and off the seniours/ and off the iiij. bestes/ and fel before the seat on their faces/ and worshipped god/ sayinge/ amen : Blessyng and glory/ wisdom and thanks/ and honour/ and power and myght/ be vnto oure god/ for evermore amen.

And one off the seniours answered/ sayinge unto me : what are these which are arayed in longe whyte garmentes/ and whence cam they? And I sayde vnto hym : lorde thou wottest. And he sayde unto me : these are they which cam oute off gret tribulacion and <sup>5</sup>made their garmentes large and made them whyte in the bloud of the lambe : therefore are they in the presence off the seate off God and serve hym daye and nyght in hys temple/ and he that syteth in the seate wyll dwell amonge them. They shall hunger no more nether thyrst/ nether shall the sunne lyght on them/ nether eny heate : For the lambe which ys in the myddes off the seate shall <sup>6</sup>fede them/ and shall ledde them vnto <sup>7</sup>fountaynes of lyvyng water/ and god shall wypp away all teares from their eyes.

### The viij. Chapter.

**A**ND when he had opened the seventhe seale/ there was silence in heven aboute the space of halfe an houre/ And I sawe <sup>1</sup>angelles stondyng before god/ and to them were geven vij. trompettes. And another angell cam and stode before the aultre havynge a golden senser/ and moche of odoures was geven vnto hym/ that he shoulde offre <sup>2</sup>of the prayers of all saynctes upon the golden aultre/ which was before the seate. And the smoke of the odoures which cam off

<sup>2</sup> *Gen. Bps.* add—and kinred.      <sup>3</sup> *Salvation be ascribed to him, T.M. Cr. Bps.* Salvation cometh of our God, that sitteth, etc. and of the lambe, *Gen.*      <sup>4</sup> *Rounde about the throne and aboute, Gen.*  
<sup>5</sup> *Have washed their long robes, Gen. Bps.*      <sup>6</sup> *Governe, Gen.*  
<sup>7</sup> *Lively [Lyving, B.] fountains, etc. Gen. Bps.*      <sup>1</sup> *Cr. Gen. Bps.*  
 add—the seven.      <sup>2</sup> *With the prayers [So, G. vs. 4.], Gen. Bps.*

the prayers off all saynctes ascended vppe before god out of the angelles honde. And the angell toke the senser and fylled hit with fyre of the aultre and caste hit into the erth/ and <sup>3</sup> voyces were made/ and thondrynges/ and lightnynges/ and erth quake.

And the vij. angelles which had the vij. trompettes prepared them selves to blowe. The fyrst angell blewe/ and there was made hayle and fyre/ which were myngled with blood/ and they were caste into the erth : and the thyrd parte <sup>4</sup> of trees was burnt/ and all grene grasse was brent. and the seconde angell blewe : and as hit were a grett mountayne : brynnynge with fyre was caste in to the see/ and the thyrd parte off the see <sup>5</sup> tourned to blood/ and the thyrd parte of the creatures which <sup>6</sup> had lyfe dyed/ and the thyrd part off shyppes were destroyed.

And the thyrd angell blewe/ and ther fell a grett starre from heven burnynge as hit wer <sup>7</sup> a lampe/ and hit fell into the thyrd parte off the ryvers/ and into fountaynes of waters/ and the name of the starre is called wormwood. And the thyrd parte <sup>4</sup> was turned to wormwood. And many dyed off the waters be cause they were made bytter. And the fourthe angell blewe/ and the thyrd part of the sunne was smytten and the thyrd parte off the mone/ and the thyrd part off starres : so that the thyrd parte of them was derckened. And the daye was smytten that the thyrd part of hit shulde not shyne/ and lyke wyse the nyght. And I behelde and herd an angell flynge thorowe the myddes of heven/ sayinge with a lowde voyce : Woo/ Woo/ to the inhabiters off the erth because of the <sup>8</sup> voyces to come of the trompe of the iij. angels which were yet to blowe.

#### The ix. Chapter.

**A**ND the fyfte angell blewe/ and I sawe a starre fall from heven vnto the erth. And to him was geuen the kaye of the bottomlesse pytt/ And he opened the botomlesse pytt/ and there arose the smoke of <sup>1</sup> a grett fornace. And the sunne/ and the ayer wer darkned by the reason of the smoke of the pytt. And there cam out off the smoke locustes vpon the erth : And vnto them was geuen power as the scorpions of the erth

<sup>3</sup> There were, *Gen.*      <sup>4</sup> *Cr.* adds—(of the earth was set on fire and the third part).      <sup>5</sup> Became, *Gen.*      <sup>6</sup> *Gen. Bps.* add—were in the sea and.      <sup>7</sup> A cresset, *Cor.* A torch, *Gen.*      <sup>8</sup> Soundes, *Gen.*      <sup>1</sup> *Cr. Gen. Bps.* add—the pit, as the smoke of.

have power. And hit was sayde vnto them thatt they shulde nott hurt the grasse off the erth: nether eny grene thinge: nether eny tree: but only those men which have nott the seale <sup>2</sup> in their forhedes/ and to them was commaunded that they shulde not kyll them/ but that they shulde be vexed v monethes/ and <sup>3</sup>their payne was as the payne that commeth off a scorpion/ when he hath stonge a man. And in those dayes shall men seke deeth/ and shall nott fynde hyt/ shall desyre to deye/ and deeth shall flye from them.

And the <sup>4</sup>similitude off the locustes was lyke vnto horses prepared vnto battayll/ and on their heddes were as hit were crownes/ lyke vnto golde. and their faces were as hit had bene the faces of men. And they had heares as the heares of wemen. And their tethe were as the tethe off lyons. And they had habbergions/ as hit were habbergions off yeron. And the sounde off their wynges was as the sounde of charettes when many horsse runne togedder to battayle. And they had tayles lyke vnto scorpions/ and there were stynges in their tayles. And their power was to hurt men v. monethes. And they had a kyng over them/ which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/ is Abaddon: but in the greke tonge/ Apollion/ <sup>5</sup>[that ys to saye a destroyer]. Won woo is past/ and beholde two woos come after this.

And the sixte angell blewe/ and I herd a voyce from the iiij. <sup>6</sup>corners of the golden aultre/ which is before god/ saying to the sixte angell which had the trompé: Loose the iiij. angelles/ which are bounde in the grett ryver Eufrates. And the iiij. angelles were loosed which wer prepared <sup>7</sup>for an houre/ for a daye/ for a moneth/ and for a yeare/ for to slee the thyrde part off men. And the nombre of horsmen of warre/ were twenty tymes x m And I herde the nombre of them. And thus I sawe the horses in a vision and them that sate on them/ havyngge fyry habbergions of a <sup>8</sup>Jacynct coloure/ and brymstony. and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes went forth fyre and smoke and brymstone. And of these iiij/ was the thyrde parte of men kyllled/ that is to saye/ of fyre/ smoke/ and brymstone/ which proceded out of the mouthes of them:

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<sup>2</sup> *Gen. Bps.* add—of God.      <sup>3</sup> That their paine should be as, etc. *Gen.*  
<sup>4</sup> *Forme, Gen.*      <sup>5</sup> *Gen.* omits. *Bps.* inserts in small type.  
<sup>6</sup> *Hornes, Gen. Bps.*      <sup>7</sup> *At an, Gen.* [*So, post.*]      <sup>8</sup> *Yellow, Cov.*

For their power was in their mouthes and in their tayles : for their tayles were lyke unto serpentēs/ and had heddes/ and with them they dyd hurtt : And the remnaunt off the men which were not kylled by these plages repented not of the dedes of their hondes/ that they shulde not worshyppe devyls/ and ymages/ off golde/ and sylver/ and brasse/ and stone/ and of woode/ which nether can se/ nether heare/ nether goo Also they repented not of their murther/ and of their sorcery nether of their fornicacion nether of their thefte.

## The 1. Chapter.

**A**ND I sawe another myghty angell come doune from heven/ clothed with a cloude/ and the <sup>1</sup> rayne boll upon his heed. And hys face as hit were the sunne/ and his fete as hytt were pyllars of fyre/ And he had in his honde a lytell boke opyn : and he put his ryght fote upon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as when a lyon roreth. And when he had cryed/ seven thondres <sup>2</sup> spake their voyces. And when the vij thondres had <sup>2</sup> spoken their voyces/ I was aboute to wryte. And I herde a voyce from heven sayinge vnto me <sup>3</sup> marke thoo thynges which the vij. thondres spake/ and write them not.

And the angell which I sawe stonde upon the see/ and upon the erth/ lyfte vppe his honde to heven/ and swore by hym that liveth for ever more/ which created heven/ and the thynges that ther in are/ <sup>4</sup> and the see/ and the thynges which therein are : that there shulde be no lenger tyme : but in the dayes of the voyce of the seventhe angell/ when he shalbegyn to blowe : even the mistery off god shalbe <sup>5</sup> fulfilled/ as he <sup>6</sup> preached by his servauntes the prophettes.

And the voyce which I herde from heven spake vnto me agayne/ and sayde : goo and take the boke whych ys open in the honde off the angell/ which stondest upon the see/ and upon the erth. and I went vnto the angell/ and sayde to hym : geve me the <sup>7</sup> boke. and he sayd vnto me : take hit and cate it vppe/ and hit shall make thy belly byttre/ butt hit shalbe in thy mouth as swete as hony. and I toke the <sup>7</sup> boke out of his honde/ and ate it vp/ and hit was in my mouth as swete

<sup>1</sup> [i. e. Rainebowe—as in *All the Vers.*]      <sup>2</sup> Uttered, *Gen. Bps.*

<sup>3</sup> Seale up. *All the Vers.*      <sup>4</sup> *Gen. Bps.* add—And the earth and the things that therein are. [So *Cr.* in crotchets.]      <sup>5</sup> Fynished, *All the Vers.*

<sup>6</sup> Declared, *Gen. Bps.*

<sup>7</sup> Litle boke, *All the Vers.*

as hony/ and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me : thou muste prophesy agayne <sup>8</sup> amonge the people/ and nacions/ and tonges/ and to many kynges.

The xi. Chapter.

**A**ND then was geuen me a rede lyke vnto a rodd/ and <sup>1</sup> hit was sayd vnto me : Ryse and mete the temple of god/ and the aultre/ and them that worshippe therin/ <sup>2</sup> and the quyre which is with in the temple east oute/ and mete hit not : for hit is geuyn vnto the gentyles/ and the holy cite shall they treade vnder fote xliij. monethes. And I will geue power vnto my two wytnesses/ and they shall prophesy m. ij<sup>c</sup>. and lx. dayes/ clothed in sack cloth. These are two olyve trees/ and two candlestyckes/ stondinge before the god off the erth.

And if eny man will hurtt them/ fyre shall procede out off their mouthes/ and <sup>3</sup> consume their enmyes. And iff eny man will hurt them/ this wyse muste he be kylled. These have power to shut heven/ that hit rayne not in the dayes off their prophesyng: and have power over waters to turne them to bloud/ and to smyte the erth with almaner plages/ as often as they will.

And when they have fynessed their testimony/ the beaste that cam oute of the bottomlesse pytt shall make warre agaynst them : and shall overcome/ and kyl them. And their <sup>4</sup> boddyes shall lye in the stretes off the grete cite/ which sprytually is called Zodom and Egypt/ where oure lorde was crucified. And they off the people and kynredes/ and tonges/ and <sup>5</sup> they off the nacions/ shall se their <sup>4</sup> boddyes iij. dayes and an haulfe/ and shall not suffre their <sup>4</sup> boddyes to be put in graves. And they that dwell apou the erth/ shall reioyce over them and be glad/ and shall sende gyftes won to another : for these two prophettes vexed them that dwelt on the erth.

And after iij. dayes and an halffe the sprete off lyfe from god <sup>6</sup> entred into them. And they <sup>6</sup> stode vppe apou their fete : and grett feare <sup>6</sup> cam apou them which sawe them. And they herde a grett voyce from heven/ sayinge vnto them : Come vppe hydder. And they <sup>6</sup> ascended vppe into heven in a cloude/ and their enmyes sawe them. And the same houre

<sup>8</sup> Unto the hethen, *Cor.*      <sup>1</sup> The angel stode up, saying, *Gen.*  
*Bps.*      <sup>2</sup> But the court which is without, *Gen. Bps.*      <sup>2</sup> Devour-  
*eth, Gen.*      <sup>4</sup> Corpses . . carkeises, *Gen.*      <sup>5</sup> Gentiles, *Gen.*  
[So, vs. 18.]      <sup>6</sup> Shall enter . . Shall stande, etc. *Gen.*

was there a grett earth quake/ and the tenthe part off the cite fell/ and in the erth quake were slayne <sup>7</sup> names of men seven M. and the remnaunt <sup>8</sup> were feared/ and gave glory to God off heven. The seconde woo is past/ and beholde the thyrd woo woll come anon.

And the seventhe angel blewe/ and there were made grett voyces in heven/ sayinge : the kyngdoms off this worlde are oure lordes and his christes/ and he shall raygne for ever more. And the xxiiij. seniours/ which syt before god on their seates/ fell apon their faces/ and worshipped god sayinge : we geve the thanks lorde God <sup>9</sup> omnipotent : which arte and wast/ and arte to come/ for thou haste received thy grett myght/ and hast <sup>10</sup> raygned. And the nacions were angry/ and thy wrath is come/ and the tyme of the deed/ that thou shuldest iudge them : and shuldest geve rewarde vnto they servauntes prophettes and saynetes/ and to them that feare thy name smale and grett and shuldest destroye them/ which destroye the erth. And the temple of God was openyd in heven/ and there was sene in his temple/ the arke of his testament : and <sup>11</sup> there folowed lyghtnynges/ and voyces/ and thondrynges and erth quake/ and moche hayle.

## The xij. Chapter.

**A**ND there appered a gret wonder in heven. A woman clothed with the sunne/ and the mone vnder her fete/ and apon her heed a crowne off xij. starres. And she was with chylde and cryed travallinge in byrth/ and payned redy to be delyvered. And there appered another wonder in heven/ and beholde a grett red dragon/ havynge vij. heddes/ and ten hornes/ and seven crounes on his heddes : and his tayle drue the thyrde parte of the starres<sup>1</sup> and cast them to the erth.

And the dragon stode before the woman which was reddy to be delyvred : forto devoure her chylde <sup>2</sup> as sone as hitt were borne. And she brought forth a man chylde/ which shulde rule all nacions with a rodde off yeron. And her sonne was taken vppe vnto God/ and to his seate. And the woman fled into the wyldernes/ where she had a place/ prepared

<sup>7</sup> In number seven, etc, *Gen.*

<sup>8</sup> Shal be afraide and give, *Gen.*

<sup>9</sup> Almighty, *T. M. Cr. Gen. Bps.*

<sup>10</sup> Obtained the kingdome, *Gen.*

<sup>11</sup> There were, *Gen.* [So ch. xvi. 18.]

<sup>1</sup> *Gen. Bps.* add (*C.* in crotchets)—of heaven.

of heaven.

<sup>2</sup> When she had brought it forth, *Gen.*

off God/ that they shulde fede her there/ m. <sup>3</sup> and xxvj. dayes.

And there was grett battayll in heven/ Michael and his angelles fowght with the dragon and the dragon fowght and his angelles/ and prevaylled not: nether was their place founde eny more in heven. And the grett dragon/ thatt olde serpent called the devyll and Sathanas/ was east out. which desceaveth all the worlde/ And he was cast into the erth/ and his angelles were east out also.

And I harde a lowde voyce sayinge: in heven is nowe made helth and strengthe/ and the kyngdom of oure God/ and the power of his Christ: For <sup>4</sup> he is cast doune which accused them before god daye and nyght: And they overcam hym by the bloudd off the lambe/ and by the worde off their testimony/ and they loved not their lyves vnto the deeth. Therefore reioyce hevens/ and ye that dwell in them. Woo to the inhabiters off the erth/ and of the see: for the devyll is come doune vnto you which hath grett wrath/ be cause he knoweth that he hath but a shortt tyme.

And when that the dragonde sawe that he was caste vnto the erth/ he persecuted the woman which brought forth the man chylde. And to the woman were geven two wyges off a grett egle/ that she myght flye into the wyldernes/ into her place/ where she is norysshed for a tyme/ tymes/ and halffe a tyme/ from the presence of the <sup>5</sup> dragon. And the serpent cast out of his mought water affter the woman <sup>6</sup> as hit had bene a ryver be cause she hulde have bene caught of the floud. And the erth holppe the woman/ and the erth opened her mought/ and swallowed vppe the rever which the dragon cast out off hys mowth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede/ which kepe the commaundmentes of god/ and have the testimony off Jesus Christe. And I stode on the see sonde.

### The xlif. Chapter.

**A**ND I sawe a best rise out of the see/ havinge vij. heddes/ and x hornes/ and apon hys hornes x. erownes/ and apon his heed/ the name of blasphemy. And the best which I sawe/

<sup>3</sup> ii. c. and lx. dayes, *T. M. Cr.* Two hundred and three score dayes, *Gen. Bps.* [Query—an error of the press in the English edition of Tyndale? See ch. xi. 3.] <sup>4</sup> The accuser of our brethren is east, etc. *Cr. Gen. Bps.* <sup>5</sup> Serpent, *All the Vers.* <sup>6</sup> Like [As it had been, *B.*] a floude that he might cause her to be caryed awaye, etc.

*Gen. Bps.*



was lyke <sup>1</sup> a catt off the mountayne/ and his fete were as the fete of a bear/ and his mowth as the mowthe of a lyon. And the dragon gave hym hys power and his scate/ and grett auctorite: and I sawe won off his heddes as hit were wounded to deth/ and his dedly wonde was healed. And all the worlde wondred <sup>2</sup> at the beest/ and they worshipped the dragon/ which gave power vnto the beest/ and they worshipped the beest sayinge: who is lyke vnto the beeste? who is able to warre with hym?

And there was a mowth geven vnto hym that spake grett thynges/ and blasphemys and power was geven vnto him/ <sup>3</sup> to continue xliij. monethes. And he opened his mowth vnto blasphemny agaynste God/ to blaspheme hys name/ and his tabernacle/ and them that dwell in heven. And hit was geven vnto hym to make warre with the saynetes/ and to overcome them. And power was geven hym over all kynred/ tonge/ and nacion: <sup>4</sup> and all that dwell upon the erth worshept hym: whose names are not written in the boke of lyfe off the lambe/ which was kylled from the begynnyng of the worlde. Yff eny man have an eare/ lett hym heare. He that leadeth into captivite/ shall goo into captivite: he that kylleth with a swerde/ must be kylled with a swerde. Heare is the pacience/ and the fayght off the saynetes.

And I behelde another best commynge vpp oute off the erth/ and he had two hornes lyke a lambe/ and he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do <sup>5</sup> in his presence/ and he caused the erth/ and them wich dwell therein/ to worshippe the fyrst beest/ whose dedly wonde was healed. And he dyd grett wonders/ so that he made fyre come doune from heven <sup>6</sup> in the syght off men. And deceaved them that dwelt on the erth by the meanes of those signes which <sup>7</sup> he had power to doo in the sight of the beest/ sayinge to them that dwelt on the erth: that they shulde make an ymage <sup>8</sup> vnto the beest/ which had the wonde off a swerde/ and dyd lyve.

And <sup>7</sup> he had power to geve a sprete vnto the ymage off the beest/ and that the ymage off the beest shulde speake/ and shulde cause that as many as wolde not worshyppe the ymage of the beest/ shulde be kylled. And he made all men/

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<sup>1</sup> A leoparde, *Gen. Bps.*      <sup>2</sup> And folowed, *Gen.* After the beast, *Bps.*      <sup>3</sup> To do, *All the Vers.*      <sup>4</sup> Therefore all, etc. shall worship him, *Gen.*      <sup>5</sup> Before him, *Gen.*      <sup>6</sup> *Gen. Bps.* add—on the earth.      <sup>7</sup> It was permitted to him, *Gen.*      <sup>8</sup> Of the, *Gen.*

small and grett/ ryche and poore/ fre and bond/ to receave a marke in their right hondes/ or in their forheddes. And that no man myght by or sell/ save he that had the marke/ or the name off the beest/ other the nombre off his name. Here is wisdom. Lett hym that hath wytt count the nombre of the beest. For hit is the nombre off a man/ and his nombre is sixe hondred/ threscore and sixe.

## The xvj. Chapter.

**A**ND I loked/ and loo a lambe stode on the mount Syon/ and with hym c. and xliiij. thousande havynge his fathers name written in their forhedes. And I herde a voyce from heven/ as the sounde off many waters/ and as the voyce off a grett thoundre/ And I herde the voyce off harpers harpyng with their harpes. And they songe as hit were a newe songe/ before the seate/ and before the foure beestes/ and the seniours/ and no man could learne that songe/ but the hondred and xliiij. m. which were <sup>1</sup> redemed from the erth. These are they/ which were not defyled with wemen/ for they are virgyns. These folowe the lambe whither soever he goeth. These were <sup>1</sup> redemed from men beyng the fyrste fructes vnto God and to the lambe/ and in their mouthes was founde no gyle. For they are with outen spott before the trone off God.

And I sawe an angell flye in the myddes off heven havynge an everlastynge gospell/ to preache vnto them <sup>2</sup> that sytt and dwell on the erth/ and to all nacions/ kinreddes/ and tonges/ and people/ sayinge with a lowde voyce: Feare God and geve honour to hym/ for the houre off his iudgment is come: and worshyppe hym/ thatt made heven and erth/ and the see/ and fountayns off water. And there folowed another angell/ sayunge: <sup>3</sup> Babilon is fallen is fallen thatt gret cite/ for she made all nacions drynke of the wyne <sup>4</sup> of hyr fornicacion.

And the thyrde angell folowed them sayinge with aloude voyce: Yff eny man worshippe the beest and his ymage/ and receave his marke in his forhed/ or on his honde/ the same shall drynke off the wyne of the wrath of God/ <sup>5</sup> which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone/ before the holy Angels/ and before the lambe.

<sup>1</sup> Bought, *Gen.*      <sup>2</sup> That dwell, etc. *Gen. Bps.*      <sup>3</sup> It is fallen, it is fallen, Babylon, etc. *Gen.* [So ch. xviii. 2.]      <sup>4</sup> *Gen. Bps.* add—of the wrath.      <sup>5</sup> *Gen. Bps.* add—yea, of the pure wine.

And the smoke of their turment ascendeth vppe evermore. And they have no rest daye ner nyght : which worshyppe the beest/ and his ymage/ and whosoever receaveth the prynt of his name. Here is the pacience off saynetes. Here are they that kepe the commaundmentes and the fayght of Jesu.

And I herde a voyce from heven saying vnto me : wryte. Blessed are the deed/ which here after dye in the lorde/ even soo sayth the sprete : that they maye rest from their laboures/ <sup>6</sup> but their workes shall folowe them. And I loked and beholde a whyte clowde: and apou the clowde one syttinge lyke vnto the sonne off man/ havynge on his heed a golden crowne/ and in his honde a sharppe sycle. And another angell cam oute of the temple/ eryinge with a lowde voyce to hym that sat on the clowde. Thrust in thy sycle and repe : for the tyme is come to repe/ for the <sup>7</sup> corne of the erth is rype. And he that sate on the clowde thrust in hys sycle on the erth/ and the erth was reped.

And another angell cam oute off the temple/ which is in heven/ havynge also a sharppe sycle. And another angell cam oute from the aultre/ which had power over fyre/ and cryed with a lowde crye to hym that had the sharppe sycle/ and sayde : thrust in thy sharppe sycle/ and gaddre the clustres <sup>8</sup> of the erth : for her grapes are rype. And the angell thrust in his sycle on the erth/ and cut downe <sup>9</sup> the grapes of the vneyarde off the erth : and cast them into the grett <sup>10</sup> wynfatt off the wrath of God/ and the wyne fatt was trodden with out the cite/ and bloud cam out off the fatt/ even vnto the hors brydles by the space off a thowsande and <sup>11</sup> iiii. score furlonges.

The xv. Chapter.

AND I sawe another signe in heven grett and marvellous/ vij angels havynge the seven laste plagcs/ for in them is fulfilled the wrath off God. And I sawe as hit were a glassi see/ myngled with fyre/ and them that had Gotten victory off the beest/ and off his ymage/ and off his marke/ and off the nombre off his name/ stonde on the glassy see/ havynge the harpes of God and they songe the songe off Moses the servaunt off God/ and the songe off the lambe/ sayinge : Grett

<sup>6</sup> For, *Gen. Bps.*  
Of the vineyarde.

<sup>7</sup> Harvest, *Gen. Bps.*  
<sup>9</sup> The vines of the, *Gen.*

<sup>8</sup> *Gen. Bps.* add—  
The vineyarde, *Bps.*

<sup>10</sup> Wine presse, *Gen.* [So vs. 20. ch. xix. 15.]

<sup>11</sup> Six hundred,  
*All the Vers.*

and marvellous are thy workes lord god almyghty/ iuste and true are thy wayes/ kynge off saynctes. Who shall not feare o lorde/ and gloryfy thy name? For thou only arte holy/ and all <sup>1</sup> gentyls shall come and worshippe before the/ for thy iudgmentes are manifest.

And affter that I loked/ and beholde the temple off the tabernacle off testimony was opyn in heven/ and the seven angelles cam out off the temple/ which had the seven plages/ clothed in pure and bryght linnen/ and havynge their brestes gyrded with golden gerdelles. And won off the fowre beestes gave vnto the seven angels vij golden vyalles/ full off the wrath off God which lyveth for ever more. And the temple was full off the smoke off the glory off God/ and off his power/ and no man was able to entre into the temple/ tyll the seven plages of the seven angels were fulfilled.

#### The xvj. Chapter.

AND I herde a gret voyce out of the temple/ sayinge to the seven angels: goo youre wayes/ poure out youre vialles off <sup>1</sup> wrath upon the erth. And the fyrst went/ and poured out his viall upon the erth/ and there fell anoysom and a <sup>2</sup> sore botch upon the men/ which had the marke of the best/ and upon them which worshipped his ymage. And the seconde angell shed out hys viall upon the see/ and hit <sup>3</sup> turned as hit were into the bloud off a deed man/ and every lyvyng thyng dyed in the see. And the thyrde angell shed out hys viall upon the ryvers and fountaynes of waters/ and they <sup>3</sup> turned to bloud. And I herde <sup>4</sup> an angell saye: lorde whych arte/ and wast/ thou arte <sup>5</sup> ryghteous and holy/ be cause thou hast geven soche iudgmentes/ for they shed out the bloud off saynctes/ and prophettes/ and therefore hast thou geven them bloud to drynke: for they are worthy. And I herde another out off the <sup>6</sup> aultre saye: even soo lorde God almyghty/ true and righteous are thy iudgmentes.

And the fourth angell poured out hys viall on the sunne/ and power was geven vnto hym to <sup>7</sup> vex men wyth <sup>8</sup> heate off fyre. And the men <sup>9</sup> raged in grett heate/ and spake evyll off the name of God which had power over those plages/ and

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<sup>1</sup> Nations, *Gen.*      <sup>1</sup> The wrath of God, *Gen. Bps.*      <sup>2</sup> Grievous sore, *Gen.*      <sup>3</sup> Became, *Gen.*      <sup>4</sup> The Angell of the waters, *Gen. Bps.*  
<sup>5</sup> Just, etc. because thou hast judged these things, *Gen.*      <sup>6</sup> Sanctuarie, *Gen.*      <sup>7</sup> Torment, *Gen.*      <sup>8</sup> *Bps.* adds—  
 fervent.      <sup>9</sup> Boyled in great heate and blasphemed, *Gen. Bps.*

they repented nott/ to geve hym glory. And the fiste angell poured out hys vyall upon the seate off the beste/ and hys kyngdome wexed derke/ and they gnewe their tonges for sorowe/ and blasphemed the God off heven for <sup>10</sup> sorowe/ and payne off their sores/ and repented not of their dedes.

And the sixte angell poured out his vyall upon the grett ryver Euphrates/ and the water dried vppe/ that the wayes off the kynges off the este shulde be prepared. And I sawe thre vnclene sprettes lyke frogges come out off the mouthe off the dragon/ and out off the mouthe off the beeste/ and out off the mouthe off the falce prophett. For they are the sprettes off devyls workynge myraclis/ to go outt vnto the kynges off the erth and off the whole worlde to gaddre them to the bat-tayle off that grett daye off God allmyghty. Beholde I come as a thefe. Happy is he thatt watcheth and kepeth his garments/ Lest he <sup>11</sup> be founde naked/ and men se his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

And the seventhe angell poured out his viall in to the ayre. And there cam a voyce out <sup>12</sup> off heven from the seate/ sayinge: Hit is done. And there folowed voyces/ thondringes/ and lightnynges/ and there was a grett erth quake/ soche as was not sence men were upon the erth/ <sup>13</sup> so myghty an erthquake and so grett. And the greate cite was devyded into thre parties/ And the cities off nacions fell. And grett Babilon cam in remembraunce before God/ to geve vnto hyr the cuppe off wyne off the fearenes of wrathe. Every yle fled awaye/ and the mountaynes were not founde. And there fell a grett hayle/ as it had bene talentes/ out off heven upon the men/ and the men blasphemed God/ be cause of the plage of the hayle/ for <sup>14</sup> hit was grett and the plage of hyt sore.

### The xvij. Chapter.

**A**ND there cam one of the seven angels/ which had the seven vialles/ and talked with me/ sayinge vnto me: come I will shewe the the <sup>1</sup> iudgment of the grett whore/ that syteth upon many waters/ wyth whome have comytted fornicacion the kynges of the erth/ <sup>2</sup> so thatt the inhabiters off the

<sup>10</sup> Their paines [sorowes, *Bps.*] and for their sores, *Gen. Bps.*

<sup>11</sup> Walke naked, *Cr. Gen. Bps.*

<sup>12</sup> *Gen. Bps.* add — of the temple.

<sup>13</sup> Even so mightie an earthquake, *Gen.*

<sup>14</sup> The plague thereof was exceeding great, *Gen. Bps.*

<sup>1</sup> Damnation, *Gen.*

<sup>2</sup> And the, etc. *Cr. Gen. Bps.*

erth/ are dronken with the wyne of her fornicacion. And <sup>3</sup>he carryed me away into the wildernes in the sprete. And I sawe a woman sytt upon a <sup>4</sup>rose colored best full off names off blasphemey/ which had <sup>5</sup>ten hornes. And the woman was arayed in purple and <sup>4</sup>rose color/ and <sup>6</sup>decked with golde/ precious stone/ and pearles/ and had a cuppe off golde in her honde/ full off abhominacion/ and fylthyne of her fornycacion. And in her forhed was a name wrytten/ a mistery/ gret Babylon the mother of whordome/ and abominacions off the erth. And I sawe the <sup>7</sup>wyfe dronke with the bloud of saynctes/ and wyth the bloud off the <sup>8</sup>wytnesses off Jesu. And when I sawe her/ I wondred wyth grett mervayle.

And the angell sayde vnto me : wherfore mervayllyst thou? I wyll shewe the the mistery off the woman/ and of the best that berith her/ which hath seven heddes/ and ten hornes. The best that thou seest/ was/ and is not/ and shall ascende out of the bottomlesse pytt/ and shall goo into perdicion. and they thatt dwell on the erth shall wondre (whose names are not wrytten in the boke off lyfe from the <sup>9</sup>begynnyng off the worlde) when they beholde the best that was/ and ys nott. And here ys a mynde thatt hath wisdom.

The seven heddes are seven mountaynes/ on which the woman sytteth : they are also seven kynges. Fyve are fallen/ and on ys/ and another is nott yett come. When he commeth he muste contynewe a space. And the best that was/ and ys not/ is even the aygth/ and ys one of the seven/ and shall goo into destruccion. And the ten hornes which thou seist/ are ten kynges/ which have receaved no kyngdome/ butt shall receive power as kynges att one houre with the beest. These have one mynde/ and shall geve their power and <sup>10</sup>strengthe vnto the best. These shall fyght with the lambe/ and the lambe shall over come them. For he is lorde off lordes/ and kyng off kynges : and they that are on hys syde/ are called/ and chosen/ and faygthfull.

And he sayde vnto me : the waters which thou sawest/ where the whore syttith/ are people/ and <sup>11</sup>folke/ and nacions/ and tonges. And the ten hornes/ which thou sawest upon the best/ are they thatt shall hatte the whoare/ and shall make her desolatt/ and naked/ and shall eat her flesshe/ and burne her with fyre. For God hathe putt in their hertes/ to fulfyll hys

<sup>3</sup> The spirit caryed me away, etc. *Cr.*

<sup>5</sup> *Cr. Gen. Bps.* add—seven heads and, xviii. 16.]

<sup>7</sup> Woman, *Cr. Gen. Bps.*

<sup>9</sup> Foundation, *Gen.*

<sup>4</sup> Scarlet, *Gen. Bps.*

<sup>6</sup> Gilded, *Gen.* [So ch.

<sup>8</sup> Martyrs, *Gen. Bps.*

<sup>10</sup> Authoritie, *Gen.*

<sup>11</sup> Multitudes, *Gen.*

wyll/ and to do wyth one consent/ for to geve <sup>12</sup>her kyngdom vnto the best/ vntill the wordes off God be fulfilled. And the woman which thowe sawest/ is that grett cite/ which raigeth over the kynges of the erth.

## The xvliij. Chapter.

**A**ND after that I sawe another angell come doune from heven/ havinge gret power/ and the erth was lyghtned with hys <sup>1</sup>bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen/ and ys becom the habitacion of devels/ and the holde off all fowle sprettes/ and a cage off all vnelene and hatfull byrdes/ for all nacions have dronken of the wyne of the wrath off her fornicacion. And the kynges off the erth have committed fornicacion with her/ and <sup>2</sup>her merchautes are waxed ryche off the habundance off her pleasures.

And I herde another voyce from heven saye: <sup>3</sup>come a waye from her my people/ that ye be nott part takers in her synnes/ thatt ye receave nott of her plagis. For her synnes are gon vppe to heven/ and God hath remembred her <sup>4</sup>wyckednes. Rewarde her even as she rewarded you/ and geve her dubble accordyng to her workes. And <sup>5</sup>poure in dubble to her in the same cuppe whych she fylled vnto you. And as moche as she gloryfied her silfe and <sup>6</sup>lyved wantanly/ so moche poure ye in for her off punnysshment/ and sorowe/ for she sayde in her herte: I sytt beinge a quene and am no wyddowe and shall se no <sup>7</sup>sorowe. Therefore shall her plagis come at one daye/ death/ and sorowe/ and <sup>7</sup>honger/ and she shalbe brent with fyre: for stronge is the lorde god which iudgeth her.

And the kynges off the erth <sup>8</sup>shalbe wepe her/ and wayle over her/ which have committed fornicacion wyth her/ and have lyved wantanly with her/ when they shall se the smoke off her burnyng/ and shall stoude asfarre off/ for feare off her <sup>9</sup>punnysshment/ sayinge: Alas! Alas! that grett cite Babilon/ thatt myghty cite: For att won houre is her iudgment come. And the marchautes off the erth shall wepe and wayle <sup>10</sup>in

<sup>12</sup> Their, *Cr. Gen. Bps.*      <sup>1</sup> Glory, *Gen. Bps.*      <sup>2</sup> The marchants of the earth, *Cr. Gen. Bps.*      <sup>3</sup> Goe out of her, *Gen.*      <sup>4</sup> Iniquities, *Gen.*  
<sup>5</sup> In the cuppe, which, etc. fill her the double, *Gen.*      <sup>6</sup> Lived in pleasure, so much give yee to her torment, *Gen.*  
[<sup>6</sup> Lived in pleasure.] So, vs. 9.]      <sup>7</sup> Mourning . . . Famine, *Gen.*  
<sup>8</sup> Shall bewaile hir and lament for hir, *Gen. Bps.*      <sup>9</sup> Torment, *Gen.*  
<sup>10</sup> Over her, *Gen. Bps.*

them selves/ for no man wyll bye their ware eny more/ the ware of golde/ and sylver/ and precious stones/ nether off pearle/ and <sup>11</sup> raynes/ and purple/ <sup>12</sup> and scarlett/ and all thyne wodde/ almanner vessels of yvery/ and almanner vessels off most precious wodde/ and off brasse/ and off yeron/ <sup>13</sup> and synamon. and odours/ and oyntmenttes/ and frankyn sence/ and wyne/ and oyle/ and fyne floure/ and wheate/ bestes/ and shepe/ and horsys/ and charrettes/ and <sup>14</sup> boddyes and solles of men.

And the apples that thy soll lusted after/ are departed from the. And all thynges which were <sup>15</sup> deyntie/ and had in pryce ar departed from the/ and thou shalt fynde them no moare. The marchauntes off these thynges which were wexed ryche shall stonde a farre of from her/ for feare of the <sup>9</sup> punnyshment of her/ wepyng and waylinge/ and saying: alas alas/ that grett cite/ that was clothed in raynes/ and purple/ and scarlett/ and decked with golde/ and precious stone/ and pearles: for at one houre so grett ryches ys come to <sup>16</sup> nought.

And every <sup>17</sup> shippe governer/ and all they that occupied shippes/ and shippmen <sup>18</sup> which worke in the see/ stode a farre of/ and cryed/ when they sawe the smoke of her burnynge/ sayinge: what cite is lyke vnto this grett cite? And they cast dust on their heddes/ and cryed wepyng/ and waylinge/ and saying: Alas Alas that grett cite wherein were made ryche all that had shyppes in the see/ by <sup>19</sup> the reason of her ware/ for att one houre is she made desolate.

Reioyce over her thou heven/ and ye holy Apostles/ and prophettes: for god hath geven youre iudgement on her. And a myghty angell toke vppe a stone lyke a grett mylstone/ and cast hitt into the see/ sayinge: with suche violence shall thatt grett cite Babilon be cast/ and shalbe founde no more. And the voyce off harpers/ and musicions/ and off pypers/ and trompetters/ shalbe herde no more in the: and no craftes man/ off whatsoever craft he be/ shalbe founde eny more in the. and the sounde off a <sup>20</sup> myll shalbe herde no more in the/ <sup>21</sup> and the voyce of the bryde grome and of the bryde/ shalbe

<sup>11</sup> Silke, *Cor.* Of fine linen, *Gen.* [So, *post.*] <sup>12</sup> *Gen. Bps.* add—and of silke. <sup>13</sup> *Cr. Gen. Bps.* add [C. in crotchets.]—and of marble. <sup>14</sup> Servants, *Gen.* <sup>15</sup> Fat and excellent, *Gen.* <sup>16</sup> Desolatiou, *Gen.* <sup>17</sup> Shipmaster, *Gen.* <sup>18</sup> And whosoever travaile on the sea, *Gen.* <sup>19</sup> Hir costlynesse, *Gen. Bps.* <sup>20</sup> Milstone, *Gen.* <sup>21</sup> *Cr.* adds—(And candel light shall be no no more burninge in thee). *Gen. Bps.*—And the light of a candle shall shine no more in thee.



herde no more in the : for thy marchauntes were the grett men of the erth. And with thyne inchantment were deceaved all nacions : and in her was founde the bloude of the prophettes/ and of the saynctes/ and off all that were slayne upon the erth.

## The xij. Chapter.

**A**ND after that I herde the voyce off moche people in heven sayinge : Alleluia. Helth and glory and honour/ and power be vnto oure lorde god/ for true and ryghteous are his iudgmentes/ for he hath iudged the grett whore/ which did corrupt the erth with her fornicacion/ and hath avenged the bloud of his servauntes <sup>1</sup> of her hond. And agayne they said : Alleluya. And smoke rose vppe for ever more. And the xxiiij. seniours/ and the iiij. bestes fell doune/ and worshypped god that sate on the seate saying : Amen Alleluya. And a voyce cam out of the seate/ saying : prayse oure lorde god all ye that are his servauntes/ and ye that feare hym both smale and grett.

And I herde the voyce off moche people/ even as the voyce off many waters/ and as the voyce off stronge thondrynges/ sayinge : Alleluya/ for <sup>2</sup>god omnipotent hath raigned. Let us be glad and reioyce and geve honour to hym : for the mariage off the lambe is come/ and hys wyffe made her sylfe redde. And to her was graunted/ that she shulde be arayed with pure and goodly raynes. For the raynes is the rightewesnes off saynctes. And he sayde vnto me : happy are they which are called vnto the <sup>3</sup>Lambes supper. And he sayde vnto me : these <sup>4</sup>are the true sayinges off God. And I fell at his fete/ to worshyppe him. And he sayde vnto me : se thou do hit not. For I am thy felowe servaunt/ and one off thy brethern/ and off them thatt have the testimony off Jesus. Worshyppe God. For the testimony off Jesus ys the sprete off prophesy. And I sawe heven open/ and beholde a whyte horsse : and he that satt upon hym was <sup>5</sup>faythfull and true/ and <sup>6</sup>in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame off fyre : and on his heed were many crounes : and he had a name written/ that noman knewe butt hym sylfe. And he was clothed with a

<sup>1</sup> Shed by, *Gen.*      <sup>2</sup> The Lorde our God, etc. *Cr. Bps. Our Lorde God almighty, Gen.*      <sup>3</sup> Supper of the lambes marriage, *Cr. Bps.*      <sup>4</sup> Wordes of God are true, *Gen.*      <sup>5</sup> *Cr. Gen. Bps.* add—called.      <sup>6</sup> He judgeth and fighteth righteously, *Gen.*

<sup>7</sup>vesture deþt in bloud/ and hys name ys called the worde off God. And the warriars which were in heven/ folowed hym upon whyte horses/ clothed with <sup>8</sup>whyte and pure raynes : and out off hys mouthe went out a sharppe swerde/ that with hys he shulde smyte the hethen. And he shall rule them with a rodde off yeron/ and he trode the wynefatt off fearsnes and wrath off almyghty god. And hath on his vesture and on hys thygh : kyng of <sup>9</sup>kynges/ and lord of <sup>9</sup>lordes.

And I sawe an angell stonde in the sunne/ and he cryed with a lowde voyce/ sayinge to all the fowles that flye by the myddes of heven : come and gaddre youre selves to gedder vnto the supper off the gret god/ that ye may eate the flesshe off kynges/ and off hys captaynes/ and the flesshe of myghty men/ and the flesshe off horses/ and off them thatt sytt on them/ and the flesshe of all fre men and bond men/ and of smale and gret. And I sawe the beste. and the kynges of the erth/ and their warriars gaddred to gedder to make bat-tayle againste hym that satt on the horsse and agaynste his souldiers.

And the best was taken/ and with hym thatt falce prophett that wroght myraclis before hym/ with which he desceaved them that receaved the beestes marke/ and them that wor-shypped hys ymmage. These bothe were cast <sup>10</sup>into a ponde off fyre burnyng with brymstone : and the remnaunte were slayne with the swerde of hym that satt upon the horsse/ which swerde proceeded out off his mouthe/ and all the foules were <sup>11</sup>fulfilled with their fleshe.

### The xx. Chapter.

**A**ND I sawe an angell come doune from heven/ havynge the keye off the bottomlesse pytt/ and a grett chayne in hys honde. And he toke the dragon that olde serpent/ which is the devyll and satanas/ and he bounde him a thousand yeares: and cast hym into the bottomlesse pitt/ and he <sup>1</sup>bounde hym/ and set a seale on hym/ that he shulde desceve the people no moare/ tyll the m. yeares were fulfilled. And after that he muste be lowsed for a lytell season.

And I sawe seattes/ and the satt upon them/ and iudgment was geven vnto them : and I sawe the soules off them thatt

<sup>7</sup> Garment, *Gen.* [So vs. 16.] <sup>8</sup> Pure and goodly silke, *Cov.*  
<sup>9</sup> *Cov.* adds—all. <sup>10</sup> Alive into a lake, etc. *Gen.* Quicke into a pond, etc. *Bps.* <sup>11</sup> Filled full, *Gen.* Filled, *Bps.* <sup>1</sup> Shut him up and Sealed the doore upon him, *Gen.* Shut him up and set, etc. *Bps.*

were behedded for the wytnes off Jesu/ and for the word off God : which had not worshypped the best/ nether his ymage/ nether had taken his marke upon their forheddes : or on their hondes : and they lyved/ and reygned with Christ a m. yere : but the wother off the deed men lyved not agayne/ vntyll the m. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he thatt hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power/ for they shalbe the prestes off God and off Christ/ and shall raigne with hym a m. yere.

And when the m. yere are expiered/ Satan shalbe loused out off hys preson/ and shall goo oute to deceave the people which are in the foure quarters of the erth gog and Magog/ to gadder them to gedder to battayle whose nombre is as the sonde off the see : and they went uppe on the playne off the erth/ <sup>2</sup>and compassed the tentes off the saynctes about/ and the beloved cite. And fyre cam doune from God/ out off heven/ and devoured them : and the devyll that desceaved them/ was cast into a lake off fyre and brymstone/ where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hit/ from whose face fled awaye both the erth and heven/ and their place was no more founde. And I sawe the deed/ both grett and smale stonde before God : And the bokes were opened/ and another boke was opened/ which is the boke of lyfe/ and the deed were iudged of thoo thynges which were wryten in the bokes accordinge to their dedes : and the see gave vppe her deed/ which were in her/ and deth and hell delyvered vppe the deed/ which were in them : and they were iudged every man accordinge to his dedes. And deth and hell were cast in to the lake of fyre. this is that second deeth. And whosoever was nott founde written in the boke off lyfe/ was cast into the lake off fyre.

#### The xxj. Chapter.

**A**ND I sawe a newe heven/ and a newe erth. For the fyrst heven/ and the fyrst erth/ were <sup>1</sup>vanysshed awaye/ and there was no more see. And I Jhon sawe that holy cite newe Jerusalem come doune from God oute off heven prepard as a bryde <sup>2</sup>garnysshed for hyr husband. And I herde agrett voyce from the trone/ saynge : be holde/ the tabernacl off

<sup>2</sup> Which compassed, *Gen.*    <sup>1</sup> Passed away, *Gen.*    <sup>2</sup> Trimmed, *Gen.*

God is with men/ and he wyll dwell with them. And they shalbe his people/ and God hym sylffe shalbe with them and be their god. And God shall wypp away all teares from their eyes. And there shalbe nomore deeth/ nether sorowe/ nether crynge/ nether shall there be eny more payne/ for the <sup>3</sup>olde thynges are gone. And he that sate upon the seate/ sayde : Behold I make all thynges newe. And he sayde vnto me : wryte/ for these wordes ar faythfull and true.

And he sayde vnto me : hit is done. I am Alpha and Omega/ the begynnyng/ and the ende. I will geve to hym that is a thyrst of the well of the water of lyfe fre. He that overcommeth shall inheret all thynges/ and I wyll be his God. and he shall be my sonne. But the fearfull and vnbelevynge/ and the abhominable/ and murdres/ and whormongers/ and sorceres/ and ydolatrers/ and all lyars shall have their parte in the lake which burneth with fyre and brymstone/ which is the seconde deth.

And there cam vnto me one the vij. angels which had the vij. vyalls full of the vij. laste plages : and talked with me sayinge : come hydder I will shewe the the bryde/ the lames wyfe. And he caryed me awaye in the sprete to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Jerusalem descendinge out off heven from God/ havynge the <sup>4</sup>brightnes off God. And her shynynge was lyke vnto a stone moste precious/ even a Jaspas cleare as cristall : and had walles grett and hye/ and had xij gattes/ and att the gattes xij angels : and names wrytten/ which are the xij trybes <sup>5</sup>of Israell : on the est parte iij gatis/ and on the north syd iij gates/ and to wardes the south iij gates/ and from the west iij gates : and the wall off the cite had xij foundations/ and in them the names off the lames .xij. Apostles.

And he that talked with me/ had a golden rede to mesur the cite with all and the gates theroff and the wall ther off. And the cite was bylt iiij. square/ and the length was as large as the bredth<sup>6</sup>of hitt/ and he measured the cite with the rede .xij. m. fur longes : and the lenth/ and the breth/ and the heyght off hit/ were equall. And he measured the wall therof. an exliiij. cubittes : <sup>6</sup>the measure that the angell had was after the mesur that man vseth. And the byldinge of the wall of hit was of iaspas. And the cite was pure gold lyke vnto cleare glasse/ and the foundations off the wall of the cite was gar-

<sup>3</sup> First things are passed, *Gen.*

<sup>4</sup> Glory, *Gen.*

<sup>5</sup> *Gen.* adds—

of the children. <sup>6</sup> By the measure of man, that is, of the angell, *Gen.*

nisshed with all maner off precious stones. The fyrste foundation was iaspar/ the seconde saphyre/ the thyrde a calcedony/ the fourth an emeralde : the fift sardonix : the sixt sardeos : the sevente crysolite/ the ayghte berall : the nynthe a topas : the tenthe a crysoprasos : the eleventhe a iacynete/ the twelfe an amatist.

The xij gattes were xij pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thorowe shynynge glasse. And <sup>7</sup> there was no temple therin. For the lord god allmyghty and the lambe are the temple of hit/ And the cite hath no nede of the sunne nether of the mone to <sup>8</sup> lyghten hit. For the <sup>4</sup> bryghtnes off God dyd light hitt : and the lambe was the light off hit. And the people which are saved shall walke in the light off hit : and the kynges off the erth shall brynge their glory <sup>9</sup> vnto hit. And the gattes off hit are nott shutt by daye. For there shalbe no nyght there. <sup>10</sup> And there shall entre into hit none vncleane thinge : nether what soever worketh abhominacion : or maketh lyes : but they only which are wrytten in the lambes boke off lyfe.

#### The xxij. Chapter.

**A**ND he shewed me a pure ryver off water off lyfe <sup>1</sup> pure as cristall : procedynge oute of the seate off God and off the lambe. In the myddes off the strete off hit/ and off ether syde off the ryver was <sup>2</sup> there wode off lyfe : which bare xij manner off frutes : and gave frute ever moneth : and the leves off <sup>2</sup> the wodde served to heale the people with all. And there shalbe no more curse but the seate of god and the lambe shalbe in hitt : and his servauntes shall serve hym : And shall se his face/ and his name shalbe in their for heddes. And there shall be no moare nyghte there and they nede no candle/ nether light off the sunne : for the lorde God geveth them light/ and they shall raynge for evermore.

And he sayde vnto me : these sayinges are fayghtfull/ and true. And the lorde god of <sup>3</sup> saynctes and prophettes sentt his angell to shewe vnto his servauntes/ the thynges wich muste shortly be fulfylled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy off this boke. I am Jhon/ which sawe these thynges and herde them. And

<sup>7</sup> I sawe, *Gen.*      <sup>8</sup> Shine in it, *Gen.*      <sup>9</sup> *Gen. Bps.* add—and honour.      <sup>10</sup> *Cr. Gen. Bps.* add (vs. 21)—And the glorie and honour of the Gentiles shall be brought unto it.      <sup>1</sup> Clear, *Gen.*      <sup>2</sup> The tree, *Gen.*      <sup>3</sup> The holy Prophets, *Gen.*

when I had herde and sene/ I fell doune/ to worshippinge before the fete of the angell which shewed me these thynges. And he sayd vnto me : se thou do hit not/ for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the prophettes and of them which kepe the sayinges off this boke. But worshippinge God.

And he sayde vnto me : seale nott the sayinges off prophesy off this boke. For the tyme is at honde. He that <sup>4</sup> doeth evle/ lett hym <sup>4</sup> do evle still : and he which is fylthy/ lett hym be fylthy still : and he that is righteous/ lett hym be <sup>5</sup> more righteous : and he that is holy/ lett hym be <sup>5</sup> more holy. And beholde I come shortly/ and my rewarde with me/ to geve every man accordinge as his dedes shalbe. I am Alpha and Omega/ the begynnyng and the end/ the fyrst and the last. Blessed are they that do hys commaundmentes/ that their <sup>6</sup> power maye be in the tree off lyfe/ and maye entre in thorowe the gates into the cite. For with out shalbe dogges and inchanters/ and whormongers/ and morthrers/ and ydolatres/ and whosoever loveth or maketh <sup>7</sup> lesynges.

I Jesus sent myne angell/ to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright and mornyng starre. And the sprete and the bryde sayde come. And lett hym that heareth/ saye also come. And let hym that is a thyrst come. And let whosoever wyll/ take of the water of lyfe fre.

<sup>8</sup> I testifye vnto every man thatt heareth the wordes of prophesy of thys boke. yf eny man shall adde vnto these thynges/ god shall adde vnto hym the plagis that are written in this boke. And yf eny man shall mynnyshe of the wordes off the boke of this prophesy/ god shall take awaye his parte out of the boke of lyfe/ and oute of the holy cetie/ and from thoo thynges which

are written in this boke. He which testifyith these thinges sayth : <sup>9</sup> be hit/ I come quyckly/

Amen. even soo : come lorde Jesu,

The grace of oure lorde Jesus

Christ be with you all Amen.

The ende of the newe  
testiment.

<sup>4</sup> Is unjust . . . be unjust, *Gen.*

<sup>6</sup> Right, *Gen.*

<sup>5</sup> Righteous still . . . holy still, *Gen.*

<sup>7</sup> Lies, *Gen.*

<sup>8</sup> I protest, *Gen.*

<sup>9</sup> Surely, *Gen.*

## To the Reader.

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**G**IVE diligence Reader (I exhorte the) that thou come with a pure mynde/ and as the scripture sayth with a syngle eye/ vnto the wordes of health/ and of eternall lyfe : by the which (if we repent and beleve them) we are borne a newe/ created a fresshe/ and enioye the frutes off the bloud of Christ. Whiche bloud cryeth not for vengeaunce as the bloud of Abel : but hath purchased/ lyfe/ love/ faveour/ grace/ blessinge/ and whatsoever is promysed in the scriptures/ to them that beleve and obeye God : and stondesth bitwene vs and wrathe/ vengeaunce/ cursse/ and whatsoever the scripture threateneth agaynst the vnbelevers and disobedient/ which resist/ and consent not in their hertes to the lawe of god/ that it is ryght/ wholly/ iuste/ and ought soo to be.

Marke the playne and manyfest places of the scriptures/ and in doutfull places/ se thou adde no interpretacion contrary to them : but (as Paul sayth) let all be conformable and agreynge to the fayth.

Note the difference of the lawe/ and of the gospell. The one axeth and requyreth/ the wother perdoneth and forgeveth. The one threateneth/ the wother promyseth all good thynges/ to them thatt sett their trust in Christ only. The gospell signifieth gladd tydynges/ and is nothyng butt the promyses off good thynges. All is not gospell that is written in the gospell boke : For if the lawe were a waye/ thou couldest not know what the gospell meante. Even as thou couldest not se perdon/ favour/ and grace/ excepte the lawe rebuked the/ and declared vnto the thy sinne/ mysdede/ and treaspase.

Repent and beleve the gospell as sayth Christ in the fyrst of Marke. Applye all waye the lawe to thy dedes/ whether thou find luste in the bottom of thyne herte to the lawe warde : and soo shalt thou no dout repent/ and feale in the silfe a certayne sorowe/ payne/ and grefe to thyne herte : be cause thou canst nott with full luste do the dedes off the lawe. Apply the gospell/ that is to saye the promyses/ vnto the deservynge off Christ/ and to the mercye of god and his trouthe/ and so shalt thou nott despeare : butt shalt feale god as a kynde and a mercifull father.

## To the Reader.

And his sprete shall dwell in the/ and shall be stronge in the :  
and the promises shalbe geuen the at the last (though not by and  
hy/ lest thou shuldest forgett thy sylfe/ and be negligent) and all  
threatenynges shalbe forgiven the for Christis blouddis sake/ to  
whom commit thy silfe all togedder/ with out respect/ other of  
thy good dedes or of thy badde.

Them that are learned Christenly/ I beseche: for as moche as  
I am sure/ and my conscience beareth me recorde/ that of a pure  
entent/ singilly and faythfully I have interpreted itt/ as farre  
forth as god gave me the gyfte of knowledge/ and vnderstand-  
ynge: that the rudnes off the worke nowe at the fyrst tyme/  
offende them not: but that they consyder howe that I had no  
man to counterfet/ nether was holpe with englysshe of eny that  
had interpreted the same/ or soche lyke thinge in the scripture  
before tyme. Moreover/ even very necessitie and combraunce  
(God is recorde) above strengthe/ which I will not rehearse/ lest  
we shulde seme to host oure selves/ caused that many thynges are  
lackynge/ which necessarily are requyred. Count it as a thyng  
not havynge his full shape/ but as it were borne afore hys tyme/  
even as a thing begunne rather then fynnesshed. In tyme to  
come (yf god have apoynted vs there vnto) we will geve it his full  
shape: and putt out yf ought be added superfluusly: and adde  
to yff ought be oversene thorowe negligence: and will enforce  
to brynge to compendeousnes/ that which is nowe translated at  
the lengthe/ and to geve lyght where it is requyred/ and to seke  
in certayne places more proper englysshe/ and with a table to  
expounde the wordes which are nott comunly vsed/ and shewe  
howe the scripture vseth many wordes/ which are wother wyse  
vnderstonde of the comen people: and to helpe with a declara-  
cion where one tonge taketh nott another. And will endever  
oureselves/ as it were to sethe it better/ and to make it more  
apte for the weake stomakes: desyrynge them that are learned/  
and able/ to remember their duetie/ and to helpe there vnto:

and to be stowe vnto the edyfyng of Christis body  
which is the congregacion of them that beleve)  
those gyftes whych they have received  
of god for the same purpose.

The grace that commeth  
of Christ be with  
them that love  
hym.

Praye for vs.









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